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PROCEEDINGS

OF THE

THIRD

ŒCUMENICAL METHODIST CONFERENCE

HELD IN

CITY ROAD CHAPEL, LONDON,

SEPTEMBER, 1901.

WITH INTRODUCTION

BY

T. B. STEPHENSON, D.D., LL.D.

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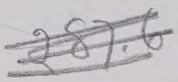

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EDITORIAL NOTE.

THIS volume has been published by direction of the Œcumenical Methodist Conference, 1901, and contains a full and accurate account of its proceedings. The Editors were instructed to print the Essays, Invited Addresses, and Remarks as they were published in the daily issue of the *Methodist Recorder*, with corrections made by the Essayists and Invited Speakers on proofs sent to them. These instructions have been adhered to, and the whole volume carefully edited. We can hardly hope that mistakes have in every case been avoided, but the utmost care has been taken to secure accuracy in passing the volume through the press.

The Numerical Statistics contained in the Appendix were carefully prepared by the Committee appointed for that purpose, and every effort has been made to secure their accuracy. It is to be regretted that it has not been possible to compile all the statistics suggested in the Conference, but the supplementary statistics of the Eastern Section, although incomplete, may be regarded as substantially correct.

The publication of this volume, and the holding of the Conference whose proceedings it records, mark an important epoch in the progress of Methodism throughout the world, and the Editors trust that its perusal will inspire Methodists everywhere to labour with increased enthusiasm for the spread of the Redeemer's Kingdom.

HANFORD CRAWFORD,
ANDREW CROMBIE,
STEPHEN J. HERBEN,
HERBERT B. KENDALL,
} Editors.

ANDREW CROMBIE, Convener.

1558

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INTRODUCTION.

IN 1881 the first Œcumenical Methodist Conference was held in London, and the Report of its proceedings was introduced by a "Prefatory Statement." The Report of the second Œcumenical Methodist Conference, 1891, which was held in Washington, was prefaced by an "Introduction." Both were written by William Arthur. He died, eighty-two years old, a few months before the assembling of the third Œcumenical Methodist Conference, whose Report is here presented. That I should have been appointed to write an Introduction to this volume is a task at once more honourable and more difficult because I am following in the steps of such a man. For fully a generation William Arthur has been the most venerable and the most widely-known figure in our Churches of every land. Bishop Simpson alone of the men of modern Methodism could stand on the pedestal beside him, and the Bishop saw only the first of the Œcumenical Conferences. It is unnecessary here to sketch the life-history, or to define the personal characteristics, which gave to William Arthur his unique position. It is enough that I should here, in the name of the Conference of world-wide Methodism, pay to his memory this tribute of affectionate respect.

Many honourable men, chiefs of the tribes of our Israel, have passed away from earth during the interval of ten years. It would be a grateful task to mention their names, to describe their excellencies, and to define their places in the ever-unfolding story of Methodism and of Christianity. But to attempt such a task would savour of presumption, and it would be difficult to avoid partiality for some and injustice towards others. Let it be enough that we reverence the memories of those who have "fought the good fight, and finished the course"; that we rejoice in the ever-increasing throng of the "great multitude which no man can number"; and that we draw from their example and triumph courage for the tasks which are still to be wrought on earth.

The third Œcumenical Conference met, as did the first, in Wesley's Chapel. It found the venerable building renewed, beautified, and more commodious, while every characteristic and historical feature of the edifice had been preserved with a most reverent care. It was gratifying to the Wesleyan Methodists, who are especially the guardians of the venerable church, that their brethren from all parts of the world should find Wesley's Chapel, in its structure and adornments, not unworthy of its great history. Their pleasure, too, was enhanced by the fact that so many of the Churches of the Methodist stock had gladly taken a part in the work of restoration. For centuries to come, if the world should last so long, ever-increasing throngs of the loyal children of Methodism will journey from the ends of the earth to meditate and pray on the spot where Wesley most frequently preached, and where his "bonnie dust" reposes.

Again the Conference consisted of 500 delegates, the larger number, as was plainly just, representing the larger Methodism of the New World. Alike, the Eastern and Western Sections included the Missionary Churches, irrespective of geographical position, which have drawn their life from the Mother Church in Great Britain, and from the eldest daughter—herself now a proud and fruitful mother—in the United States. The Methodism of Canada, which, happily, unites many of the qualities of British and American Methodism, was, for geographical reasons, counted in the Western Section. On the other hand, the Methodism of the young Australian Commonwealth, and of the South African Colonies, were, by unquestionable right of spiritual descent, held to form part of the Eastern Section.

With one notable exception, the Conference represented only one of the great races of mankind. Missionaries—themselves Anglo-Saxons—were present from China, Japan, India, Africa, and the Islands of the Seas, and represented them nobly. A few voices were heard speaking for races which are English neither in blood nor in language. But, on the whole, the Conference lacked the picturesqueness and pathetic elements which should have been contributed by the presence of men who, themselves the fruit of Missionary labour, would have represented the people of their own blood as none else can. This lack was noted ten years ago; it was, perhaps, even more conspicuous in the recent assembly. It will be a glad day when, in some future Œcumenical Conference, natives of China and Japan, of India and Ceylon, of Central and Southern Africa, of Fiji and New Guinea, of Syria and Bulgaria and Finland, shall be present to declare in

their own tongues the wonderful works of God. Among all these people our Churches are actively at work for Christ, and some day they will be able to make themselves heard in the great Council of Methodism.

A promise and pledge of this were given by the presence at Wesley's Chapel of a large and able group of men of the African race. They formed a striking and important element in the Conference. The ability and earnestness of their utterances stirred the hopes of all who have faith in the power of their race to rise triumphant from the tragedy and detriment of their past history. They represented conspicuously the fact that Christianity expressed by Methodism is adapted to races of mankind differing by widest extremes in blood, climate, and mental development.

The Œcumenical Conferences, occurring once in ten years, are valuable as points of definition and calculation. It is satisfactory to know that the number of Church members has steadily advanced during the decade, and that the totals of churches, Sunday scholars, and adherents all show a corresponding increase. The Statistical Reports presented to the Conference are profoundly interesting, and full of inspiration. They will, without doubt, be carefully studied alike by comrades and critics.

This, the winning of souls to Christ, and building them up in their most holy faith, is the prime work of the Church, without which all else is vain, and by reference to which everything else should be judged. To alter the constitution of a Church, to draw the Churches nearer to each other, or to unite those who have been disparted, is not in itself of any importance, except as it improves the capacity of the Church for its great work of saving mankind. Whatever promotes this, directly or indirectly, is worthy of all care and effort; nothing that will not help this is worth the time spent upon it. For the Church's business is salvation; and it is a matter for rejoicing that Methodism is still a fruitful bough, even "a fruitful bough whose branches run over the wall."

Nevertheless, the needless existence of separate Churches is to be regretted, and separation is needless, except when sufficiently grave variations of creed, method, or polity compel it. It can scarcely be denied that in some of the now divided Churches of Methodism there are no sufficient causes for their separation. In such cases economy of men and means might well be promoted, and a larger result of the highest kind expected from labours which would be no longer in any degree expended upon rivalry or

self-protection. True everywhere, this is especially true in new and sparsely-populated countries. Hence it was a cause of deep thankfulness that, whilst the second Œcumenical Conference was heralded by Methodist Union in Canada, the third could rejoice over a like Union in Australasia, all but completed.

It would have added to the joy of the Conference if any decisive step could have been reported towards Union between some at least of the several Methodist Churches in Great Britain and in the United States. But it was tacitly recognised that in the countries where Methodism has been longest planted, is most widely and strongly entrenched, and has the memory of past struggles still surviving, the difficulties in the way of Union are the greatest. The Conference, however, greatly rejoiced in the fact that controversy between Methodist Churches is a thing of the past, and the relations between those Churches are cordially harmonious, and show promise of an increasing intimacy of relation and feeling as the years pass on.

It must be admitted, and the Conference indicated this by resolution, that the programme gave inadequate opportunity for the discussion of some of the topics which should be most congenial to the Methodist spirit. Woman's work in the Church, for instance, was only represented by an extemporised public meeting added to the programme, and to the imperial subject of Foreign Missions only one day was allotted. These and some other topics will doubtless have larger opportunity given to them at future Conferences.

When, twenty years ago, the first Œcumenical Methodist Conference assembled, its proceedings were shadowed by the assassination of President Garfield, and it was the painful duty of the Conference to hold a Memorial Service, which should pay respect to the dead, and manifest the sympathy between the two English-speaking peoples. By a remarkable coincidence the late Conference was darkened by the shadow of a like crime. Again a President of the United States was struck down by a murderer. This time the sorrow of the Conference was more acute, for President McKinley was not only the Chief Magistrate of the American nation, but was a loyal and consistent Methodist. Many hearts in the Conference wept for the friend and brother, and for the beloved and desolate wife, as well as for the President and the bereft nation. Most properly, although in a deep and solemn sadness, the Conference closed with a Memorial Service, which none can ever forget who were present at it. Dark as was the shadow of this tragedy upon the Conference, even it brought

blessing with it, for it revealed to Britons and Americans how close and true their hearts beat towards each other in the day of distress.

Now, what remains for us, except to learn humbly every lesson taught by the late Conference, to cherish the spirit of comity and brotherhood which it represented and promoted, and to fill what remains of our lives with loyal service to Christ, the Head of the Church, and to Methodism, the Church of our choice?

T. Bowman Stephenson.

OFFICIAL LIST OF DELEGATES.

(Those marked thus * were not present at the Conference.)

EASTERN SECTION.

APPORTIONMENT OF DELEGATES IN THE EASTERN SECTION

Wesleyan Methodist Church	86
Irish Methodist Church	10
Methodist New Connexion	10
Primitive Methodist Church	34
Bible Christian Church	10
United Methodist Free Churches	20
French Methodist Church	2
Australasian Methodist Church	12
Independent Methodist Church	3
Wesleyan Reform Union	3
South African Methodist Church	6
West Indian Methodist Church	4

WESLEYAN METHODIST CHURCH.

Rev. W. T. Davison, M.A., D.D. (President of the Conference) ..... Friary Road, Handsworth, Birmingham.

„ Marshall Hartley (Secretary of the Conference) ..... 1, Coleman Street, London, E.C.

„ Thomas Allen, D.D. (Ex-President of the Conference) ..... Wesleyan College, Handsworth, Birmingham.

„ R. W. Allen ..... 26, Edith Road, West Kensington, London, W.

„ John S. Banks ..... Wesleyan College, Headingley, Leeds.

„ J. Agar Beet, D.D. ..... Wesleyan College, Richmond, Surrey.

„ G. Armstrong Bennetts, B.A. ..... 75, Gordon Road, Ealing, London, W.

„ John Bond ..... 29-35, City Road, London E.C.

„ Joseph Bush.....Wellington Road, Newark.
„ Thomas Champness.....“ Joyful News ” Home, Rochdale.
„ James Chapman .....Wesleyan Normal Institution, Southlands, Battersea, London, S.W.
„ Thomas J. Choate .....155, Stanley Road, Bootle, Liverpool.
„ Albert Clayton .....31, City Road, London, E.C.
„ Samuel F. Collier.....65, High Street, Chorlton-on-Medlock, Manchester.
„ Robert Culley ....2, Ludgate Circus Buildings, London, E.C.
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„ John Gould .....Cavendish Avenue, Cambridge.
„ Walford Green.....1, Coleman Street, London, E.C.
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„ John Hornabrook.....Central Buildings, Oldham Street, Manchester.
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„ E. E. Jenkins, LL.D. .....23, Queen's Road, Southport.
„ Simpson Johnson.....16, Vernon Road, Leeds.
„ Hugh Jones .....St. Paul's Manse, Bangor.
„ Charles H. Kelly.....2, Castle Street, City Road, London, E.C.
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„ John Barnsley... .....Earlsfield, Woodbourne Road, Edgbaston, Birmingham.
„ Thomas Barnsley, J.P. .....27, Augustus Road, Edgbaston, Birmingham.
„ Joseph Beckett, J.P. .....Belvidere, Whitchurch, Salop.
„ Henry Bisseker .....31, Augustus Road, Edgbaston, Birmingham.
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„ J. Wilcox Edge, J.P. .....Huntly, Wolstanton, Stoke-on-Trent.
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„ R. Crawford Johnson, D.D. .....87, University Street, Belfast.
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„ John B. M'Cutcheon .....Laurel Bank, Osborne Park, Belfast.
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„ Geo. Hadden, J.P. .....Main Street, Wexford.
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„ R. R. Connell .....4, Oakington Road, Harrow Road, London, W.
„ Edwin Dalton .....12, Cromer Terrace, Armley, Leeds.

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„ Robert Hind.....Scarcroft Hill, York.
„ Thomas Mitchell .....22, Mount View Road, Stroud Green, London, N.
„ Joseph Odell.....Langley House, Langley Road, Small Heath, Birmingham.
„ George Parkin, M.A., B.D.....Primitive Methodist College, Alexandra Road, Manchester.
„ Theophilus Parr, M.A. .....118, Droylsden Road, Newton Heath, Manchester.
„ James Pickett .....35, Albany Street, Hull.
„ Joseph Ritson .....Pine Grove, Avon Street, Motherwell, N.B.
„ Danzy Sheen.....189, Hyde Park Road, Leeds.
„ John Slater .....124, Upperthorpe, Sheffield.
„ James Watkin .....7, Albert Square, Clapham Road, London, S.W.
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„ W. R. Bootland .....33, Wellington Road, Eccles, Manchester.
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„ F. C. Linfield ....148, Montague Street, Worthing.
„ L. L. Morse, J.P. .....The Croft, Swindon, Wilts.
„ W. McNeill, J.P. .....Crewe.
„ E. C. Rawlings ....Newnham Lodge, 4, Rivercourt Rd., Hammersmith, London, W.
„ W. Savage .....King's Lynn.
„ W. Windsor .....37, Brown Street, Manchester.
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„ J. C. Brewitt.....Hawcoat Lane, Abbey Road, Barrow-in-Furness.
„ E. D. Cornish .....59, Howard Street, Eccles New Road, Manchester.
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„ F. Galpin .....Woone Lane, Clitheroe, Lancashire.
„ W. H. Cory Harris .....Warwick House, Waterloo Road, Burslem.
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„ Thomas Snape, J.P. .....The Gables, Croxteth Road, Liverpool.
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APPORTIONMENT OF DELEGATES IN THE WESTERN SECTION.

Methodist Episcopal Church	120
Methodist Episcopal Church, South	70
Methodist Church of Canada	24
African Methodist Episcopal Church	18

African Methodist Episcopal Zion Church	14
Coloured Methodist Episcopal Church	9
Methodist Protestant Church	9
African Union Methodist Protestant Church	1
Union American Methodist Episcopal Church	3
United Evangelical Church	1
Primitive Methodist Church	1
Free Methodist Church	1

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„ Pleasant Green Wood .....Selmo, Ala.

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„ Chancellor N. Burwash, D.D. .....Toronto.
„ William J. Crothers, D.D. .....Belleville.
„ W. H. Emsley .....Brandon, N. West.
„ George Wells Fisher .....Moncton, New Brunswick.
„ R. W. Freeman .....7, Beardsall's Row, Retford, Notts.
„ George W. Henderson.....London Conference.
„ Robert Hughes.....Victoria, B.C.
„ J. W. McConnell .....Charlotte Town, P.E.I.
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„ John Wakefield, D.D. .....Ontario.
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„ Joseph Gibson..... .....Ingersoll.
„ James R. Inch, LL.D. .....Fredericton, New Brunswick.
„ Wm. Johnson .....Belleville.
„ W. H. Lambly .....Inverness.
„ L. N. Lovering .....Coldwater.
„ N. W. Rowell.....Toronto.

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„ Benj. Tucker Tanner, D.D. .....Philadelphia, Pa.
„ Benj. F. Lee, D.D. .....Wilberforce, O.
„ M. B. Salter, D.D. .....Charleston, S.C.
„ Wm. Benj. Derrick, D.D. .....Flushing, N.Y.
„ C. S. Smith, D.D.....Detroit, Mich.
„ Evans Tyree, D.D. .....Nashville, Tenn.
Rev. J. E. Edwards, D.D. .....Los Angeles, Cal.
„ L. H. Evans, D.D. .....Norfolk, Va.
„ P. A. Hubbard, D.D. .....Washington, D.C.
„ John Hurst .....Baltimore, Md.
„ T. H. Jackson, D.D. .....Argenta, Ark.
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„ Ezekiel Smith .....New York City.

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Rev. Andrew Crombie, *Convener.*
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Rev. S. F. Collier.
Rev. Andrew Crombie, *Convener.*
Rev. Enoch Salt, *Chairman.*
Rev. Wm. Wakinshaw.
Mr. W. B. Luke, J.P.
Mr. E. S. Snell.

RULES AND REGULATIONS FOR THE GOVERNMENT OF THE CONFERENCE.

Constitution of the Conference.—The Conference shall be constituted of 500 members in two Sections, 300 being assigned to the Western Section and 200 to the Eastern Section, and as nearly as possible shall be composed of ministers and laymen in equal numbers. The Eastern Section shall comprehend British Methodism and affiliated Conferences and Mission Fields; and the Western Section the United States and Canadian Conferences and their Foreign Work.

The Basis of the Conference.—The Conference shall be held on the same basis and with the same limitations as those adopted in the two preceding Conferences, viz.: It shall frankly recognise the differences that exist among the various Methodist Churches, and it shall exclude from discussion all points of doctrine, discipline, and Church government regarded as fundamental by any of the Churches, and as to which any one of the Churches differ from any of the others. (Rule X.)

RULES AND REGULATIONS.

I.—For the convenience of organisation, and for the purposes of equity and fraternity, the whole Methodist community shall be included in four general divisions, as follows:—

First Division.—The British Wesleyan Methodist Churches.

Second Division.—Other British Methodist Churches.

Third Division.—The Methodist Episcopal Church and the Methodist Episcopal Church, South.

Fourth Division.—Other Methodist Churches in the United States and Canada.

It is understood that the several Churches described are inclusive of their respective mission-fields and affiliated Conferences.

II.—There shall be a Business Committee, consisting of twenty members, six of whom shall be elected from the First Division, four from the Second Division, five from the Third Division, and five from the Fourth Division.

Two from each Division shall be, if practicable, laymen. This Committee shall be chosen by the Eastern and Western Sections of the Executive Committee, on nomination of the members of the said Executive Committee, representing respectively the several general Divisions.

The first named on the Business Committee by the First Eastern Division shall be the convener, but the Committee shall choose by ballot its own Chairman and Secretary. All questions, proposals, resolutions, communications, or other matters not included in the regular programme of exercises, which may be presented to the Conference, shall be passed to the Secretary, read by their titles only, and referred without debate or motion to the Business Committee. A period at the close of the regular programme of the final session of each day shall be set apart for reports from the Business Committee, but the reports of the Business Committee shall at all times be privileged, and shall take precedence of any other matter which may be before the Conference.

III.—The Business Committee shall appoint someone to preside at each day of the Conference, and in the following manner—to wit, on the first day from the First Division; on the second day from the Third Division; on the third day from the Second Division; on the fourth day from the Fourth Division; repeating this order during the continuance of the Conference.

IV.—The Business Committee at the opening of the first regular business session of the Conference shall nominate four secretaries, one from each general Division, the one named from the First Division to be chief; but if the nomination thus made shall fail of confirmation, in whole or in part, then the Conference shall proceed to fill the vacant place or places in such manner as it may determine, provided that the mode of distribution herein indicated shall be maintained.

V.—Every session of the Conference shall be opened with devotional exercises, to be conducted by some person or persons selected by the President of the session.

VI.—The first hour of each forenoon session, after devotional exercises and reading of journal, shall be set apart for the presentation of resolutions or other papers not included in the regular programme. Every resolution must be reduced to writing, and signed by at least two names. The Conference may, at any time, close this morning hour and proceed to the regular order, but the question must be taken without debate or subsidiary motion.

VII.—No essay presented in the regular programme shall occupy more than twenty minutes in the reading; the appointed addresses shall be allowed ten minutes each. After the appointed addresses, whatever unoccupied time remains of any session shall be devoted to a general discussion of the topics under consideration; but no member shall occupy more than five minutes, or speak more than once on the same subject.

The appointed addresses may not be read, but notes, as aids to memory, may be used.

VIII.—At the close of the regular order, at the final session of each day, the President shall call for a report from the Business Committee. In debates on reports, whenever presented, no member shall occupy more than ten minutes, nor speak more than once on the same report,

but the Chairman of the Committee, or some one designated by him, shall be allowed ten minutes in which to close the debate.

IX.—All votes taken in the Conference shall be by individual count, without any reference to the particular body with which the voter is connected.

X.—No votes shall be taken on matters affecting the internal arrangements of any of the several Methodist Churches. (Basis.)

XI.—Any alteration of or addition to these regulations thought desirable must be sent to the Business Committee, and reported back to the Conference, before a final vote is taken, and no rule shall be suspended except by consent of three-fourths of the Conference.

N.B.—The manuscripts of the essays read and of addresses delivered being the property of the Conference, shall be immediately passed over to the Secretary of the Conference for publication in the volume of the proceedings of the Conference. Compliance with this rule is absolutely indispensable to accuracy in the records of the Conference.

DAILY PROGRAMME.

September 4 *to* 17, 1901.

Places assigned to Eastern Section marked E.
Places assigned to Western Section marked W.

First Day, Wednesday, September 4.

PRESIDENT: Rev. W. T. DAVISON, M.A., D.D. (Wesleyan Methodist Church).

FIRST SESSION.

10.0 A.M.—Opening Service ..... Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church).

Sermon ..... Bishop C. B. Galloway, D.D., LL.D. (Methodist Episcopal Church, South).

Celebration of the Sacrament of the Lord's Supper.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.

Election of Officers on Nomination of Business Committee.

Addresses of Welcome by Representatives of the Eastern Section.....
- Rev. Ebenezer E. Jenkins, LL.D. (Wesleyan Methodist Church).
- Rev. Joseph Odell (Primitive Methodist Church).
- Sir Charles T. Skelton, J.P. (Methodist New Connexion).

Responses by Representatives of the Western Section.....
- Bishop John F. Hurst, D.D., LL.D. (Methodist Episcopal Church).
- Rev. John Potts, D.D. (Methodist Church of Canada).
- Bishop A. Walters, D.D. (African Methodist Episcopal Zion Church).

(The Hon. W. C. Adamson, Methodist Protestant Church, was not present.)

Second Day, Thursday, September 5.

PRESIDENT: Bishop A. W. WILSON, D.D. (Methodist Episcopal Church, South).

Topic: ŒCUMENICAL METHODISM.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.
E. 11.0 A.M.—Essay, *The Present Position of Methodism in the Eastern Section*, Rev. Edward Boaden (United Methodist Free Churches).
E. First Address..... Rev. Joseph Berry (Australasian Methodist Church).
E. Second Address..... Rev. Wesley Guard (Irish Methodist Church).

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.
W. 2.40 P.M.—Essay, *The Present Position of Methodism in the Western Section*, Rev. John F. Goucher, D.D. (Methodist Episcopal Church).
W. First Address.....Rev. J. D. Hammond, D.D. (Methodist Episcopal Church, South).
W. Second Address.....Mr. N. W. Rowell* (Methodist Church of Canada).

Third Day, Friday, September 6.

PRESIDENT: REV. H. B. KENDALL, B.A. (Primitive Methodist Church).

Topic: THE INFLUENCE OF METHODISM IN THE PROMOTION OF INTERNATIONAL PEACE.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.
W. 11.0 A.M.—Essay, *The Influence of Methodism in the Promotion of International Peace*, Rev. C. W. Smith, D.D.* (Methodist Episcopal Church).
E. First Address.....Mr. Robert W. Perks, M.P. (Wesleyan Methodist Church).
W. Second Address.....Bishop A. W. Wilson, D.D.* (Methodist Episcopal Church, South).

Topic: METHODISM AND CHRISTIAN UNITY.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.

E. 2.40 P.M.—Essay, *The Relation of Methodism to the Evangelical Free Church Movement*, Rev. W. J. Townsend, D.D. (Methodist New Connexion).

W. First Address, *Methodism and Christian Unity*, Bishop R. S. Williams, D.D. (Coloured Methodist Episcopal Church).

E. Second Address, *Interdenominational Fellowship among Methodists*, Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church).

Fourth Day, Saturday, September 7.

PRESIDENT: BISHOP B. W. ARNETT, D.D. (African Methodist Episcopal Church).

Topic: MODERN BIBLICAL CRITICISM.

10.0 A.M.—Devotional Service, &c.

W. 11.0 A.M.—Essay, *Biblical Criticism and the Christian Faith*, Rev. John J. Tigert, D.D., LL.D. (Methodist Episcopal Church, South).

E. First Address, *Recent Corroborations of the Scripture Narratives*, Rev. Marshall Randles, D.D. (Wesleyan Methodist Church).

W. Second Address, *The Appeal of the Old Testament to the Life and Conscience of To-day*, Rev. Chancellor D. S. Stephens, D.D. (Methodist Protestant Church).

Fifth Day, Monday, September 9.

PRESIDENT: Rev. E. J. WATKIN, D.D. (Australasian Methodist Church).

Topic: PROTESTANTISM VERSUS MODERN SACERDOTALISM.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.

E. 11.0 A.M.—Essay, *Principles of Protestantism versus Modern Sacerdotalism*, Rev. Frederick W. Bourne (Bible Christian Church).

W. First Address..... Rev. Prof. Charles Stewart, D.D. (Methodist Church of Canada).

E. Second Address ..... Rev. John Shaw Banks. (Wesleyan Methodist Church).

Topic: METHODISM AND EDUCATION.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.

W. 2.40 P.M.—Essay, *Methodism and Education in the Twentieth Century*, Rev. Charles J. Little, D.D.
(Methodist Episcopal Church).

(Essay read by Bishop J. H. Vincent, D.D., LL.D., Methodist Episcopal Church.)

E. First Address ..... Mr. Thos. G. Osborn, M.A.
(Wesleyan Methodist Church).

W. Second Address.....Prof. H. T. Kealing
(African Methodist Episcopal Church).

Sixth Day, Tuesday, September 10.

PRESIDENT: BISHOP JOHN H. VINCENT, D.D., LL.D. (Methodist Episcopal Church).

Topic: CHRISTIANITY AND MODERN UNBELIEF.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.

E. 11.0 A.M.—Essay, *Christianity and Modern Unbelief*,
Rev. Jos. Agar Beet, D.D.
(Wesleyan Methodist Church).

W. First Address, *Secularism and Christianity*,
Bishop J. W. Hamilton, DD., LL.D.
(Methodist Episcopal Church).

E. Second Address ..... Rev. R. Abercrombie, M.A.
(United Methodist Free Churches).

Topic: INDIFFERENTISM AND APATHY.

SECOND SESSION.

2.30. P.M.—Devotional Service, &c.

W. 2.40 P.M., Essay, *Modern Indifferentism*,
Rev. Prof. W. I. Shaw, D.D., LL.D.
(Methodist Church of Canada).

E. First Address, *Apathy in the Church*.....Rev. Joseph Ritson
(Primitive Methodist Church).

W. Second Address, *The Antidote for Apathy and Indifference*,
Rev. J. M. King, D.D.
(Methodist Episcopal Church)

Seventh Day, Wednesday, September **11.**

PRESIDENT: REV. G. T. CANDLIN (Methodist New Connexion).

Topic: METHODIST LITERATURE.

FIRST SESSION.

10.0 A.M.—Devotional Service, Report of Statistical Committee, &c.

E. 11.0 A.M.—Essay, *Methodist Literature*,
Rev. H. B. Kendall, B.A.
(Primitive Methodist Church).

W. First Address, *The New Demands upon Methodist Authorship*,
Rev. E. E. Hoss, D.D.
(Methodist Episcopal Church, South).

E. Second Address, *Methodist Journalism*,
Mr. William Brimelow, J.P.
(Independent Methodist Church).

Topic: METHODIST YOUNG PEOPLE'S SOCIETIES.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.

W. 2.40 P.M.—Essay, *Methodist Young People's Societies*,
Rev. W. Ingraham Haven, D.D.
(Methodist Episcopal Church).

E. First Address .....Rev. Danzy Sheen
(Primitive Methodist Church).

W. Second Address.....Rev. J. B. Colbert, D.D.
(African Methodist Episcopal Zion Church).

PRESIDENT: REV. J. LUKE (Bible Christian Church).

FRATERNAL GREETINGS.

THIRD SESSION.

7.0 P.M.—Address from the National Council of the Evangelical Free Churches of England and Wales.

Representatives ... { Rev. J. Monro Gibson, M.A., D.D.
Rev. J. Clifford, M.A., D.D.
Mr. George Cadbury.

Address from United Free Church of Scotland ..... Representative, Rev. W. Ross Taylor, D.D.

Address from Moravian Church .....Representative, Rev. J. M. Wilson.

Address from Huguenot Congregation of Canterbury.

Address by Representative of Salvation Army ... Commissioner Coombs.

Responses to Addresses ..... { Rev. J. Luke (Bible Christian Church).
Bishop J. W. Hamilton, D.D. LL.D. (Methodist Episcopal Church).
Rev. C. H. Phillips, D.D. (Coloured Methodist Episcopal Church).

Eighth Day, Thursday, September 12.

PRESIDENT: Rev. Chancellor N. BURWASH, D.D. (Methodist Church of Canada).

Topic: THE SPIRITUAL VITALITY OF METHODISM.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.

E. 11.0 A.M.—Essay, *Is Methodism Retaining its Spiritual Vitality?* Rev. W. J. Williams. (Australasian Methodist Church).

W. First Address.....Rev. Charles B. Mitchell, Ph. D., D.D. (Methodist Episcopal Church).

W. Second Address.....Bishop John C. Granbery, D.D. (Methodist Episcopal Church, South).

Topic: FAMILY RELIGION AND WORSHIP.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.

W. 2.40 P.M.—Essay, *The Neglect of Family Religion and Worship*, Bishop G. W. Clinton, D.D. (African Methodist Episcopal Zion Church).

E. First Address .....Rev. S. Barrett Cawood (South African Methodist Church).

E. Second Address .....Rev. Thomas Rider (Methodist New Connexion).

Ninth Day, Friday, September 13.

PRESIDENT: REV. D. BROOK, M.A., D.C.L. (United Methodist Free Churches).

Topic: TEMPERANCE.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.

W. 11.0 A.M.—Essay, *Practical Methods of Dealing with the Liquor Traffic*, Mr. Daniel Baker (Methodist Protestant Church).

E. First Address .....Mr. John H. Freeborough (Wesleyan Reform Union).

W. Second Address ..... Hon. Thos. H. Murray* (Methodist Episcopal Church).

Topic: GAMBLING.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.
E. 2.40 P.M.—Essay, *The Ethics of Gambling*,
Rev. F. Luke Wiseman, B.A.
(Wesleyan Methodist Church).
W. First Address.....Rev. J. P. Brushingham, D.D.*
(Methodist Episcopal Church).
E. Second Address .....Mr. T. R. Ferens
(Wesleyan Methodist Church).

Tenth Day, Saturday, September 14.

PRESIDENT: BISHOP J. C. HARTZELL, D.D., LL.D. (Methodist Episcopal Church).

Topic: THE PERILS OF WEALTH.

10.0 A.M.—Devotional service, &c.
E. 11.0 A.M.—Essay, *Perils of Increasing Wealth and Luxury*,
Sir George Smith
(Wesleyan Methodist Church).
E. First Address, *Consecration of Wealth* .....Mr. L. L. Morse, J.P.
(Primitive Methodist Church).
W. Second Address .....Rev. Frank M. Bristol, D.D.*
(Methodist Episcopal Church).

The Rev. Frank M. Bristol, D.D., was excused his address owing to the lamented death of President McKinley, who was a member of his Church at Washington.

Eleventh Day, Monday, September 16.

PRESIDENT: REV. F. T. TAGG, D.D. (Methodist Protestant Church).

Topic: PULPIT EFFECTIVENESS.

FIRST SESSION.

10.0 A.M.—Devotional Service, &c.
W. 11.0 A.M.—Essay, *The Elements of Pulpit Effectiveness*,
Bishop B. T. Tanner, D.D.
(African Methodist Episcopal Church).
E. First Address.....Mr. R. G. Rows, J.P., C.C.
(United Methodist Free Churches).
W. Second Address .....Rev. G. C. Rankin, D.D.
(Methodist Episcopal Church, South).

Topic : THE MOBILIZATION OF THE CHURCH.

SECOND SESSION.

2.30 P.M.—Devotional Service, &c.
E. 2.40 P.M.—Essay, *How to Mobilize the Whole Church*,
Rev. D. Brook, M.A., D.C.L.
(United Methodist Free Churches).
W. First Address .....Rev. J. Hay Young, Ph.D., D.D.*
(Methodist Episcopal Church, South).
E. Second Address ..... Mr. William Windsor
(Primitive Methodist Church).

Twelfth Day, Tuesday, September 17.

PRESIDENT: Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church).

Topic : FOREIGN MISSIONS.

FIRST SESSION.

10 A.M.—Devotional Service, &c.
E. 11.0 A.M.—Essay, *Missions—the Work before Us*,
Rev. Frederick Galpin
(United Methodist Free Churches).
W. First Address .....Rev. A. B. Leonard, D.D.
(Methodist Episcopal Church).
E. Second Address ..... Mr. John B. M'Cutcheon
(Irish Methodist Church).
W. Third Address ..... Rev. Young J. Allen, D.D., LL.D.
(Methodist Episcopal Church, South).

SECOND SESSION.

2.0. P.M.—Devotional Service, &c.
W. 2.10 P.M.—Essay, *Missions—Our Resources for the Work*,
Rev. W. R. Lambuth, M.D., D.D.
(Methodist Episcopal Church, South).
E. First Address .....Rev. Frederick W. Macdonald
(Wesleyan Methodist Church).
W. Second Address ..... Rev. William Burt, D.D.
(Methodist Episcopal Church).

MEMORIAL SERVICE FOR PRESIDENT MCKINLEY.

3.30 P.M.—Devotional Service: Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church).

Addresses ..... Rev. T. B. Stephenson, D.D. LL.D. (Wesleyan Methodist Church).
Bishop J. H. Vincent, D.D., LL.D. (Methodist Episcopal Church).

NOTE.—Those whose names are designated by an asterisk (*) in the programme were appointed to take the place of others, whose names appeared in the preliminary programme, but who were not present at the Conference. The names of those originally appointed are mentioned in the Report of the Proceedings.

For Sunday Services, Receptions, Evening Meetings and Provincial Meetings, see Appendix.

REPORT OF THE PROCEEDINGS

OF THE

THIRD ŒCUMENICAL METHODIST CONFERENCE.

THIRD ŒCUMENICAL METHODIST CONFERENCE.

FIRST DAY, Wednesday, September 4, 1901.

FIRST SESSION.

THE Third Œcumenical Methodist Conference opened in Wesley's Chapel, City Road, London, on Wednesday morning, September 4, at 10 a.m. Nearly all the 500 delegates were present, and the gallery was filled with visitors.

The Rev. W. T. DAVISON, M.A., D.D., President of the Wesleyan Methodist Conference, opened the service by announcing the hymn, "All people that on earth do dwell," which was sung to the tune, "Old Hundredth." A simple Form of Service had been printed, including Scripture Sentences, the Exhortation, General Confession, a Collect, the Lord's Prayer, the Responsive Prayers, Psalm cxviii. (read alternately by Dr. DAVISON and the congregation), two Lessons, the Te Deum, the Apostles' Creed, Prayers for the Church, the King, and other Rulers, for Ministers and People, and the Prayer of St. Chrysostom. The Lessons (Isa. xl. and xii., Matt. xiii. 31-33 and 44-52) were read by the Rev. E. J. WATKIN, D.D., of the Australasian Methodist Church. At the close of the Liturgical portion of the service the hymn, "O for a thousand tongues to sing," was sung, and Bishop J. C. HARTZELL, D.D., LL.D., of the Methodist Episcopal Church, offered prayer.

The Conference Sermon was preached by Bishop C. B. GALLOWAY, D.D., LL.D., of the Methodist Episcopal Church, South.

A TIMELY RESTATEMENT OF THE METHODIST FUNDAMENTALS.

"*That which we have seen and heard declare we unto you*" (I. John i. 3).

"*For we cannot but speak the things which we have seen and heard*" (Acts iv. 20).

Here we have two statements—one by St. John the Divine, the other the joint utterance of Peter and John, with Peter doubtless as the spokesman. The one speaks as a teacher and theologian, the other

as the missionary and martyr. Both are witnesses to eternal verities—one modestly affirming that he confines himself to facts of personal experience, "That which we have seen and heard"; the other, artless, impetuous, and chivalrous, candidly acknowledges that he had to talk, "We cannot but speak." Here the characteristics of two natures appear. St. John spoke as a wise and able teacher—"the quiet master of the secrets of the spiritual life"; the other as the fearless missionary, whose passionate love for the Lord and ardent concern for "that which was lost," gave him a divine impatience to speak in His name. The one wrote lovingly and modestly, as if with "a feather dropped from an angel's wing"; the other spoke with the intense fervour of a soul on fire with a holy commission. One displays the calm confidence of absolute assurance; the other the unawed boldness and sublime courage of an ambassador charged with a sacred message and mission.

Here is the confidence of personal knowledge. They do not repeat the statements of others, but speak as eye and ear-witnesses—"That which we have seen and heard." And the form of speech employed is assurance of perfect precision—of absolute accuracy—in statement and testimony. Without evasion or exaggeration, without vagueness or inaccuracy, they declare, only, but entirely, what they "have seen and heard."

Here, also, is the irrepressible in Christian life and testimony: "We cannot but speak the things which we have seen and heard." The liberated soul will rejoice in its freedom, and talk of its redemption and Redeemer. The uncaged bird cannot but soar and sing.

And here is the positiveness of ample and accurate personal knowledge. "Know" is a favourite word with St. John. Over and over again it is repeated in his Epistles. "And hereby we do know that we know Him." "We know that we have passed from death unto life." Suggestive comment has been made upon the fact that the inferential "therefore" is not to be found in this Epistle. His constant and earnest insistence is that Christianity is the religion of knowledge—the salvation promised is a conscious salvation.

And, on the other hand, Christianity is a religion of positive affirmations. It is not an empty, impotent negation, but a clear and authoritative declaration of absolute and eternal truth. It utters no uncertain sound, misleads no honest inquirer, encourages no false hope. Christianity is a Divine dogmatism. Jesus says emphatically, "I am the Truth."

There is the same appeal to the senses of seeing and hearing in the account of Paul's conversion and commission as an apostle—"For thou shalt be His witness, unto all men, of what thou hast seen and heard." And yet, unlike Peter and John, he had never had physical companionship with his Lord, for whom he was to be an accredited and convincing witness, of world-wide and enduring fame. But neither of the apostles had fuller or more accurate testimony to give of what he had seen and heard than this one, "born out of due time," the burden of whose eloquent preaching was the relation of his miraculous experience.

The organs of sight and hearing are used, therefore, to represent the cognitive and acquisitive faculties of the soul by which we come into immediate possession of the facts of personal experience. Into the ears that hear God speaks in tones clear, distinct, unmistakable, and authoritative. The eyes that are open are obedient unto the heavenly vision, and behold "wondrous things out of Thy law." This is consciousness—the final source of correct knowledge. "Behind consciousness one cannot go; as far back as consciousness religion must go, or its work is superficial." It is "the affidavit of life to life."

Here, also, is a declaration of the supreme value of a personal Christian experience. Only what may be seen and heard is of absolute importance. This alone is essential; all else is incidental. We may speculate about a thousand things, but only fundamental verities need command our deepest concern. The doctrines that are transmutable into life we are under holy compulsion to declare. This was the dominant note of the mighty movement that has made possible the great Conference met here to-day, with representatives from all parts of the world.

In 1743 Mr. Wesley uttered these words: "The distinguishing marks of a Methodist are not his opinions of any sort. His assenting to this or that scheme of religion, his embracing any particular set of notions, his espousing the judgment of one man or another, are all quite wide of the point. . . . . I make no opinion the term of union with any man, I think and let think. What I want is holiness of life. They who have this are my brother and sister and mother." And the declared mission of Methodism was only, and specifically, to spread Scriptural holiness throughout its world-parish.

As appropriate, therefore, to this occasion, and suggested by the text, I ask you to consider with me the subject of "Christian Experience: Its Supreme Value and Crowning Evidence."

Christianity's chief glory and assured triumph is its redemptive power. That is its sublime and only mission—the spiritual regeneration of the world. "It is not," says a great theologian, "its monotheism, or decalogue, or ordinances, or priesthood, or Sabbaths, that either constitute it a separate religion or insure its dominion in the future; but redemption from sin through Jesus Christ is its radical doctrine, its original starting-point, and the inspiration of its mission in this world."

It is well enough to exalt the ethical value of the Christian religion—the excellence of its doctrines, the beauty and purity of its ordinances, the nobility of its ideals, the genuineness and authenticity of its records, and the power of its inspirations. But, above all, we must have personal experience of its redemptive efficiency.

I do verily believe that there is imperial demand for renewed emphasis to be put on this great and gracious privilege of every Christian believer. If there has been no abatement of appreciation of this vital doctrine, there is urgent reason for special insistence upon its absolute necessity. "Ye must be born again" should ever be the

ringing message of the Church of God. We must adhere firmly to the elementary Christian graces—the fundamental doctrines verified and intensified by spiritual experience—if we are to reinflame the zeal of the Church, and exult in the restored joy of our great salvation.

The multiplying of Church activities, and the increasing demands of ecclesiastical administration, may have occasioned some diversion of our evangelistic zeal, and some relaxing of insistence upon this pre-eminent doctrine of the Gospel.

And it has also been more or less obscured by the prominence given in modern discussion, in both pulpit and Press, to the mere ethics of Christianity—to its sociological virtue and value. However true and important such an aspect of religion may be, its excessive emphasis will retire to a subordinate position the great spiritual doctrine which alone is vital—the doctrine which makes the Gospel a power in the world's social elevation and evolution.

It is affirmed that Christ's mission was social rather than theological. That "the Sermon on the Mount is the ethics of society;" that "it is a treatise on political economy—a system of justice," and that "industrial democracy would be the actual realisation of Christianity." I would not under-estimate the sociological power and reconstructive functions of the Christian religion. It is a transcendent and transforming social energy. Its elevating and ennobling influence marks the progress of civilisation and determines the status of nations. There is a vital connection between the spiritual and political faiths of all people. And Christianity has demonstrated itself to be the universal and only stimulus and panacea for the dying world of heathenism.

It is a political force as well as a spiritual influence—a social dynamic as well as a celestial hope. The altar makes the throne. The character of the crozier measures the strength of the sceptre. Out of religious doctrines are developed political principles; and the purer the religion the broader the constitution, and the wiser the civil polity.

But all these are results rather than primary objects: consequents, and not the supreme purpose. Christ's mission was purely spiritual—the redemption of the soul from sin. And His specific aim was not to reach the masses or the classes, but the individual, with the emancipating power of truth.

Another fact which may account for some neglect of this paramount doctrine is the growth of a mistaken catholicity—a sentiment that rather vaunts itself in disparaging the fathers as excessively rigid in their spiritual exactions, and too literal in their interpretations of the Word of God. The rebound from dreaded harshness may lead us to fatal laxness. I fear there is real need for a note of warning.

The days of so-called intolerance have been succeeded by a time of much indifferentism—a time of lax faith and colourless convictions and boasted breadth of view. The commiserated narrowness of the fathers, which made them militant in spirit and intense in their clean-cut, unshaken opinions, has largely ceased to characterise the

Church of to-day. There is an excess of tolerance that tends to latitudinarianism. There cannot be too much catholicity of spirit, too much broad Christian fraternity; neither can there be any relaxing of the fundamental verities of the Gospel. Paul's sublimest boast was not that he had "fought the good fight"—met and mastered his last enemy; not that he had finished his course—come triumphantly to the end of a long and honoured career, without a blur on his name or a stain on his shield; but that he had "kept the faith"—kept it in its integrity and entirety, kept it without lowering its Divine sanctions or compromising its sacred imperatives.

The peril of this age is not a God despised, but a God displaced; not a God forsaken, but a God forgotten; not a God rejected, but a God neglected. And this result has been wrought by two facts fundamental in the Christian life—an enfeebled consciousness of sin, and an obscured vision of the Saviour. In view of this peril, and as descriptive of the Church in consequence, Bishop Wilson has eloquently said, that "the tremendous forces expressed in the person and work of the Son of God are deemed wholly unnecessary, and the Saviour of the world is assigned an honourable place at the head and centre of a social, intellectual, and æsthetic realm known as the Church, which He may adorn with His presence, but must not perturb, distress, and humiliate by the shame and horror of His cross."

And that leads me to say a word about a doctrine not only basal to this study, but to the spiritual kingdom of our Lord—the doctrine of sin. Any scheme of religion or system of theology that minimises sin makes meaningless the mission of the Man of Galilee. Eliminate sin and you emasculate the Gospel. Christianity has only a message for a world of sin. Its sublime mission is the redemption of the human race. According to one school of evolutionists, sin is simply want of conformity to environment, or "partially evolved conduct." In order to characterise at once the absurdity and peril of such teaching, a witty English minister has said: "The evolutionary man does not exclaim with Paul, 'O wretched man that I am. Who shall deliver me?' but 'O progressive man that I am. Who shall help me to evolve myself?'"

And there are certain religious writers who represent sin, not as "the sting of death," but merely as a "pardonable flaw" in human nature—an unfortunate spiritual aberration. So observant and devout a layman as Mr. Gladstone thus referred to such teachers: "They appear to have a very low estimate both of the quantity and quality of sin; of its amount, spread like a deluge over the world, and of the subtlety, intensity, and virulence of its nature." How sadly such teachers contrast with the inspired apostles, who wrote of the things they had seen and heard! St. John's estimate of sin and its universality may be discerned in these plain and powerful words: "If we say that we have no sin we deceive ourselves, and the truth is not in us." St. Paul characterised it as "the sting of death," and, again, "the wages of sin is death," and in the agony of his own awful con-

sciousness of the guilt and power of sin cried out, "O wretched man that I am! who shall deliver me from the body of this death?" And when the joy of deliverance came—a deliverance he could not doubt—a deliverance as conscious as when he walked out of the jail at Philippi—he answered his own despairing cry in these jubilant words: "I thank God through Jesus Christ our Lord." Jerome has wisely said: "He that hath slight thoughts of sin never had great thoughts of God." And he might have added, no one can have great thoughts of God who has had only slight thoughts of sin.

The Gospel has no effectual appeal to a soul that has no consciousness of sin. You recall the answer the Duchess of Buckingham made to Lady Huntingdon, when the latter invited her to hear George Whitefield preach. "It is monstrous," she said, "to be told that you have a heart as sinful as the common wretches that crawl on the earth. This is highly offensive and insulting." And yet without such a deep conviction of sin—a conviction that becomes a crucifixion—there can be no clear experience of the crisis of conversion. The Gospel of regeneration is first of all a distinct statement of the doctrine of sin; and the first regenerative work of the Holy Spirit is to convince the world of sin and of righteousness and of judgment.

I. *Regeneration a Conscious Experience.* The regeneration of the soul by the Holy Spirit, through faith in Jesus Christ, is a conscious experience, and a fact of certain knowledge. The subject of it becomes a "new man" with a "new heart," and out of this new, transformed life is able to "declare that which he (we) hath seen and heard."

But just here it may be well to note an important distinction suggested by Bishop Foster—that "there is a difference between an experience of Christianity and a Christian experience." The one is an observation of its moral, social, and other effects upon individuals, peoples, and nations, while the other is purely subjective—the consciousness of certain spiritual facts, forces, and fruits in the individual soul. One may, therefore, have an experience of Christianity, may have extensive and even approving knowledge of its mighty objective influence and results, and yet be without a genuine Christian experience.

Another fact should not be overlooked—while the attitude of regenerated souls is essentially the same toward God and the great doctrines of the Gospel, "every experience is coloured by the subject of the experience." Inherited tendencies, degrees of intelligence, peculiarities of temperament—indeed, everything that differentiates human beings affect and determine the expression of this new life. Mental and temperamental characteristics are untouched in regeneration. Individuality is perfectly preserved. So in Christian experience "every bird sings according to its beak." But there are certain great radical results wrought in everyone who accepts, and with the heart believes, the Gospel of the Lord Christ. These are facts of consciousness to which he clearly and joyfully testifies.

The soul demands absolute certainty in religion. It cannot rest on a mere inference, or be content with a probability, or find comfort in a rational conclusion. The mighty issues of eternity cannot be suspended on less than "infallible proofs." We must have sure knowledge. And the demands of the soul are not met with the proof of Christianity as a system of doctrine. What man must know is that it is the present, all-sufficient, exhaustless power of God, by which He is redeeming a world of sin.

The sure knowledge of God, and the conscious relief from sin, are the two great matters of spiritual concern about which the soul demands unquestioned certainty. And we do know our God, surely, savingly, triumphantly. As one of our own brothers on this side the sea has happily stated it, "We know God transcendent in the Father Almighty, descendent and ascendent in Jesus Christ His Son, and God also immanent, communicative—a life-sustaining breath, a cherishing and kindling fire—in Him who is called the Holy Spirit."

And the certainty that we may know God is the chief and mighty stimulus to faith. It becomes a sublime and ever increasing passion of the soul. No other knowledge satisfies. It may inspire ambitions to more diligent search ; it may intensify desire after larger disclosures of truth, but does not feed the hunger of the soul and give an untroubled peace to the human heart. And this desire to know God is more than "the passionate curiosity which we feel before the mystery of the universe." It is the awed and reverent spirit of Isaiah, when he saw the throne high and lifted up, and the train that filled the temple, and heard the tumultuous praises of the angels that shook its everlasting pillars. It is the humble and ready obedience of Paul, on his way to Damascus, when he pathetically asked, "Lord, what wilt Thou have me to do?"

Now, in response to this demand for absolute certainty, the Scriptures speak in terms and tones of Divine assurance, and the voices of the redeemed in all ages confirm the statements of Prophet and Apostle. St. John, in glowing words, describes the great change wrought in the soul by the power of Christ through the Holy Spirit, and the blessed assurance given, "Therefore if any man be in Christ, he is a new creature ; old things are passed away, behold all things are become new. And all things are of God, who hath reconciled us to Himself by Jesus Christ, and hath given to us the ministry of reconciliation, to wit, that God was in Christ, reconciling the world unto Himself, not imputing their trespasses unto them ; and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ, as though God did beseech you by us ; we pray you in Christ's stead, be ye reconciled to God. For He hath made Him to be sin for us, who knew no sin ; that we might be made the righteousness of God in Him" (II. Cor. v. 17-21).

Listen to this loud acclaim of Peter, which sounds like a mighty anthem of some celestial choir : "Blessed be the God and Father of our Lord Jesus Christ, which according to His abundant mercy hath

begotten us again unto a lively hope by the resurrection of Jesus Christ from the dead." And nothing could be more confident and reassuring than the majestic statement of St. Paul: "For I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day."

The apostle makes distinction between the fact of sonship and the assurance of it—between the act of justification and adoption and the consciousness of it. "And because ye are sons God hath sent forth the Spirit of His Son into your hearts, crying, Abba, Father" (Gal. iv. 6). Again, in the Epistle to the Romans, he says: "For ye have not received the spirit of bondage again to fear; but ye have received the spirit of adoption, whereby we cry, Abba, Father. The Spirit Himself beareth witness with our spirit that we are the children of God."

This mighty transformation of the whole spiritual nature is not a matter of conjecture or uncertainty. It is not a logical inference from historical facts and rational conclusions, but an immediate, absolute, Divine assurance. Here is the realm of direct knowledge, and need not admit the possibility of a doubt. A Divine certainty fills and thrills the soul. Like the sightless sinner healed by the Saviour, he says: "One thing I know, that, whereas I was blind, now I see." Dr. Hodge, the great Presbyterian theologian of America, states the case in these luminous sentences: "There is no form of conviction more intimate and irresistible than that which arises from the inward teaching of the Holy Spirit. All saving faith rests on His testimony or demonstration. (I. Cor. ii. 4.) This inward teaching produces a conviction which no sophistries can obscure, and no arguments can shake. It is founded on consciousness, and you might as well argue a man out of his belief in his existence as out of confidence that what is thus taught of God is true."

And I cannot forego, in this immediate connection, reproducing the clear, strong doctrinal statement, found in that ancient formula of faith, the Westminster Confession: "This certainty is not a bare conviction and probable persuasion, grounded upon a fallible hope; but on infallible assurance of faith; founded upon the Divine truth of the promises of salvation, the inward evidences of those graces unto which these promises are made, the testimony of the Spirit witnessing with our spirits—that we are the children of God; which Spirit is the earnest of our inheritance, whereby we are sealed unto the day of redemption."

It has been well said that the certainty of our knowledge, in things spiritual as in things natural, is always worth more to us than the completeness of our knowledge. It is better to know some things surely than many things imperfectly. Not long before his wonderful conversion in 1738, in a letter to his mother, John Wesley thus clearly stated his view of the possibility and necessity of a conscious salvation. He said: "If we dwell in Christ and Christ in us (which He will not do unless we are regenerate) certainly we must be sensible of it. If we can never have any certainty of our being in a state of

salvation, good reason it is that every moment should be spent, not in joy, but in fear and trembling, and then, undoubtedly, we are in this life of all men most miserable. God deliver us from such a fearful expectation as this."

There is a familiar hymn in one of our hymn-books which is not Methodistic. It breathes a sort of Christian agnosticism. It lacks the confident and jubilant tone that has made Methodism a world-wide movement:

"'Tis a point I long to know,
Oft it causes anxious thought:
Do I love the Lord or no?
Am I His, or am I not?"

The sublime privilege of a regenerated soul and the clear note of its triumphant assurance is happily expressed in the splendid lines of Charles Wesley:—

"My God is reconciled,
His pardoning voice I hear.
He owns me for His child,
I can no longer fear;
With confidence I now draw nigh,
And Father, Abba, Father, cry."

It may be that some children of the covenant, reared in an atmosphere of piety, diligently and prayerfully instructed in the great facts and verities of the Gospel, may enter so easily and gracefully into the spiritual kingdom, that conversion seems rather a process than a crisis. Such cases possibly ought to be typical, and may become universal. But however noiseless the transition, there was a definite passage out of the old life into the new. And the renovated will, the transformed life, the purified and pacified conscience, attest that the great change was wrought at some time or somehow. We should not insist, therefore, upon the very place and the exact moment when this crisis is wrought, but I confess to a singular satisfaction and a sustaining sense of unquestioned certainty, when John Wesley refers to Aldersgate Street as the place, and a "quarter to nine" in the evening of May 24, 1738, as the time when "I felt I did trust in Christ, Christ alone, for salvation, and an assurance was given me that He had taken away my sins, even mine, and saved me from the law of sin and death." How vivid also was the experience of Charles Wesley the hour he was admitted into the kingdom of Divine grace. To commemorate that bridal hour of his soul, the Laureate of Methodism wrote one of his grandest hymns. Feeling that one tongue was not enough to express what his heart felt, of love to God for His redeeming grace, he exclaimed:—

"O for a thousand tongues to sing
My Great Redeemer's praise,
The glories of my God and King,
The triumphs of His grace."

And with what genuine joy did the distinguished son cherish the fact that his sainted father had such a clear and satisfactory experience! Samuel Wesley, the venerable rector of Epworth, died in 1735. His death was triumphant, and his testimony was really jubilant. Referring to his father's experience, John Wesley said: "What he experienced before I know not, but I know that during his last illness, which continued eight months, he enjoyed a clear sense of his acceptance with God. I heard him express it more than once, although at that time I understood him not. 'The inward witness, son, the inward witness,' said he to me; 'This is the proof, the strongest proof of Christianity.'"

The Christian has an infallible witness: "He that believeth on the Son of God hath the witness in himself." "The Spirit Himself beareth witness with our spirit that we are the children of God." There is a teacher in the heart "who has also a chair in heaven." The ringing, exultant affirmation of every redeemed disciple of our Lord was, "We know whom we have believed." The constant and confident appeal in the New Testament is to the direct testimony of consciousness. Every apostle seemed to have fire upon his lips when he spoke of the great and gracious redemption wrought by the Spirit of God. And with the Apostle Peter, every experimental Christian to-day declares that he does not follow cunningly-devised fables when he makes known the power and coming of our Lord Jesus Christ, but is an eye-witness of His majesty.

Spiritual facts and verities are apprehended just as rationally as are things material. The same faculties are employed—there is only difference in the objects apprehended. We reject and resent the statement that a proposition may be at the same time false in philosophy and true in theology. That doctrine known as "Double-truth" has been justly condemned as "the fig-leaf of a shame-faced or still half-unconscious scepticism." "Our Christian certainty," says a distinguished authority in theology, "rests upon the synthesis of the religious impressions made upon all our faculties," and "the testing and investigation of these impressions by the processes of reflective thought, acting in the light and by the aid of the rational intuitions."

II. The Irrepressible in Christian Testimony.—This new life has an irrepressible element. Its nature is to reveal and not conceal. Its impulse is to speech and not to silence. "We cannot but speak." This spiritual knowledge—this divine assurance—is the "communicative impulse" of the redeemed soul. There is begotten a divine eagerness to make it known to others. It is the constraining love which Paul felt and so eloquently acknowledged. It was the passionate spirit of St. John in the rhythmic sentences of his First Epistle: "That which was from the beginning, that which we have heard, that which we have seen with our eyes, that which we beheld and our hands handled concerning the Word of Life (and the life was manifested, and we have seen and bear witness, and declare unto you the Life, the Eternal Life which was with the Father, and was manifested unto us), that which we have

seen and heard declare we unto you also, that ye also may have fellowship with us; yea, and our fellowship is with the Father, and with His Son Jesus Christ." The first impulse of a converted soul is to bring others to Christ. And the growth of this spiritual concern for the unsaved, and the increase of this divine desire, are the measure of our religion. Solicitude for others is the expression of our love to God.

The certitude of our faith is the measure of an aggressive ministry. Shallow convictions produce feeble service. Men of might and majesty believe strongly. Heroes stand for something. Faith is the fibre of a conqueror. There is no inspiration in a negative. It can neither elevate nor regenerate. Christianity must first be an experience before it can be an enterprise; it must be a regeneration before it will become an inspiration. Paul's absolute faith and vivid experience gave him the spirit of a conqueror, even when defeat and death seemed inevitable. His confidence in the eternal principles of God's Kingdom and its final triumph was never disturbed. The Gospel that had saved him could redeem the world. After his Damascus experience he knew neither doubt nor fear. So, above the clamour and clangour of the mob, and amid the desertions of trusted friends, rose the clear bugle notes of his sublime, all-conquering faith: "Nevertheless, the foundation of God standeth sure." He believed in a personal God, not in a "stream of tendency"; in a mighty and ever-present Saviour, not in a mere moral influence; in a guiding and attesting Holy Spirit, not in a vague, spiritual impression.

Such an experience intensifies the zeal of the ministry. "We cannot but speak." It inspired the noble declaration of St. Paul: "I am debtor both to the Greeks and to the Barbarians, both to the wise and to the unwise." It was this that caused him, amid stripes and persecutions, and the prospect of certain death, to exclaim, "None of these things move me." And our Methodist fathers had a like apostolic and zealous spirit. It made John Wesley "the quiescence of turbulence," and gave seraphic wing to the lyric muse of his brother Charles. It inflamed the ardent soul of Thomas Coke, "the Foreign Minister of Methodism," and caused him, in a moment of rhapsody, to cry out, "I want the wings of an eagle and the voice of a trumpet, that I may preach the Gospel in the East and in the West, in the North and in the South."

Preaching has little meaning and less power that is not born of a living experience. It must be a personal attestation of the facts stated and the truth expounded. Otherwise it is a discussion and not a proclamation—a sacred rumour repeated and not a Divine verity attested. The apostle must be a witness. The true attitude of the minister has thus been described: One who knows, standing up in the midst of those who know not, holding forth to those who as yet do not know the message of salvation from the living God and the exalted Christ.

The authoritative command and Divine exhortation is, "When thou art converted strengthen thy brethren." One must have power before

he can impart strength. He must know the way before he can direct others aright. The Gospel for a world of sin can only be preached by those who have felt its need and tested its redemptive power. No tongue of archangel could rightly proclaim it. And those preach it most efficiently who know experimentally its saving and infinite efficacy. It is a suggestive fact that the prophet Ezekiel had to eat the roll which was written within and without, before he could preach it to others. It had to be assimilated, become a part of his very being—transmuted into his life's blood—before it became a message of life and power to the people.

The mission of the ministry is to take up God's message and carry it to the world. The angel flying through the heavens with trumpet in hand had committed to him the everlasting Gospel. God ordained at once the agent, the instrument, and the message. And the other mighty angel that John saw, with a rainbow on his head, his face as bright as the sun, and feet glorious as pillars of fire, ventured not to earth on his own authority, but "he had in his hand a little book open." And God has never allowed any messenger, whether angel or man, to construct or invent a message. The scope and function of this ministry is clearly and fully defined. We are to speak as the Spirit giveth utterance.

Our mission is to "bear witness of that light." It was the Divine and only commission of Patriarch, Prophet, and Apostle. From Moses to John the Baptist, and from Paul to the present, men could only bear witness. They cannot create—they can only reflect light. They are not that light—only reflections of its glorious and healing beams.

III. *The Crowning Evidence.* The highest proof of the power of Christianity is in the reality of Christian experience. And the certainty given by such an experience, which is matter of immediate consciousness, is the highest attainable by human beings. I respect the eminently wise caution of Richard Baxter, that "God's evidences must not be separated, much less must one be pleaded to the neglect of the rest," but undoubtedly the pre-eminence must be given to the evidence of Christian experience. John Wesley had that view, as is evident from one of his remarkable letters. "If then," he says, "it were possible (which I conceive it is not) to shake the traditional evidence of Christianity, still he that hath the internal evidence (and every true believer hath the witness or evidence in himself) would stand firm and unshaken."

Spiritual truth is not reached by hearsay, nor received at second-hand. We do not hear God in the shout of the sea, nor the thunder of the storm, nor the silvery song of the streamlet. These are only the echoes of His voice; but He is heard in the words of His Son, for "they are Spirit and they are life," and in the attesting voice of the Holy Spirit, which makes us cry "Abba, Father." God is not seen in the glorious light of the sun, nor the soft gleam of the stars, nor the gorgeous tints of the evening clouds. But He stands unveiled before

us in the "Man Christ Jesus." "He that hath seen Me hath seen the Father." The revelation of God to man could not come in the records of a book, nor in the glory of the heavens, nor in all the vast and varied handiwork of nature, but in a real life. And when He has been thus spiritually apprehended, and His Gospel experimentally tested, we have the crowning evidence. Then every voice is the voice of God.

Without modification or reserve do I accept the triumphant conclusions of the late Bishop of Durham: "If it is not by the senses, so neither is it by theological and scientific faculties, that we can apprehend God, can see the Father. These faculties may verify, may explain, may systematise, but they cannot give the insight, cannot create the belief. I doubt whether the most elaborate proofs of the Being and Attributes of God, the most subtle expositions of the Evidences of Christianity, have done very much toward establishing even an intellectual assent. I am quite sure that they have been all but powerless in commanding a living, working belief." But to the mind of the consciously regenerate, doctrinal truth has luminous and larger meaning.

One with a clear Christian experience has assuring knowledge of the Person, Character, and Divinity of Jesus Christ. I would not undervalue the overwhelming argument that has vindicated the Christ of history, the Christ of Bethlehem and Nazareth, of Galilee and Judea, of the Garden and the Cross, the Christ who died that the world might be redeemed; but the Christ of experience, the Christ of the redeemed soul, the Christ formed within, the hope of Glory—is a real, ever-present, inspiring Personality. To such an one Jesus Christ is not a history, but a verity; not a reminiscence, but a presence; not a theory, but a glorious reality. He is not a God afar off, but ever near. Paul had such a knowledge of his Lord when he exclaimed: "I live, yet not I, but Christ Jesus liveth in me." And on another occasion a sublimer vision and diviner experience was his, when in the very exhaustion of spiritual rhapsody, he cried out—"For to me to live is Christ." The great Jonathan Edwards, referring to the clear apprehension the consciously regenerated have of doctrinal truth, and especially of the Person and Christhood of Jesus, made this masterful deliverance. "With respect to Christ's being the Son of God and the Saviour of the World, and the great things He has revealed concerning Himself, and His Father, and another world, they have not only a predominating opinion that these things are true, and so yield their assent, as they do in many other things of doubtful speculation; but they see that it is really so; their eyes are opened, so that they see really Jesus is the Christ, the Son of the Living God."

The personality of the Holy Ghost and the doctrine of the new birth are not matters of speculation or vague uncertainty to those who have been the objects of redeeming power. They are facts of glorious and hourly experience. Prof. Austin Phelps, in some eloquent and powerful passages, illustrates these sublime doctrines most vividly,

in describing the conversion of St. Paul: "Look at it as a fact in the history of mind. Set aside as irrelevant to the object before you whatever was miraculous in the events of that journey to Damascus. Make no account of the supernatural light, the voice from heaven, the shock of blindness. Consider not the means but the manner of that change in the man. Mark its impetuosity. Note the instantaneousness of that arrest of passion. It is like a torrent frozen in mid-air. Observe the revulsion of feeling—threatening and slaughter give place to conviction of sin. Malignity is supplanted by prayer. Perceive the revolution of character in that instant trembling and astonishment. Call it regeneration, conversion, new birth, or by titles more comely to philosophic taste; call it what you will, it is a change of character. The Pharisee becomes a penitent. The persecutor becomes a Christian. The murderer becomes a saint. For aught that appears in the narrative, the change is almost like a flash of lightning. How brief the colloquy which proclaims the whole of it! 'Who art Thou, Lord?' 'I am Jesus.' 'Lord, what wilt Thou have me to do?' We do not know that mind can move more rapidly than this in such a juncture of its history, and yet more intelligently. Then put together the two lives of the man, his life before and his life after this convulsive crisis. Saul and Paul join hands over this invisible gulf as over the river of death, the same being, yet two different men. His character has experienced a change like the transmutation of metals. Take these as facts of sober mental history, and do they not seem to speak the presence of a supernatural power?"

It gives infallible assurance of the Divine authority of the Word of God. With a clearly attested Christian experience we enter without hesitation upon the fullest and freest investigation of the historical and critical questions relating to the Holy Scriptures. No canon of criticism or test of scholarship can intimidate a faith that has been securely enthroned in the consciousness. If there be occasion for a revision of opinion about the canonical authority of some book, or the credibility of certain passages, there is no disturbance of those great doctrines that have already been transmuted into personal life and character. "The words that I speak unto you they are spirit and they are life." No question about Jonah and his excursion at sea can invalidate the doctrine of the new birth, or render indistinct the voice of the Spirit in the regenerated soul, bearing witness with our own spirit. "It is such a witness," says Dr. Watts, "to the truth of the Christian religion, as does not depend upon the exact truth of letters and syllables, nor on the critical knowledge of the copies of the Bible, nor on this old manuscript, nor on the other new translation." The Divine life implanted in the soul is sufficient assurance that the Gospel must be from God; and on this glorious certainty the sincere Christian securely rests, though unable to prove the authority of any of the canonical writings.

We may, therefore, give the widest hospitality to all legitimate investigations by Christian scholars in the line of the "Higher Criticism."

There is no occasion for fear. Only advantage can come to the Church of God. Some modification of our theories of interpretation and inspiration there may be, but the Divine substance of this redemptive Gospel can never be touched, and with Paul we may triumphantly exclaim "Nevertheless the foundation of God standeth sure."

Christian experience solves the mystery of the miraculous. One who has this joyous experience of Christ, this conscious deliverance from sin, this miracle of grace in his heart, has no difficulty in accepting and defending the credibility of miracles. Christ in the consciousness is an unanswerable argument. We are again reminded that "the miracle is on its trial." And even Christian teachers, more or less affected by the arrogance and dominance of the scientific spirit, "have as little to do with the miracle as possible." They do not yield belief in it, but neglect to preach it. But there is no fear to those who know the miracle working power of the Holy Ghost in redemption. Every cleansed heart and renewed spirit is a creation of God, a miracle of omnipotent energy. "Born of the Spirit." And every such miracle of grace is a new revelation of the power of God. Each living Lazarus attests the fact that the living Christ is still waking the sleep of the dead. Dr. Joseph Parker has aptly said that "every devout experience is a proof of the possibility of inspiration."

And this evidence becomes more convincing and triumphant with the growth of years and the progress of the Church. If, as has been rightly declared, "the whole teaching of Scripture is directed to show not what God has, nor yet what He is in Himself, but what He is in His dealings with men; or, in other words, to make Him known in various ways through the historical manifestations of His holiness and His love," then the whole history of the Church should be a continued revelation. And so it is. As the years move on there are successive unfoldings and unveilings of God's glory and power—a series of epiphanies of the risen and reigning Lord.

It has been suggested that the faithful and authoritative witness to this experience, more than anything else, has made Christianity a world-religion. It is the one common ground on which all humanity can stand, the one thing that makes the whole world kin. It is not in creed statements, not in formulas of faith, not in codes of ethics, not in sacraments and ordinances, not in ecclesiastical orders, but in the soul's deliverance from the guilt and dominion of sin. That alone answers the orphan cry of humanity, and satisfies the hunger of the universal human heart. That alone brings us into sweet and Divine fellowship—fellowship with the Father and His Son Jesus Christ our Lord—and into the blessed brotherhood of repentance and pardon.

We must, therefore, be a witnessing Church—a Church that has seen and heard something to declare—and a Church that cannot but speak of what has been seen and heard. This type of religion is the need of every age. It was the religion of Pentecost that made the unpillared arches of heaven ring with praise, and of apostles and

martyrs of whom the world was not worthy. It was the religion of Martin Luther, who shook Europe to its foundations, and of John Wesley, who became the providential leader of "the greatest fact in modern times." And such a spiritual life should gird the Church of God with greater power in this opening year of a new century.

The Church has more to fear from a "classically cold religiosity" than from the aggressive opposition of a bold and blatant scepticism. Erasmus, himself a great scholar, uttered these words as the heart appeal of one distressed at the coldness of religious life, and the distractions of metaphysical theology: "I could wish that those frigid subtleties either were completely cut off or were not the only things that the theologians held as certain, and that the Christ pure and simple might be implanted deep within the minds of men."

This was the Divine mission of Methodism, "the redeeming from forgetfulness, the doctrine of necessity for spiritual conversion." Its authoritative and constantly iterated insistence was for a renewed and clearly-attested inner life—a life consciously hid with Christ in God. The Rev. Dr. Stoughton, in his "History of Religion in England," thus generously refers to our great Zion: "Methodism grew out of the feeling that religious experience, and the truth which produces it, take precedence of everything else, and that to these primary objects all which is merely ecclesiastical must be kept in strict and lasting subordination." And may that subordinate relation never be disturbed.

Dr. Abel Stevens, our own great historian, states another fact characteristic of the movement which has made possible this Œcumenical Conference: "Methodism reversed the usual policy of religious sects, which seek to sustain their spiritual life by their orthodoxy. It has sustained its orthodoxy by devoting its chief care to its spiritual life." Our faith has been kept pure by keeping it in action. The swift movement of our ministry has been the secret of our undisturbed orthodoxy. And as we are facing a wonderful future, I could ask no larger blessing for our world-wide Methodism than that she inscribe upon her door-posts the warning words of a great missionary: "The Church that ceases to evangelise will soon cease to be Evangelical."

The rapid spread of the revival under the Wesleys, Whitefield, and their coadjutors was due to the fact that they insisted upon a present, conscious forgiveness of sins, obtained by faith in the promise of Christ. The pulpits of that day, both in England and America, preached a religion of form and service, without an experience of grace and peace. Mr. Whitefield said, on his first visit to America, that the preachers talked of "an unknown and unfelt Christ," and that the reason why the Churches were so dead was because they had dead men to preach to them. When the Wesleys and their co-labourers began preaching the blessed doctrine of the witness of the Spirit, it was denounced by unconverted clergy as a heresy, but was hailed by the masses as a new revelation. It was light out of great darkness,

an evangel of hope to a people long used to the dull, weary platitudes of a comfortless, purposeless pulpit. Religion was no longer a dreary drudge, but a joyful experience—a vital and vitalising power in the soul. It quickened every noble impulse, ennobled every sentiment, beautified every relation, transformed the Christ of history into a conscious presence and experience, and converted the heaven of vague desire and dogma into a blessed reality.

No wonder it awoke a sleeping nation, and shook the foundations of a Christless Church. Such a message at such a time was like the alarm peal of a fire-bell at midnight in a slumbering city. Conscious of their unsaved condition and spiritual peril, having been fed on ministrations that neither aroused fear nor satisfied hope, they at once turned to those who preached the comforts and joys of a present salvation.

And that characteristic of Methodist preaching has been the glory of its history. God has made us a great people because we have been a witnessing people. Our itinerants, from Wesley to the present day, have preached doctrines verified by their own experiences. Not always have they spoken in the terminology of the schools, or with the precision of dialecticians, but out of full hearts and by the constraint of Christ's love. Theirs has been a religion of knowledge. Each could say, "I know whom I have believed." They declared the truth with an absolute confidence of tone and manner that eliminated the faintest suggestion of possible contingency or uncertainty. And their very positiveness of speech was a chief factor in their marvellous success. Nothing so readily disarms criticism and compels candid investigation as the expression of entire and unutterable confidence in the truth and value of our teachings. And so the preaching of the early Methodists was the positive declaration of a blessed fact, and not the skilful, subtle proving of something from a working hypothesis. The voice of the pulpit and the pew was expressed in the thrilling lines of Charles Wesley:

"What we have felt and seen
With confidence we tell,
And publish to the sons of men
The signs infallible."

And such is the vocation of Methodism to-day—the proclamation of a present, conscious forgiveness of sins. What has been the distinguishing feature of our success must be our future mission. Ours has been a revival ministry, hence the marvellous growth of Methodism. What we were in the beginning, and through the years of a history scarcely less than a perpetual miracle, we should be now and for all time. We must declare the whole counsel of God, both Law and Gospel.

John Wesley, at the good old age of eighty-seven, in a letter to Alexander Mather, uttered these thrilling words: "Give me one hundred preachers who fear nothing but sin, and desire nothing but God, and I care not a straw whether they be clergymen or laymen, such

alone will shake the gates of hell, and set up the Kingdom of Heaven upon earth." Grand words these from the old battle-scarred veteran, whose sword, which so long flashed in the forefront of conflict, now hung feebly by his side. Happy, thrice happy, for Methodism if she will heed the parting counsels of her aged leader, and cling to the purity of faith and simplicity of life that made her early days heroic. As we grow in numbers, wealth, and influence we have the greater need for entire consecration to God. Ours must be a spiritual Church. We have no splendid and imposing ritual to fascinate the taste, no prescriptive dogma around which to rally our prejudices, nor long history and hoary traditions to command our veneration. It is ours to preach and practise spiritual religion. Should the day ever come when Methodism forgets this, her only mission, her downfall is secured. She will have finished her course, and ought to fall on sleep. But such, I trust, may never be.

I believe that we have yet a great mission in the world. Methodism has not fulfilled the Divine purpose of its creation. God has still a work for us to do.

> "Our flag on every height unfurled,
> And morning drum-beat round the world."

is prophecy of yet richer blessings and grander conquests. The past has been glorious, but thrice glorious will be the future if we are true to the heritage of our fathers. Let us emulate their virtues and imitate their burning zeal.

And now, dear brethren, I conclude my humble message, not with the benediction of some great father in our own beloved Zion, but with the prayer of the sainted Richard Baxter, hoping that it may be the personal petition of each delegate in this Œcumenical Conference, and of every worshipper at the altars of world-wide Methodism. "Thou hast mercifully given me the witness in myself; not an unreasonable persuasion in my mind, but that renewed nature, those holy and heavenly desires and delights, that surely can come from none but Thee. And oh, how much more have I perceived in many of Thy servants than in myself! Thou hast cast my lot among the souls whom Christ hath healed. I have daily conversed with those whom He hath raised from the dead!" And then to the Holy Spirit he prays: "Be in me the Resident Witness of my Lord, the Author of my prayers, the Spirit of adoption, the Seal of God, and the Earnest of my inheritance. Let not my nights be so long, and my days so short, nor sin eclipse those beams which have often illuminated my soul. Without Thee, books are senseless scrawls, studies are dreams, learning is a glow-worm, and wit is but wantonness, impertinency, and folly. Make me the more heavenly by how much the faster I am hastening to heaven; and let my last thoughts, words and works on earth be likest to those which shall be my first in the state of glorious immortality, where the Kingdom is delivered up to the Father, and God will for ever be all, and in all; of

Whom, and through Whom, and to Whom are all things, to Whom be glory for ever. Amen."

After the sermon the hymn, "For ever here my rest shall be," was sung, and the Order of Service for the Administration of the Holy Communion was then read by Dr. Davison. He administered the elements to those who sat on the platform, and they were distributed to the delegates in their pews by the following ministers:—The Revs. J. H. Rigg, D.D. (Wesleyan Methodist Church), Bishop J. F. Hurst, D.D., LL.D. (Methodist Episcopal Church), John Potts, D.D. (Methodist Church of Canada), Bishop B. W. Arnett, D.D. (African Methodist Episcopal Church), G. T. Candlin (President of the Methodist New Connexion), H. B. Kendall, B.A. (President of the Primitive Methodist Church), and David Brook, M.A., D.C.L. (President of the United Methodist Free Churches).

Dinner and tea were served each day at the Drill Hall of the Armoury of the Honourable Artillery Company.

Before the Conference resumed in the afternoon a photographic group of the delegates was taken in front of Wesley's Chapel by Messrs. Russell and Sons.

SECOND SESSION.

THE Second Session was opened at 2.30 p.m., the Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), occupying the chair. The proceedings commenced with the hymn, "Let Earth and Heaven agree," and the Rev. John Wakefield, D.D. (Methodist Church of Canada), offered prayer.

The Rev. John Bond (Wesleyan Methodist Church) read the roll of the Representatives of the Eastern Section, the corrected list of whom appears at the beginning of the volume.

The Rev. J. J. Tigert, D.D., LL.D. (Methodist Episcopal Church, South), read the list of Representatives of the Western Section, the corrected list of whom appears at the beginning of the volume.

The President then announced that the next business they would take would be the report of the Business Committee with regard to the nomination of officers.

The report was presented by the Rev. Albert Clayton (Secretary of the Committee), and the following Secretaries were elected by the Conference:—The Rev. John Bond (Wesleyan Methodist Church), First Division; the Rev. J. M. King, D.D. (Methodist

Episcopal Church), Third Division; Mr. Thomas Snape, J.P. (United Methodist Free Churches), Second Division; the Rev. Professor W. I. Shaw, D.D., LL.D. (Methodist Church of Canada), Fourth Division.

The Rev. ALBERT CLAYTON then announced the names of the Presidents who had been appointed to preside over the respective sessions for the ensuing three days.

The Rev. W. T. DAVISON, M.A., D.D. (President), in introducing the appointed speakers, gave the following address of welcome:

Fathers and brethren, honoured and beloved, it falls to my lot to preside over this Conference on the first day of its meeting, assuredly not in consequence of any personal aptitude or qualification for such important work, but solely in virtue of the position which I have the distinguished honour to occupy this year in connection with the British Wesleyan Methodist Church. The pleasant and honourable duty of welcoming to this country and to this Conference delegates from North and South and East and West, representing Churches in almost all parts of the world, has been allotted to certain brethren, upon whom I will call in a very few moments; and as there are three of these to speak, and four brethren will be called upon to reply to their words of welcome, I am quite sure that your Business Committee has been well advised in not including in the programme the item which is generally known as the President's address. I am not going to set the bad example of disobeying the Business Committee by delivering a speech which they have not appointed; but I do not think that I should be discharging the duty of the President for the day by acting as a mere automaton, and mechanically calling out the names of certain gentlemen who are to address you. For one moment or two, with your permission, before I ask representatives of the East to welcome representatives of the West, I think we should, all of us together, as by one act, offer our humble and grateful thanks to Almighty God who has permitted us thus to begin the Third Œcumenical Methodist Conference. We have already been doing that, in some sense, in our worship, and Bishop Galloway, in that eloquent, kindly, powerful, and most useful sermon to which we listened this morning, has been calling us to a sense of our duties and our privileges. But I do think that our first act just at this moment should be with one heart to acknowledge the presence, as we believe, of the great Head of that great Church which includes all the Churches, and praise Him that He has permitted us to see one another's faces, to hear one another's voices, to take one another by the hand, and so help to draw our hearts nearer to one another and to Christ.

There have been a great many changes in the personnel of the Conference since we last met ten years ago. It was my privilege to attend both the Conferences that have been held, to hear Bishop Simpson's sermon and Dr. Osborn's address at the first Conference,

and to attend in Washington ten years ago. Names recur to our memory which I think should receive some recognition, if it be only a passing mention, at this time. William Arthur, whose eloquent words delighted and profited us, although he was not able to speak to us with his own voice, is silent from among us altogether now. General Harrison was not a member of our Conference, but in 1891 he was the President of the United States of America. He courteously visited and addressed us, and received us at the White House. We remember his name, and the fact that he has been called away since last this Conference met. Bishop Newman also, whose memorial sermon upon the life and influence of Wesley will not be soon forgotten by those who heard it. The "blind man eloquent," Dr. Douglas, of the Methodist Church of Canada; William Moulton, scholar and saint; David Hill, saint and missionary from Far China, by whose side I sat for a fortnight in Washington. These names we recall, and there are many others whose memory is fragrant, although their names cannot be mentioned in detail. We have our tasks to finish; they have gone home to rest. We thank God for their lives and their labours, for their memories and for their influence, and it is as encompassed by a great cloud of witnesses that we gather here to-day. We thank God also for those who are left. There are venerable men whose voices we shall hear very shortly, men

"In whom experience doth attain
To something of prophetic strain,"

and there are younger men, full of energy and ripening wisdom, whom God is calling forth to do, perhaps, better work than the generation that is passing has done. And we thank God that every decade is bringing to us new opportunities and new privileges, as it also brings to us new responsibilities. Since last we met the century has changed its name, and the very name of the twentieth century is a call to us, as we have all been feeling, I am sure, to undertake new enterprises, in order that we may have new trophies to lay at the Master's feet. May the United Methodist Church of the whole world be ready to respond to that. There are three words which are used in the Book of the Apocalypse to characterise those who follow the victorious Lamb whithersoever He goes. They are these: "Called, chosen, faithful." We have been called of God, in very truth, to a great work. We have been chosen in our Lord Jesus Christ. May we be faithful indeed! And may it please God to bless this Third Œcumenical Conference to promote that high and glorious end!

The Rev. EBENEZER E. JENKINS, LL.D. (Wesleyan Methodist Church), gave the first address of welcome, as follows:

Honoured fathers and brethren, I little thought twenty years ago, when attending the Œcumenical Conference of 1881, that I should live to see this day, and take part in the Conference of 1901. Your Com-

mittee has done me great honour in placing me in this position, but I am afraid the weakness and strong emotion under which I speak may make my address a trespass upon your indulgence. But that is a grace I can always reckon upon in an audience of Methodists. We have lost many eminent men since the first Conference met in this chapel, and even since the Conference of 1891 there have been heavy bereavements. I will mention one name, because William Arthur has been recently removed from us, and because he occupied so distinguished a place in the proceedings and councils of the last Conference. He was closely associated with American Methodism, and was, in fact, the common property of all the Methodist Churches, and found a home in every circle of evangelistic and philanthropic work. His memory lives in our hearts, and his words will go down with the literature of the new century.

Let me say, on behalf of the Eastern Section, how heartily we welcome to England, and to this great Conference, the brethren of the West. We welcome you for your own sakes; we welcome you for what you represent. We esteem your visit a distinguished honour and an unspeakable encouragement. We want just now such encouragement as your presence will afford. We are fighting the fight of the faith. The conflict is yours as well as ours. You and we are one army of the living God. We fight with the same weapons and under the leadership of the same Captain. But the area of the fighting hosts is a vast field, representing many classes of antagonists, various forms of hostility, and demanding a corresponding variety in our methods of warfare. But there is so much that we have in common, both in respect of certain great problems which the contest is unfolding, and in respect also of the consummation for which we are contending, that the coming together, as we do now, from remote corners of the field for mutual consultation and united prayer, must bring us, as Churches, infinite advantage. A comparison of experiences, alike of success and failure, will help us to correct errors of administration, and to render more effective those enterprises of work and government with which we are facing the new century, and by which we are severally striving to fulfil the destiny of Methodism throughout the world.

As a great preaching Church, we have not met to settle the meaning of our message. That has been settled for us, not by Mr. Wesley, but by the greater authority which framed for us the faith and delivered it once for all unto the saints; and that our great Founder and his preachers interpreted its main teaching as correctly as the limitations of the human understanding will permit, and that within these restrictions they were inspired by Him whom the Father hath sent to guide us into all the truth is evident by the wonderful success which has accompanied the establishment of the Methodist Churches. The doctrines we preach are not fashions and modes of thought determined by those laws of intellectual progress by which knowledge is widened and new resources of power are laid open. As for what is called the develop-

ment of doctrine, there is in all scientific development a permanent element. The permanent element of the Christian faith is its foundation. This brings us back at once from the image of a seed to the image of a building, an image venerable for its antiquity and for the sacredness of its origin. Our foundation is Christ. Other foundation can no man lay at any period of time than that which is laid, even He who is the same yesterday, and to-day, yea, and for ever. If He is Himself outside all change, He must be the central source, the Master of change. The process by which change is evolved is His ordinance of progress, and we can look without dismay—nay, without misgiving—into the future of the unchangeable Christ, and into the future of the faith by which He is accomplishing His unchangeable will.

At the same time we are not insensible of the dangers in front of us. We are not afraid of learning, we hail the advancement of science ; education when it is ripest is always on our side. The fear of knowledge in any department of inquiry is unworthy of those who are called the children of light, and unworthy of Him who is "The Truth." Our dangers are mostly within and not outside the Church. There is one special peril, which your counsels will greatly help us to meet ; it affects no particular form of life ; it belongs to no particular environment ; it threatens equally every Christian association : it is the modern Anti-Christ of the Church. I may call it the spirit of the world, but this does not convey a very precise impression. It is the subtle renewal of that estrangement which first found us away from Christ, and seeks to bring us back not to where it found us at enmity with Christ, but to an impaired consciousness of Christ, a dull spiritual sense, where the creed is held and the outward confession of it maintained, but where there is no life, or not sufficient life to make it real. I think I may speak for my brethren here when I say that there is no danger of which we have a greater dread and which we feel to be so imminent, as the gradual waning of the spiritual life. Methodism is not so much doctrine and form as life. If we differ from other Churches in the vigour and activity of our aggression, in the quicker march of our advancement, we owe it not merely to a living ministry—and thank God our pulpits are alive—but to the pervasion of life throughout our societies, a life which makes every member an evangelist. Methodism is everywhere a Church of witnesses, witnesses not made by official appointment but by conversion. The Spirit who changes our hearts opens our lips. This individual witnessing following conversion was the Methodism of John Wesley, which in a single generation made England pass through, I had almost said, a new birth. It gave a new morality to public opinion, a new hope and a new ambition to the masses of the people ; it began a new literature, it created new charities and new institutions of social help, and, above all, it passed like a breath from God through the Churches of the land.

This was the Methodism which crossed the Atlantic with Barbara Heck and the illustrious Francis Asbury, and gathered and formed

those vast Churches north and south which we are bold enough to accept as our inheritance as well as yours, which have so largely contributed to the strength, the wealth, the freedom, and the political renown of the United States, and which in accumulated force you so worthily represent to-day. Under your ministry, following the divinely-prompted initiative of your fathers, Methodism has developed into other lines, but in all the essential doctrines and inspirations of a Church there is in England, in America, in Canada, in Australasia, and throughout the world, only one Methodism.

Your presence, dear brethren, is a great joy to us. There are difficulties peculiar to each of the Methodist Churches in the Eastern Section, and some of these are of the gravest character. But you will help us to meet them. We shall remember that you have triumphantly passed through crises exceptionally critical, and we shall take courage. Your example in the past, and your present fellowship, will be an inspiration to us. In communion with you we shall dwell upon the larger view; we shall rise above the policy and the organisation which differentiate us as separate Methodist Churches, and glory in the fact that you and we are the leaders of great Methodist principles founded upon those imperishable doctrines which are the deposit of the Methodist ministry and the heritage of the Methodist people.

My outlook on the future is a very cheerful one. I belong not to the gloomy prophets. It is true that this is a day of prevalent infidelity, but the respect in which it differs from the older scepticism is an encouraging feature of modern unbelief. Apart from that worldliness which is common to every age, it is more intelligent, more serious, more sincere. It does not abuse the Christian faith; its posture is rather that of silence and watchfulness than loud resistance. It regards the Christian movement as a whole, determining its character by its best form, not so much the creed upon which it is based as the work it is doing for mankind, its influence upon the best legislation of the world, the essential humanity of its best work, and the fruits of its missionary policy. It is impossible for men to bestow their thought upon the work and irresistible progress of the Christian religion irrespective of Churches and creeds, without being attracted to the great Founder of the movement. There is an increasing number of men in the civilised communities of Europe and America who are drawn to the study of the Christ. They never meet with His professed disciples; the class to which they belong is not tabulated in any Church returns, and yet not a few of them are silently passing from admiration to reverence, and from reverence to worship. The Church has largely forgotten these devout thinkers. Much may be said against accepting them as Christians; and because they take no initiative in the direction of the Church they are not reckoned among Christian inquirers. Yet we must not forget that our Lord honoured one of this class with a memorable notice, "I have not found so great faith, no, not in Israel." The position of the half-

believer is a very critical intellectual stage. It rests with us in all lands whether it shall be advanced to faith or confirmed in unbelief. There is something in Methodism, as we heard it defined this morning, which invites the candour of sincere inquiry. The men and women whose cause I am pleading, and who are largely represented in America, in India, and in these kingdoms, are studying the Churches, not through their creeds, but through the life of their members, and the proof which will win them is the proof of a living experience rather than the logical deductions of a system of theology.

In this untraversed field Methodism has a glorious opportunity. And if, in answer to many intercessions, our exalted Master, who has received of his Father the promise of the Holy Ghost, pours out upon this Conference the residue of His power, Methodism will not only live again, but will more than recover its old energies, and take a new and more commanding place among the regenerating forces of the world.

The Rev. JOSEPH ODELL (Primitive Methodist Church) gave the second address of welcome, as follows:

Brothers beloved, welcome to you, welcome to you all. I speak on behalf of the Primitive Methodist Church, a spiritual democracy among us here and in the Colonies, a Church—in phraseology that our brethren of the Atlantic seaboard, north and south, will understand when I say—a Church "of the people, for the people, and by the people." We, as Primitive Methodists, extend to you a very hearty welcome, the people's welcome. We welcome our brethren from the Colonies, our brethren who represent here the spiritual work and upbuilding of new empires. We appreciate here in this homeland that beautiful and loyal spirit which has been exhibited in so fine and wondrous a welcome to our young people of the Royal house of England, as they have passed from colony to colony in the last few months. We welcome our friends who have come from the isles of the sea, where heathendom has been apparently impregnable, but where Jesus Christ, introduced by you and your missionaries and Churches, has now become a helping and potent reality, and where Christian homes and Christian fellowships are abounding more and more. We welcome our brethren from the States—the United States, north and south. We are glad to see our brethren from those fields, because we know that they represent the sovereign people. Yours are the people in Methodism—as many of us know them, who have visited your side so often—yours are the people in Methodism that are kings and queens of the coming time, and God grant that they may be multiplied in your homes and through your schools and churches. We welcome you all, and we would say, brethren, that there is no insignificant relation between the gathering here and that first visit of Christian faith and missionary heroism to these shores long, long ago.

It was my joy a few weeks ago, when conducting a Convention at Ramsgate, in the Isle of Thanet, to visit again that wondrous monu-

ment standing out just on the fringe of Pegwell Bay, with the number 596 upon it, that monument erected by Christian believers and the representatives of our Anglican Church in honour, and as the memorial, of the arrival of Augustine and his forty monks to this British land in that old, old time. We are related to that in a most majestic and meaningful view in this gathering to-day. It was a joy to me to note—and it may be a little fact of history very interesting to many of you to know—that the nearest place of worship to that monument is a little Methodist chapel—a Primitive Methodist chapel. And the record is truly apostolic, for, for twenty-five years in succession, as the Sabbaths of the year have come, that little place of worship has never lacked a spiritual service, or a message of the Gospel of Christ, and that service, with very few exceptions, has been carried on by that loved element—I mean the lay-preaching element—which is the glory of Methodism everywhere. And as I recall that vision from the point of Augustine's arrival at Pegwell Bay, and the relation of that little Methodist chapel, the nearest place of worship to that monument of the olden time, it seemed to me that very arrival of those forty missionaries was initial, but initial in the sense of an immense and ever-growing prophecy. It was initial, but we are here as the fruit of it; initial, but the great massive magnificent fabrics, St. Paul's, Westminster Abbey, Durham, York, this wondrous building, so historic and so sanctified, the John Street building in the City of New York, are now standing, and we have the noble Free Church movement, as well as the Anglican movement here, and in the Colonies, all the fruit of that initial visit. And there that monument stands, in a dead language so far as the record is concerned; but near it, and side by side with it, there is the representation of that life which we hold, the deepest and richest deposit and legacy that God can give to humanity, a spiritual experience, a sanctified manhood and womanhood by the power of Jesus Christ.

My brethren, as I looked upon that monument, and recalled the gathering as I imagined it would be here, and saw a vision of this time, and your faces and forms in this house, I felt that we need to be reminded of this fact, that the original forces of Christianity always lie side by side with the original facts. Forces and facts must go together; that has been the truth in relation to the best missionary work of our Methodist Churches.

May I say just one final word, as I express to you again this welcome. We are gathered here representing Churches that hold that it is "Holiness unto the Lord" that should be the badge of our Christian life; that it is the Spirit of the Lord Jesus Christ that should prompt us, that should be the master-motive of our lives.

Might I venture to appeal to you here, my brethren, in these closing words, that this Conference in this new century ought to be from us, from our hearts, by our speeches, and by our prayers, the prophecy of the ultimate visit of Jesus Christ to the whole of the human race. If it

were possible in the olden time—and we know it was possible from the records and from the fruit, as you represent it—for Methodism and for the Christian faith to disseminate itself largely this wide world round by representatives that were very few in number, and by resources that were very limited, and, in comparison with our resources, were very mean; if in the old time, with the Spirit of God and the sanctified life, humanity could thus be reached, and the ideal of Christ realised so far, we may be assured that if we are here upon the altar of God, and if we are in the hands of the Blessed Saviour, and our lives are enthused by the Companion, Counsellor, Champion, and Comforter of each of our lives, thus enthused and thus representing Jesus Christ, we may realise in this century—and nearer to this end of it than the other—the wondrous vision of Isaiah, the Evangelist, and of Micah, the Iconoclast: "It shall come to pass in the last days that the mountain of the Lord's house shall be established in the top of the mountains and shall be exalted above the hills, and all nations shall flow unto it; and many people shall go and say, 'Come ye and let us go up to the mountain of the Lord, to the house of the God of Jacob, and He will teach us of His ways and we will walk in His paths.'"

Many nations are here by representation to-day. We have more than the Anglo-Saxon race here. We have more than the literature that we love in connection with our own blessed Bible here. We have the life and relation of families, and of nations, and of tribes, that now hold Methodism as dear as we hold it. And we may fondly hope, and tenderly and truly pray, that the time shall be very near when our Lord and Saviour shall rule over all, and when the institution we call the Christian Church—a mightier thing than Methodism—shall dominate all other institutions, when military science itself—and God speed the time—shall be a lost art, and men everywhere shall sit under their own vine and fig tree. Brothers beloved, I extend to you, on behalf of the people of Primitive Methodism, the Church of my choice, and the Church of my honoured father—a lay brother now triumphant in glory—I extend to you this welcome. In this final word let me say how this gathering enlarges to my heart as I look into your faces. I remember, I recall, your homes and your loved ones. There are so many others that are here this afternoon than those we see in face and form. You know the mind can travel where the feet cannot tread. This Wesley's Chapel, in City Road, this afternoon—what a centre it is! Your loved ones, wives, mothers, children, in different parts of the world, your churches, the precious children that belong to you—there is a sense in which as your hearts are here they are here. Thank God for hearts that hold true Christian homes, and hold a fellowship so wide and broad!

Our Church gathers in enlargement here this afternoon. We welcome you all and your loved ones. We feel to-day as we speak to you, and as you listen to us, that the home is where the heart can be, and your hearts are gathered here, touched by the message of this morning, and fired by the Spirit of Christ. Your hearts are here, and

with your friends who think of you we gather for a moment around the Mercy Seat.

> "There is a spot where spirits blend,
> Where friend holds fellowship with friend;
> Though sundered far, by faith they meet
> Around one common Mercy-seat."

The Throne of Grace is our home this afternoon. Your loved ones may be there as we are there. The universal and bountiful God bends down over us all, and in His name, and in the name of our Churches, we bid you welcome—welcome all.

Sir CHARLES T. SKELTON (Methodist New Connexion) also gave an address of welcome, as follows:

Having listened with supreme delight to the worthy mother, as she has addressed us here so eloquently, and to my younger sister, I gladly extend a welcome, not only from the elder daughter of Methodism, but from the Eastern Section of Methodism to the Western Section. I am delighted, Mr. President, to see here to-day such an assembly, and to have been deemed worthy to take even a very humble position in connection with it. Humble it must be as a layman, but I would be glad if the outcome of this splendid gathering should mean something more than an assembly of learned, eloquent, and wealthy men.

I am old enough to remember the First Exhibition held in this large city, when it was said, after that, war would be impossible, and that peace must reign throughout all the world. To-day we are confronted with a condition of things which is not creditable to us as Christians. Hell is let loose in South Africa. I want that the day of destruction which belongs to hell and its emissaries shall end, and that the day of construction which belongs to the Kingdom of the Lord Jesus Christ shall obtain throughout the world. Men are brothers, and we cannot look upon the destruction of men, of whatever kingdom or nation they may be, with satisfaction if we have any faith whatever in the religion we are professing, and I hope that this Conference will make it possible that war shall cease. It is, I think, our mission, and I cannot help feeling that if we lay ourselves out to accomplish this great work, then it will be impossible for men who call themselves Christians to pit one nation against another, that we should have men destroyed and property sacrificed wholesale. I do not think that the Lord Jesus Christ can look down upon such work as this with anything like satisfaction, and I hope this gathering of the Western Section will go back to their people, and will so preach the religion of the Lord Jesus Christ that men everywhere will feel it is altogether incompatible with the position they are occupying to sanction in any way that which means destruction and death.

I should like to associate myself heartily with the kindly words which have been expressed, and the eloquent sentiments which have

been given utterance to, by my predecessors. I speak as one who represents those who are not here—some, I am glad to say, of another colour than myself. That I know is a vast advance, even among Christians ; but I hope that the day will come when it shall no longer be a question of colour or of nation, but it shall be only one thing—Do we love the Lord Jesus Christ? And we have high warrant for hoping that the day will come when all men everywhere shall be of one faith so far as His service is concerned, and I hope that day will soon dawn!

Bishop JOHN FLETCHER HURST, D.D., LL.D. (Methodist Episcopal Church), made the following response to these addresses of welcome:

Mr. Chairman, these words of welcome, an eloquent trinity in voice, but a beautiful unity in spirit, warm and stir our hearts to a quicker and stronger stroke. We had supposed that every puff of the locomotive, that every plash and turn of the steamer's wheels, that every coach and car used on our journey hither, was taking us farther and farther away from our homes ; but the deep fraternal love that pervades these cordial greetings puts every pilgrim from across the seas to this Mecca of modern evangelism at once and wholly at home again. The speed of travel and the annihilation of distance by easy transportation are among the greatest of latter-day achievements with steam and electricity ; but these do not equal in luxury and rapidity the real and enduring transports of the spiritual children of one common Father, who already find themselves sitting at the family hearthstone, looking into countenances that at first wore something of a strange look, but in a trice, through the spirit of prayer and affection, are transformed into the faces of kindred. Truly and thankfully we may say, "We are brethren," and this is, without exaggeration, a "heavenly place in Christ Jesus." May these opening notes of faith and fraternity lead on to a filling feast of fellowship, to a sweet foretaste of the final homecoming to the Father's house and the Saviour's bosom.

No marvel is it, however, that your earnest welcome should evoke a prompt response of kindred feeling from our hearts. For the ties that join us are neither few nor weak. Blood that ran in the veins of a common ancestry still flows in their descendants—a current whose tide, disturbed by the incidental and temporary conditions of political independence on the part of the colonies, and now and then rippled by the breezes of international and commercial differences, nevertheless moves majestically on—the Anglo-Saxon factor in all modern civilisation both in the Eastern and the Western hemispheres. President Grant, our own Ulysses, renowned as a warrior, and now recognised as a wise and far-seeing statesman, prior to his world-wide wanderings, in 1877, said, "I will not speak of the English and Americans as two peoples, because, in fact, they are one people, with a common destiny ; and that destiny will be brilliant in proportion to the friendship and co-operation of the brethren dwelling on each side of the Atlantic."

Lowell, in whom you have special interest, who himself was one of the strong links between the Old and the New England, and who now has a memorial in one of the little windows in your great Westminster Abbey, wrote of Raleigh, who has a similar honour:—

> "The New World's sons, from England's breast we drew
> Such milk as bids remember whence we came;
> Proud of her Past, from which our Present grew,
> This window we erect in Raleigh's name."

Our common heritage of liberty has been beautifully expressed by one in whose life and works were wonderfully blended the calm light and peace of the Friend and the stern and warlike spirit of the Puritan, and who sang, as only Whittier could sing, of the brave and good Milton:—

> "The New World honours him whose noble plea
> For England's freedom made our own more sure."

To the strength of this bond of blood has been added during the swiftly flying years of sixteen decades the great force of vital faith. Out of the Epworth Rectory, ruled by the virile brain of the father, and more by the disciplined, intelligent, and talented mind of the mother, trooped a company of children—on two of whom the seal of heaven was set for mighty deeds and heroic leadership of God's people. That rector's home was a fitting vestibule of the Holy Club of Oxford—to which our common ecclesiastical and spiritual ancestry runs back. In that renaissance of a simple, personal, and victorious trust in Christ into which Charles and John Wesley were led we all rejoice, and in its benefits we all share. While the streams of spiritual influence from this source have gone into all other bodies of Christians, and are to-day contributing largely both in men and in inspiration to their efficiency, we yet have increasing reason for a glad recognition of one another's growth and progress as compact and well-ordered organisms, endeavouring to publish, and to a signal degree succeeding in making known, a Gospel intended for all men, of every rank and station, and in carrying its life-giving message to every creature. This solidarity of our faith makes us, with all our diversities of name and polity, a unit of great weight on all the Continents, and is doing much to prepare the way for the future federation of Protestantism in works of charity and evangelism.

If besides these bonds of blood and of faith there be any other welding us together, it is no venture of boldness to say that it is the duty that rests upon both Englishmen and Americans to join in a perpetual covenant of hearts, voices, and hands to work out for ourselves and, under Providence, for others, the principles which underlie our past, which give significance to our present, and which now promise grander reaches for liberty and larger triumphs for truth in the future destiny of the Anglo-Saxon, or, as we now prefer to say, the Anglo-American. So long as we love and practise national righteousness, so

long as the virtues of the Christian home are developed in all their purity and loveliness, so long as the Christian Sabbath with all its train of spiritual and moral benefits is maintained as the boon of heaven to solace and beautify lives otherwise sodden with care and blighted by love of pelf; so long as the bone and sinew of the two lands are enlisted in the unceasing warfare of Emmanuel for the conquest of the world of sin by the strength of love and the power of the Cross; so long we may hope to be able to teach other peoples, both by precept based on experience at home and by example shown abroad, that He who was with our fathers is with their children still, and that the whole earth is one day to feel itself of one kin through the Headship and oneness of Christ.

A peculiar sacredness pervades and marks the place of our present assembly. When the Old Foundry, name of blessed and inspiring memories, could no longer well house the growing family of his spiritual children, when a whole generation and more had come and gone since he began his immortal work, and our now white-haired and white-souled leader was about entering on the eighth decade of life, and the fifth of his unparalleled itinerating, this chapel opened to him, and has ever since remained the historical centre and shrine of our many-named but one-souled Methodism. What clouds of witnesses compass us about, and of how noble a record are they all and each! The roll of our worthies, whose names are registered in the hearts of millions, the dust of some of whom makes more sacred this consecrated place, and whose ministries of truth and service in administration have issued hence to the ends of the earth, who shall call? Too long that list of names would be for this brief hour. Other structures there are in England where rich and varied religious associations cluster; but not one is there that possesses the intense and unique characteristics of this veritable cathedral of evangelism, whose portals to-day welcome the glad home-coming of those who have journeyed from every clime, and who speak well-nigh every tongue known to man. Amid all the utterances and discussions of this Conference may the unspoken but eloquent and mighty sentiments of our departed leaders find reverent recognition, and may our counsels and labours be happily joined to the bright record of our fathers, and prove equally fruitful of good in human history.

The meeting of the Third Œcumenical Conference brings to mind the First, which was held twenty years ago in this venerable and now newly-renovated chapel, and the Second, convened in 1891 in the Metropolitan Church at the American capital. About one-half of those who came to that first great love-feast of world-wide Methodism have since gone to be with the Lord. Our American Chrysostom, Matthew Simpson, who preached the opening sermon on that occasion, has ceased from among us, but being dead yet speaketh. The Nestor of your own Wesleyan body, George Osborn, who presided, and spoke the welcome on the opening day twenty years ago, has been called to his reward, but his works do follow him.

A larger number of those who composed the Second Conference still survive to speak of its golden days and its inspiring addresses. The one who was easily the first in that great meeting, and whose opening sermon, read by another, because of his own lack of voice, but accompanied by and embodying his own personality through his erect and dignified standing at the side of the reader, will never be forgotten, has only a few months ago gone over from sunny Cannes to the sunnier paradise of God. We miss William Arthur to-day, but his "Tongue of Fire" is still a lambent flame of light and power among all our hosts. John P. Newman and William Xavier Ninde, who were active members of both Conferences, have also closed their career on earth with honour and entered into rest. One who held the highest place within the gift of his countrymen in the United States, and who endeared himself to all Christians by his steadfast adherence to Christian standards in all his public and private walks, and who especially ingratiated himself with the members of the Second Œcumenical Conference by his personal visit to the body, and the utterance of a few pregnant and hopeful sentences on the subject of international arbitration, has been summoned to the presence of his Master and Sovereign, and Benjamin Harrison is mourned wherever he was known. Nor can we forget, in this hour of tender remembrance of those gone on before, to voice the universal sorrow that visited all lands touched by Christian civilisation, when, in the first glad weeks of the new year and the new century, your Queen, the beloved Victoria, after a life of singular strength and beauty, and a reign unexampled in its length and its glory, went to her second and eternal coronation. It is cause of rejoicing with us that as we return your visit of ten years ago to our national capital it is our privilege to know that in the greeting which to-day comes from the Occident to the Orient, we bring the hearty good-will and fraternal God-speed of one who regularly worships in the same church where you then assembled, whose pastor is one of our honoured delegates to this Conference, who himself loves all Churches, and who has for the second time become the popular choice of the American Republic as its chief magistrate, President William McKinley.

Brethren, one of the happiest effects, and certainly one of the chief objects of our two preceding Conferences bearing the name of Œcumenical, has been the enlarging and love-crowned spirit of catholicity which has prevailed throughout the sessions, and left its sweet fruitage in the personal life and consciousness of each and all of the delegates. The sentiments thus nourished into new power by these addresses and by their widespread dissemination through the Press have led the thoughts of the whole Church to higher altitudes and stimulated all hearts to a broader, warmer, more generous and more comprehensive love for all who bear the name and desire to welcome and obey the spirit of Christ. If the Œcumenical quality of our meeting to-day, as of those of ten and twenty years ago, should be questioned by any who doubt the propriety of the present application

of the term, or should be challenged by any who eye with jealous wonder the wide-spreading growth of Methodism, the best defence of our adoption of this globe-covering word would be found, not in the statistical tables of our growing communion in all the habitable parts of the planet, but rather in the catholic spirit of John Wesley—the most truly catholic man of the eighteenth century—and in the continuous and unfolding catholicity of the millions who have answered with their faith and love to that apostolic voice, example, and evangel.

Œcumenical is the word, the right word, the appropriate word; prophetic it may be now, in part; but it shall yet become historical. Justified it is now by the wide variety of race, language, climate, and countries here represented; but more and more will it measure up to its ideal fulness of meaning as, with its world-embracing arms, it embodies in its thought, its word, its acts, the heart-drawing spirit of him whose parish was the world, and whose desire was, "A league offensive and defensive with every soldier of Jesus Christ," and thus brings the Divine Teacher of Olivet across the centuries into living touch with His disciples of to-day, who hear and with the thrill of joy obey the Master's command, "Go ye into all the world and preach the Gospel to every creature."

The Rev. JOHN POTTS, D.D. (Methodist Church of Canada), responded to the addresses of welcome, as follows:

Mr. President, In common with the great Methodist Episcopal Church that has responded so eloquently, and with those who shall speak, we of Canadian Methodism have substantially the same story to tell, of small beginnings, of large increase, and of many-sided consolidation in the various departments of our work, or rather of the work of the Lord. I rejoice to represent the united Methodism of Canada, and to bear testimony to the beneficial effects of the union that has made all the branches one Church from the Atlantic to the Pacific. The union of the Wesleyan, the New Connexion, the Episcopal Methodist, the Primitive, and the Bible Christian has been a great success and blessing. The Twentieth Century Thanksgiving Fund with us in Canada found its inspiration and example in British Wesleyanism, and chiefly through an honoured layman, Mr. R. W. Perks, M.P. We felt that if the Mother Methodism of the world would raise a million guineas the Methodism of Canada should raise a million dollars. Our Church, with extraordinary unanimity, resolved to raise a Thanksgiving Fund of a million dollars, and the result is not far from a million and a quarter. The Fund is practically closed, and with special thanksgiving to the God of all our mercies. By it, our Colleges, our Missions, our Superannuation and Supernumerary Funds have been helped, and a large amount of church debts have been paid. The spiritual blessing to our Churches was very uplifting. Mr. Perks may feel that in suggesting a Thanksgiving Fund in British Wesleyanism, intentionally or otherwise, he suggested the same idea to all the Methodisms of the world, and through them to many other sections of the Christian Church.

We all from every land turn to this place as the Mecca of the world's Methodism. We gratefully, yea proudly, rejoice in the spiritual ancestry that carries us back to this Cathedral of Methodism, Wesley's Chapel, City Road. It is impossible to stand here, or wander around this historic sanctuary, without having our hearts strangely moved, and without exclaiming in the words of the text preached by our venerable founder when the corner-stone of this historic building was laid by him, "What hath God wrought!" If the glorified Wesley could revisit this chapel to-day and preach to us, who represent Œcumenical Methodism, from the same text, with what larger meaning and with what deeper emphasis could he declare as he thought of the Methodist hosts in heaven and the many millions on earth, "What hath God wrought!" I may be pardoned if I say that, in addition to all that can be said of grateful response from a Methodist standpoint, we of British North America, including the Dominion of Canada and the ancient colony of Newfoundland, have a large feeling of patriotism in our hearts to-day. I may also add that the patriotism is largely tinctured with imperialism. With you of the British Isles, we sang for sixty years and more, and prayed as we sang, "God Save Our Gracious Queen," and now with equal loyalty we sing, and pray as we sing, "God Save the King"—King Edward the Seventh—who said, as he ascended the mightiest throne on earth, "I will strive to walk in the footsteps of my mother." We of Canada and of Newfoundland have no hesitancy in declaring our renewed allegiance and loyalty to the old flag and to the new King—the King of Great Britain and Ireland and of Britain beyond the seas. Standing as we do to-day, at the opening of the twentieth century, there is much for which we may thank God, and look out with hope for the future. We cannot as a Church boast of ancient history, for it is only about one hundred and sixty-three years since John Wesley was converted, and to that glorious event, next in importance, I venture to say, to the conversion of Saul of Tarsus, we owe perhaps the very existence of a Methodist Church to-day.

Our future. What shall it be? It shall be as large and glorious as our capacity and consecration choose to make it. Who can measure the vastness of our responsibility and the grandeur of our privileges? Methodism has had an historic glory, but it has a prophetic glory that excelleth. We of Œcumenical Methodism are not partners in a spent force, nor in a decadent or decaying ecclesiastical form of Christianity. The oneness of world-wide Methodism makes the history of its various sections very similar in their historic development. Our equipment at the dawn of the century is both large and varied. Whether we view it from a missionary, educational, evangelistic, pastoral, or philanthropic standpoint, we are prepared to take a large part in the winning and culturing of souls, and, therefore, in the fulfilment of the Saviour's commission to disciple all nations. While there is so much to inspire both gratitude and hope, our very success constitutes a perilous temp-

tation to cultivate a spirit of self-satisfaction. Let us never forget the Fathers, who planted Methodism here and to the ends of the earth, but let us be careful not to live on the heroic traditions of the elders. Let us rather forge ahead, and thus prove that we are worthy sons of worthy sires. We can never be sufficiently grateful for the heritage that has come to us, but come to us as a sacred trust, to be faithfully used by us, and to be handed to our successors unimpaired in doctrine, and, as far as practicable, true to the usages of the past, which have made Methodism triumphant on every island of the sea and along the far-stretching continents of earth.

Coming as we do from far-off lands, and coming as we do with tidings of ever-increasing prosperity, we may well ask the question, Why this world-wide success attending the agencies of Methodism? Its interpretation of the Word of God is entitled to a prominent place in accounting for the universal success of Methodism. There is, perhaps, one solitary and not very influential exception. I refer to Calvinistic Methodism, of which very little is known outside of Wales. With that exception, Methodism is one in its interpretation of the Holy Scriptures. To my mind there is nothing more precious in Methodism than its theology. In that theology God is recognised both in His Sovereignty and Fatherhood. Christ Jesus the Lord is seen in His Deity, Incarnation, and Redemptive Mission. The Holy Ghost is taught in His Divine Personality and in His convicting, regenerating, sanctifying, comforting, and teaching relations to the children of men.

In that theology man is seen as created by God, ruined by sin, and redeemed by Christ. In that theology the Bible, from its Alpha to its Omega, is the supreme text-book. All these views of God and man, of sin and salvation, and of the Word of God, have been crystallised into a system of doctrine, into a theology which is likely to stand the strain of criticism, whether higher or lower. It is a theology which needs no repairing. It flings the inspiration of hope to every unsaved sinner—it is bright as the sunshine of God and generous as the heart of Jesus Christ. It teaches a salvation that may be felt, known, and enjoyed. It is a theology that exalts God, enthrones Christ, glorifies the Spirit, and places the responsibility of salvation upon man, of its acceptance or its rejection. We must be careful that neither the literary essay, nor even applied Christianity, shall be allowed to displace the fundamental facts and doctrines of our Biblical and inspiring theology. In accounting for the wonderful growth of Methodism in Canada and in other lands, we must think of its rich Evangelical hymnology. The gift of sacred song is not like apostolic gifts withheld from the Church of to-day. There have been, and are, rare spirits endowed with poetic genius singing still for the tribes of God's spiritual Israel. Thank God for Frances Havergal's

> "Take my life and let it be
> Consecrated, Lord, to Thee;
> Take my moments and my days,
> Let them flow in ceaseless praise."

Thank God for Ray Palmer's

"My faith looks up to Thee,
Thou Lamb of Calvary,
Saviour Divine.
Now hear me while I pray,
Take all my sins away,
O let me from this day
Be wholly Thine."

Thank God for Lyte's popular and impressive hymn:

"Abide with me! fast falls the eventide!
The darkness deepens; Lord, with me abide!
When other helpers fail, and comforts flee,
Help of the helpless, O abide with me!"

But the staple of Methodist hymnology has been Charles Wesley's, and that must be so in the days to come. While we rejoice in the new wine of sacred poetry, the old wine of the Wesleys is better. The hymns of the Wesleys have in them a sweep and grandeur, a richness of melody and a beauty of Scriptural exposition which make them the handbook of private devotion, as well as the chariot of public worship in praise and prayer and thanksgiving. What the liturgy of the Prayer-Book is to a devout Episcopalian, what the Psalms of David are to a godly Presbyterian, the hymns of the Wesleys are to the people called Methodists. Hymns are born and live and die, but our Wesleyan hymns seem to have in them the power of an endless life. The hymns of the Wesleys have been a potent agency in singing sinners into the Kingdom of Grace, and they have cheered the pilgrims of Zion on the way to the Kingdom of Glory, till on the wing of Song they have merged into the high praises of the Church of the Firstborn in Heaven.

The New Testament conception of experimental Christianity has had much to do with the success of Methodism in Canada and elsewhere. Like other sections of the Christian Church, Methodism has had a place, a well-defined place, for the doctrinal and intellectual in religion, but it has not been satisfied to live in creeds and in intellectual apprehension of the Gospel; it has entered into and dwelt in the holy of holies, which is the spiritual experience of the salvation which is in Christ Jesus the Lord. It quickly introduces its subjects into the glorious realm of the eighth chapter of Romans, as the living room in the palace of New Testament experience. It lives in the region of definite and spiritual consciousness that delights to testify on the Pauline line of knowledge, "I know whom I have believed, and am persuaded that He is able to keep that which I have committed unto Him against that day." Blessed knowledge for the disciples of Jesus Christ. Then hear another of Paul's "knows," which includes all believers with him. "We know that if our earthly house of this tabernacle were dissolved we have a building of God, an house not made with hands, eternal in the heavens."

The adaptability of Methodism to universal man accounts to a large extent for its success. Its philosophy, evangelistic and missionary, is found in the first chapter of the Acts, and at the eighth verse, "But ye shall receive power, after that the Holy Ghost is come upon you, and ye shall be witnesses unto Me both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth." This was the plan of Apostolic and Primitive Christianity, and it has been the plan of Methodism wherever in the Providence of God it has gone. You perceive its order—Jerusalem, Judea, Samaria, and unto the uttermost part of the earth. You see its extent—Jerusalem and unto the uttermost part of the earth. You see the connection of the Holy Spirit in it all—"After that the Holy Ghost is come upon you." Methodism in the class meeting, in the lovefeast, in the sacramental service, in the Sunday School, in the Epworth League, in the Sunday services of the sanctuary, in the revival services at home and in the missionary work at home and abroad, has one glorious article in its creed—it says, it sings, and it prays, "I believe in the Holy Ghost."

The philosophy of Methodism says, as the Lord Christ said, "Say not ye there are yet four months and then cometh harvest; behold I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages and gathereth fruit unto life eternal; that both he that soweth and he that reapeth may rejoice together." That is a text for itinerant Methodism the world over. Methodism has aimed at results, and it has achieved results, which have astonished ecclesiastical historians. Where has Methodism failed? On what island of the sea, or on what continent of earth have the missionaries of Methodism had to leave, saying, "We found a people for whom we had no Gospel, no good tidings of great joy"? Methodism in its evangelistic work has proclaimed a Divine love that is universal for the race. Did not Christ say, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life"? Methodism has a universal atonement for mankind. "And He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world."

I like Dr. Guthrie's exposition or paraphrasing of that great proof text of the universality of the atonement. The great Scotch divine said, "And He is the propitiation for our sins." "Thank God for that!" said Guthrie. "And not for ours only." "Thank God for that!" said the Presbyterian preacher. "But also for the sins of the whole world." "'Dangerous language,' say some. It is God's language, and perish the hand that would narrow it a hair's breadth, for it binds the world with a zone of mercy." The Methodism I represent, whether in college halls, in city pulpits, in country circuits, in the backwoods, or in Indian missions, or in distant Japan or China, is true to the doctrines and usages which have made us, who were not a people, a people of the Lord.

We of Canadian Methodism are not without sentiment, even to the extent of putting a high value upon the portraits of a glorious trio of Methodists. The Methodist Social Union of Toronto, at considerable expense, and by the work of an eminent artist, Mr. W. L. Forster, of Toronto, have become the possessors of three magnificent oil portraits of Susannah Wesley, the mother of Methodism, and of her illustrious sons John and Charles Wesley. Those portraits hang on the walls of the chapel of our Victoria University in Toronto. I think ours is the only Methodism in the world that can lay claim to the possession of three such portraits. The unveiling of them was an occasion of deep interest, when British Methodism was worthily represented by the Rev. Principal Maggs, of our Wesleyan Theological College, in Montreal. This is a time and this is a place where in the survey of Œcumenical Methodism we might take that passage in the 48th Psalm and apply it to our Church. "Walk about Zion and go round about her; tell the towers thereof, mark ye well her bulwarks, consider her palaces; that ye may tell it to the generation following. For this God is our God for ever and ever; He will be our guide even unto death."

Bishop A. WALTERS, D.D. (African Methodist Episcopal Zion Church), gave the closing response to the addresses of welcome, as follows:

Mr. Chairman and brethren, to me has been assigned the pleasant task of responding on behalf of the African Methodist Churches of the Western section to the most eloquent and thoughtful addresses of welcome to which we have listened. On behalf of twenty-seven Bishops, a large number of presiding elders, 1,462,304 communicants, 1,821,468 Sunday School scholars, and nearly five million adherents of African Methodism, I heartily thank you for your cordial welcome to old England, the cradle of Methodism, with her renowned institutions hoary with age, England, which has produced some of the greatest statesmen, orators, poets, and preachers the world has ever known. We greatly appreciate the welcome to your churches, homes and hearts.

It is eminently fitting that at the beginning of the twentieth century all branches of Methodism should gather from all parts of the world in a great reunion at the shrine of its founder, to confer together, and catch fresh inspiration for future service. It is only those who are devoid of sentiment and enthusiasm who do not believe in pilgrimages to famous shrines. Who would not consider it an honour, as well as a privilege, to join the great procession which was begun centuries ago by the wise men of the East, to make a pilgrimage to Bethlehem's manger, there to present gifts of contrite hearts, sincere devotion, and genuine love to the King of Kings and Lord of Lords, and there tarry until endued with fresh anointing from on high? What enthusiastic Protestant would not deem it an honour to visit Wittenberg, the birthplace of Protestantism? To stand upon the spot where Luther nailed to the church door his renowned theses against

indulgences and other errors? Or to visit Worms, where he met the famous Diet, and made his noble defence before Charles the Fifth and the legates of Rome, uttering truths which revolutionised the religious world? American patriots delight to visit Bunker Hill, to learn lessons of true patriotism by recalling the noble deeds of her heroes. There should be no objection to the enthusiastic Methodist family assembling at this Mecca of Methodism to thank the Lord for John and Charles Wesley, and other founders of this movement, which has girdled the globe, and done more to ameliorate the condition of mankind than any other religious organisation extant.

It is perfectly natural, under the circumstances, for billows of gratitude to sweep again and again over our hearts. For my part, I am happy enough to indulge in an old-fashioned Methodist shout. We are here from all parts of the world to receive a re-baptism of the Holy Ghost, to be strengthened with power from on high, to stem the mighty current of sin which threatens to overwhelm us. We have come to this mount of inspiration to tarry for a few days, and to look into the face of Him whose name is Love, until our love for sinners and desire to save them becomes a consuming passion. We have come to gather strength to contend against the rum traffic in all its multitudinous forms, corruption in high places, Sabbath desecration, and race and colour prejudice.

It is not my purpose to mar the harmony of this occasion, or embarrass any of the representatives from America, by injecting the colour question. I have too much respect for my brethren intentionally to do such a thing. All honour to the Bishops of the Methodist Episcopal Church represented here—noble and fair-minded men they are. The grand old Church which they represent has spent millions of dollars for the uplift of the negroes, and given some of her noblest sons and daughters to prepare them for usefulness in life. Her sacrifices for our race have been many, for all of which we are grateful. As to the representatives of the Methodist Episcopal Church South, there is not a coloured delegate in this Conference, or a Bishop or minister left behind, who has not the greatest regard for that peerless orator of American Methodism, Bishop Galloway, to whom we listened with so much delight and profit this morning. We admire and delight to honour him. The amiable and broad-minded Dr. Tigert has the confidence and love of us all. As much can be truthfully said of many other representatives of that Church. We are thankful to the Methodist Episcopal Church South for what she has done and is now doing, financially and otherwise, for her daughter, the Coloured Methodist Episcopal Church, a prosperous branch of our Methodism. Hence what I am about to say cannot be construed as a reflection upon any Church or representative here. But since for some time systematic efforts have been made to destroy the good opinion which our English friends have of us, we would be untrue to ourselves if we did not, while on this side, take advantage of the opportunity presented to vindicate ourselves, as we may not come this way again soon.

We have been represented as a race of rapists, and to my certain knowledge a few on this side of the water believe the report to be true. Our delegates while here must by word and act endeavour to change that idea. We are not a race of rapists. We have criminals among us, as have other races, but I am glad to inform you that our preachers and teachers are doing all in their power to decrease the criminality. Of 191 persons lynched in America last year, only nineteen were accused of assaulting white women, and only eleven of those nineteen were proven guilty of the charge. The absurdity of accusing a whole race of being rapists when only eleven out of 9,000,000 people have been proven guilty of the crime within the space of twelve months! The English people have always been our friends, and we hope they will ever remain so. Even in the dark days of slavery, when our white brethren of America did not respect us as they do to-day, you furnished us a refuge from the cruel master and the fierceness of his bloodhounds. We can never forget your kindness. This is one of the reasons why we so greatly appreciate the welcome which you have extended to us. We trust you will not allow any slanderous report to destroy your confidence in us. We plead for your continued friendship and encouragement. If a few mendicants of our race have deceived you, think not that they represent the best among us—they do not. Here are our representatives—men of honour, of probity, of intelligence—men who possess the confidence of our brethren at home, and are worthy of it abroad.

After an interval of twenty years we have returned to these shores to report the numerical, spiritual, and moral progress of African Methodism. And more, to report the intellectual, financial, and industrial development of the race. To our trust were committed two talents ; we are of the opinion that we have gained at least two talents more, and we expect to hear from you the "Well done, good and faithful servant." We have brought with us Presidents and Ex-Presidents of influential educational institutions in the persons of Bishops Lee, Harris, Profs. Atkins, Kealing, Scarborough, Jackson, and Gilbert. We also have with us authors in the persons of Bishops Tanner, Small, Arnett, Gaines, and others. And orators, such as Bishops Clinton, Derrick, Smith, Williams, Drs. Phillips, Mason, Blackwell, Caldwell, Johnson, and others. We have one banker among us, Dr. Moreland. On a certain occasion the great Senator John C. Calhoun, of South Carolina, said that he would never believe a black man was the equal of a white man until that black man could read Greek and Latin. We have in our delegation to-day not only Greek, Latin, and Hebrew scholars, but a man who has written a Greek grammar that is the text book in a number of our schools and colleges ; I refer to Prof. W. S. Scarborough, of Wilberforce University, Ohio. We are here to report our financial progress, to tell you that we have emerged from poverty to competency. Our real and personal property is valued at over 700,000,000dols. We have moved from the log cabins to spacious homes, some of them palatial. We have a

number of bankers and merchants among us. The coloured delegation of twenty years ago was not blessed with the presence of a banker, as we are to-day. This is surely an evidence of progress.

Notwithstanding the discouraging statements which have been made concerning our moral and religious progress, it is with pleasure I inform you that we are steadily improving in that respect. The countenances of these delegates speak louder than any words I can utter of the moral and religious development of the race. We have made remarkable progress in our manner of church worship. The excessively emotional worship which obtained in days of yore is being rapidly displaced by more intelligent and orderly services. The statistics of African Methodism will be presented by Bishop Arnett. And now, may the spirits of the great Wesleys, of Clarke, Coke, Benson, Fletcher, Arthur, Asbury, Simpson, McTyeire, Pierce, Allen, Varick, and Miles hover over and inspire us! Best of all, may the Spirit of the Christ who died for us guide us in all our deliberations, and bring us at last to the haven of eternal rest. Again, on behalf of African Methodism, I thank you for your most gracious welcome.

The PRESIDENT announced that the Hon. W. C. Adamson, of the Methodist Protestant Church, who was also appointed to speak, was not present. The Doxology was then sung and the Benediction was pronounced.

SECOND DAY, Wednesday, September 5, 1901.

TOPIC:

ŒCUMENICAL METHODISM.

FIRST SESSION.

The Conference resumed its sittings at 10 a.m., Bishop A. W. Wilson, D.D. (Methodist Episcopal Church, South), presiding. The opening devotional service was conducted by the Rev J. C. Simmons, D.D. (Methodist Episcopal Church, South).

The Rev. John Bond (Secretary) read the Daily Record for Wednesday, which was confirmed. On the motion of the Rev. J. M. King, D.D. (Secretary), it was agreed that, as in past Conferences, all degrees and honorary titles be omitted from the names of delegates when reading the Record. It was further agreed that the morning sessions should close at 12.45 p.m. and the afternoon sessions at 5 p.m.

Communications from the Archbishop of Canterbury and the Bishop of London conveying greetings to the Conference were received, but as they had apparently been received from a weekly newspaper which had published them, it was decided not to deal with them at this stage of the proceedings.

The Rev. Manley S. Hard, D.D. (Methodist Episcopal Church), suggested that it would be eminently appropriate that a Committee should be appointed consisting of five or seven members, which should, at an appropriate time, make some recognition by a brief minute on the records of the Conference of those delegates who expected to be present at the Conference, but had died. The matter was referred to the Business Committee.

The Rev. Edward Boaden (United Methodist Free Churches) then read the following essay on "The Present Position of Methodism in the Eastern Section":

"Methodism in the Eastern Section!" Words soon uttered; but who can set forth, or even understand, what they import? The eagle eye of intelligence and imagination can only glance at it; and the

most graphic pen is powerless to describe it. Having its root in Great Britain, in the city in which the remains of John Wesley lie buried, and in the very building in which we are now assembled, it spreads its branches over a large portion of the globe. On the Continent of Europe; in the islands of the Pacific; in rapidly growing Australia; in New Zealand, with its enterprise; in China, with its untold millions of population and its recent pathetic and heroic Christian history; in far-off India, with its romance and poetry; in Africa, East, West, Central, and South, amid all the surging emotions which it has recently stirred; in lands of varied climate and temperature, among people speaking numerous languages and dialects, its presence and growth are manifest, and its leaves are for the healing of the nations.

Methodism in this section presents an aspect of ever-growing unity. At no time in its history has it been so free from strife as now. Denominational divisions have not diminished, it is true; but organic unions between portions of them have happily been accomplished. Following the lead of Canada, to which the place of honour must be assigned, most of the Methodists in New Zealand have united as one Church since the Œcumenical Conference of 1891. The new and imposing Commonwealth of Australia is in this direction, as in some others, outstripping brave and democratic New Zealand; for all sections of Methodism there now virtually, and will soon actually, form one organic whole. In Great Britain, also, the principal scene of former commotions, the Methodist Churches are coming together, if not for organic union, yet for various practical purposes. The throb of the storms of years, now happily in the far past, may be felt and noticed by some who were in the midst of them and some others whose fathers suffered in the tumult; but on the whole peace reigns, brotherliness is manifested, co-operation is rendered; the prosperity of one Denomination is regarded as the prosperity of all; bitter and scornful words are seldom hurled by the adherents of one section of the Methodist Church against another, but mutual good-will is felt, words of respect and appreciation are spoken, and, in spirit, British Methodism is one. The papers of one Denomination open their columns to the news of the others; a Committee exists for "Methodist Concerted Action"; friendly messages are interchanged between the several Conferences; and the Parent Body, now proceeding to prepare a new Hymn Book, has invited the co-operation of its oldest and one of its youngest offshoots, and asked them to appoint members to sit on the Committee, and the invitation has been accepted. To this happy result the two preceding Œcumenical Methodist Conferences have materially contributed; and the "National Council of the Evangelical Free Churches" has of late accelerated the movement, which Council in no small measure owes its own birth to the spirit of charity and brotherhood which had begun to work its wonders in the Churches, especially in Methodism.

The Methodism of to-day stands high in the region of culture. In the past Methodists have never been so destitute of culture as their foes have represented. Doubtless there was a time when they had

few opportunities of cultivating their minds in the manner approved by the schools; and yet Methodism, in the worst of times, and in circumstances of the greatest disadvantage, has had men among its ministers and laity of great learning, literary taste, and cultured intellect. We are proud of our past; and we still more heartily rejoice in our present. Primary and Secondary Education have true friends in our Churches; and their people of all grades have participated in its benefits, probably none more than they. Many of their young men, too, have distinguished themselves in University studies and successes.

The Methodist papers from time to time set forth the results of the Matriculation Examinations of the several Universities with much satisfaction. At Oxford and Cambridge, London and Victoria, as well as elsewhere, the successes of Methodist undergraduates and students are many and honourable, and some of the highest honours and most coveted degrees have been won, and are worn, by Methodist ministers and laymen. It is worthy of remark in this connection that while, thirty years ago, Wesleyan ministers had academical degrees in the proportion of one degree only to fifty-one ministers, the proportion has now risen to about one in fifteen. The significance, too, of the degrees has grown as much as their number. These statements refer particularly to the Mother Church, but her daughters are fast following in her wake. It is to the honour of our Methodism that one of the most learned and trusted of the company of Revisers of the Old and New Testaments was Dr. W. F. Moulton, of the Wesleyan Methodist Church, to whom more than to any other we are indebted for the valuable marginal references printed in some editions of the Revised Version.

What we have stated is very important, but in estimating the culture of the Methodist people there are other facts to be noticed more important still. All sections of our Churches nearly have their training colleges for ministers. As a rule they are well equipped; the teaching staffs stand high in learning, ability, and adaptation to their work. Methods are undergoing improvement, the curriculum is widening and becoming more complete, and while the most is made of the time and opportunities allowed to the students under the present system, there is a demand for lengthening the period of College life, and it is growing so loud and imperative that it must be heard. Our Colleges must be adapted to receive a larger number of students, so that, if needful, all ministers in future may have the advantage of a College training; and it is generally felt and admitted that in all cases the collegiate course should be extended by one year at least. While this is done for the ministers the lay preachers are not neglected. Arrangements are made so that they may have a systematic course of study, particularly in Theology. The most instructive and helpful books are put into their hands, and annual examinations in them are carefully conducted, with very gratifying results.

We will say nothing here concerning authorship; but in further proof of the advancing culture of our people we may point to schools and colleges for higher education established by nearly all sections of

Methodism for the sons of laymen and ministers, aye, and for their daughters, too. Chief among Methodist schools must be placed the Leys School at Cambridge, with which the name of the revered Dr. W. F. Moulton must be ever associated, and in which the culture of Methodist youths is raised to a high standard. It is a joy to be able to say that this advancing culture is turned to good account. It is true, no doubt, that "knowledge puffeth up," and there is real danger even in culture. To men of refinement of thought and habit it is not pleasant to be brought into close and frequent contact with the vulgar, uneducated and, possibly, vicious; and it is not easy for a cultured man to realise his brotherhood with his fellow who is unwashed as well as uneducated. But how stands the matter in Methodism? Perhaps we are not free from those who despise the vulgar and act towards them as if they were not of the same flesh and blood. But this is by no means common. Methodism, indeed, does and must minister to the educated. We realise that means must be adapted to the end aimed at; and the "World for Jesus" is still our motto. We must bring men of all classes to His feet, and for this purpose the cultured must have ministrations suitable to their requirements.

Perhaps, however, we have in some past times bestowed a disproportionate amount of our thought and labour for their benefit and that of the middle classes of society, and to some extent it may be so still. But it is the proud position of Methodism to-day that the ignorant, the poor, the most debased are cared for by it. The Special Missions which have been established by our Denominations in our large towns and cities, and which are rapidly multiplying, are intended to reach, and do reach, the poorest, the most depraved, and the most miserable, and bring the Gospel of hope, salvation, purity, and joy to their knowledge and into their hearts and lives. Among the promoters and agents of these missions are the ablest, most cultured, and educated of our ministers and people. To the honour of the Old Leysians be it said that the love of Christ in them is stronger than the love of refined ease and tasteful surroundings, and they have founded a Mission in this metropolis, with twenty-eight branches, that they may dwell among, minister to, and lead the way to higher things before, some of the most destitute, wretched, and fallen of our fellow-men, and also find a home for, and train for usefulness, young men coming hither to study for the professions or mercantile pursuits.

Together with this, we realise in some degree the importance of our villages and our obligations to them. That so many villages in Great Britain are yet without Methodist and, indeed, any Nonconformist Evangelical preaching is a heavy sorrow. Methodism, comparatively weak in many agricultural districts, which have been rich sources of supply in the past, is wholly absent from hundreds if not thousands of villages. That is the position, and much anxiety is felt to improve it; and there are those among our most cultured ministers who seem to be girding themselves for the work.

Meanwhile our zeal for Foreign and Colonial Missions does not abate; and men of all classes and acquirements in every section of Methodism

are ready to support such missions with their money, their talents, and their lives. Take an example. Recently one of the Wesleyan Missionary Secretaries wrote to several University graduates asking them whether, if called, they would be willing to undertake work in Sierra Leone, one of the deadliest climates to Europeans, and seven of them answered "Yes." We are a missionary people to-day.

Methodism is distinguishing itself in Social Work. It is somewhat common not only for strangers, but also for friends, to reproach our fathers with having had so much thought and talk about conversions and rapturous experiences, and so much concern about the spiritual as to forget the material, caring for men's souls while neglecting their bodies. But is there ground for this? Who that knows our history does not know that Methodists in early days, and, indeed, all along the line, were and have been, not only expected to be zealous for good works, works of charity and beneficence, but that they generally also performed them? The condition of membership was and is, "A desire to be saved from sin, evinced in avoidance of evil, in doing good to the bodies and souls of all men, and attending on the ordinances of God." Have we not heard of Wesley's Orphan Houses? Is it not a fact that in almost every society or church in every Methodist Denomination a beneficent fund has been raised for the sick and the poor, and that multitudes of Methodists, rich and poor, have visited the sick, relieved the destitute, and aided the struggling? Spiritual ardour there was—thank God for it!—and there was philanthropy, too.

It must be remembered that those were days of individualism, and that the beneficent deeds of humble individuals excited but little public attention. But combinations are now in fashion. The individual counts for little in most cases, though there are remarkable exceptions; and Methodism is by no means in the rear in applying the principle of combination to social and philanthropic work. The "Children's Home and Orphanage," founded by Dr. T. B. Stephenson, is one evidence; and the Social Work of Special Missions in London, Manchester, Liverpool, and other places is another. An extract from a recent report of the Manchester Mission will reveal what is doing both by that organisation and others in social and philanthropic work. "It possesses three well-equipped plants for Rescue Work, viz.:—A Preventive and Rescue Home, with laundry, for girls; a Rescue Home and Servants' Home, with café, for women; a Tramps' Ward and Rescue Home, with labour yard, for men. For children also there are Sunday and Ragged Schools, Boys' Brigades, Clubs, Recreative and Educational Classes, Bands of Hope, Wesley Guilds, Cripples' Clubs, Days in the Parks, and Holidays in the country."

Besides such humanitarian works and institutions as these, great consideration is shown towards those lay preachers whose circumstances may make them dependent. In the large and flourishing Local Preachers' Mutual Aid Association and other Funds, the welfare and support of the needy among this valuable and honourable class of workers are provided for.

Such is Methodism to-day, with its multiplied social agencies and institutions, among which must be numbered, and with chastened feeling we name it, "A Home for the Dying." By unity in organisation and diversity of institutions, its hands are stretched forth to aid and bless all classes of needy persons, and it is done in such a manner as to encourage and establish industry, self-reliance, and independence.

The work of woman also in our Churches is influential, and is becoming increasingly important. The establishment of Sisterhoods and the employment of deaconesses are facts of much significance.

The relation of Methodism to the great Temperance Movement must not be overlooked. For many years the various Churches have been cordial in its support. They all have their Temperance organisations, and, while in general they might do much more in this direction, and their zeal sadly needs quickening, yet the earnest and systematic Temperance work carried on in several departments, and particularly in the Special Missions, is such as to give joy to the hearts of all Temperance reformers.

Turning abruptly to another feature of our present position, we cannot but observe the advanced and growing social and political influence of Methodism. In Australia and New Zealand the absence of a State Church has, to some extent, though not wholly, removed the barrier to position in Society and in the State, arising at home from religious profession and Church relationships. Wherefore, in these portions of the British Empire, men have been largely accepted on the basis of their own merits, and risen to positions for which they were qualified, irrespective of the Churches to which they belonged. It is not surprising, therefore, that Methodists there have occupied, and are now occupying high offices in the State. Methodism has furnished a Chief Justice, a Speaker of the House of Assembly, and an Attorney-General. A Methodist who was Prime Minister in South Australia before the recent Australian Federation, has been elected the first Speaker of the House of Representatives of the Australian Commonwealth. In Great Britain, where, notwithstanding the long strides which have been taken towards religious equality, recognised adhesion to the Established Church is still a powerful engine for a man's social and civil advancement, Methodism is a manifest and an ever-growing force. Most civil offices are open to Methodists in common with other Nonconformists, and great is the number of our brethren who occupy them. They are found on Boards of Guardians, School Boards, Town, City, and County Councils; not a few of them have been, and are, sheriffs and mayors; a still larger number have been placed on the Commission of the Peace; the Judicial Bench has been invaded by them; several are Members of Parliament, two of whom at least, have been Ministers of the Crown, one of them in the Cabinet. Some, also, have had knighthoods and others baronetcies conferred upon them. All this may seem to our brethren of the Western Section a small thing to mention, but residents in this country, especially the seniors, who remember so different a state

of things in the past, cannot but rejoice in the change, and thank God for it.

Another indication of the improved position of Methodism is found in an act performed and a step taken a few years ago by the Parent Body in this country. It boldly declared itself—what it had long been—a Church. From various causes the Denomination was known legally as "The People called Methodists," and popularly as the Methodist Societies, and although it tacitly claimed and wholly exercised the functions of a Church, yet it did not act under that name. It, therefore, seemed to be in a state of inferiority to the Church established by law and to the Nonconformist Churches. This was felt, and it was asked, Are we not a Church in living union with Christ? Are not all the powers and privileges of a Church in our possession? And is it not right and seemly to bear that name? These questions were answered affirmatively by the Methodist pastors and people, and to-day, while inheriting for legal purposes the title, "The People called Methodists," that great community stands up and claims its position as a Church of Christ, as fully commissioned by, and as truly in communion with, the Head of the Church Universal as any Church in the world, authorised to ordain ministers and exercise discipline, to administer the Sacraments and bear the responsibilities of a Church, and to do the work of Christ in all its branches and forms.

Time was when nearly all Methodists were poor in this world's goods. This is no longer so. In the general prosperity they have always had their full share; and our present position in these islands and in the colonies is that of a wealthy Church. The masses—the vast majority of the members and adherents—are, as it is hoped they ever will be, of the industrial classes of various grades, but they stand high in the classes to which they severally belong, and there is a large number of other persons in various stages of affluence, so that the word wealthy is applicable to Methodism as a whole. Happily, the wealth is not in a few hands only, so as to make rich men necessary to us. Methodists are not niggards of their wealth. All are givers. If any of our brethren from the West, who were here twenty years ago, and who then visited the provinces, and noticed the Methodist churches then erected, were to go over the same ground again, they would be struck with the improvement which has since taken place in our church buildings. Both in town and country, the churches and schools are generally commodious, convenient, and beautiful, and millions of money have been expended on their erection, and on this vastly improved and extended church and school property there is far less of debt proportionately, and perhaps absolutely, than on the inferior buildings of former times.

It is impossible to say how much has been laid out on churches, schools, and manses, or what the present value of such property is, but the following facts will throw some light on the subject, remembering the while that they relate almost exclusively to this country, and not to the Eastern Section as a whole. The Wesleyan Methodist

Church has expended £10,000,000 since 1855, to say nothing of the expenditure of preceding years, and the expenditure sanctioned by their Chapel Committee during the five years 1896 to 1900 inclusive, was £1,560,975, or £312,195 per year. £879,560 is the estimated cost of premises belonging to the Methodist New Connexion. The Primitive Methodists have laid out on their property some £4,000,000; the United Methodist Free Churches £2,248,416 on theirs; the Bible Christian Church possesses property of the value of £523.220; and the Wesleyan Reform Union, £129,000. From the Independent Methodists no returns have been obtained. These sums make £17,780,196, notwithstanding the omission of the outlay in the principal Church previously to 1855, and the exclusion of nearly all countries except our own, which contains a population of 41,453,249.

The number of sittings provided in this area is shown in the following table:—

1901.—Sittings Provided:

Wesleyan Methodist	2,112,052	
Methodist New Connexion	167,946	
Primitive Methodist	1,042,325	
United Methodist Free Churches	381,872	
Bible Christians	153,600	
Wesleyan Reform Union	43,834	
Independent Methodists	33,000	
		3,934,629

1901.—Population:

England and Wales	32,525,716	
Scotland	4,470,987	
Ireland	4,456,546	
		41,453,249

No. of chapels, etc., 27,077, value at say £800 each..... £21,661,600
No. of chapels, etc., 27,077, value at say £900 each..... £24,369,300

In association with this aspect of our subject we cannot but name the Twentieth Century Funds raised, or to be raised, by three sections of Methodism. There is the Mother Church, with her Million Guineas, all of which she will certainly raise; there is one of her youngest daughters, of comparatively small membership, the United Methodist Free Churches, with her guaranteed One Hundred Thousand Guineas; and another Methodist community, the Bible Christians, with its £25,000. In fact, the whole of Methodism is astir. In every Denomination large and continuous supplies of means are forthcoming; appeals made for special funds meet with a ready response, and thousands of pounds are as easily obtained now as hundreds were a few years ago.

But what, amid all this, is the position of Methodism in respect to membership and the extension of Christ's Kingdom? We have reserved this question till the last, and we feel it to be the most important. Paul has planted, Apollos has watered, and God has given increase. The work done has been effective and fruitful. Losses have

been made good, vacancies filled, and there is progress in every department. You shall not be troubled at this stage with many details; they will be presented in the report of the Statistical Committee. A few summaries must suffice. In the Eastern Section, according to the last available returns, there are now:—

	Numbers.	Increase since 1891.
Ministers	6,276	... 695
Lay Preachers	58,413	... 10,832
Members	1,221,824	... 97,843
Sunday Schools	20,750	... 2,363
Sunday School Officers & Teachers	273,415	... 7,763
Sunday Scholars	2,175,632	... 177,616
Churches, Halls, etc.	27,077	... 576
Adherents	5,487,657	... 390,784

These figures show that our Sunday Schools continue popular, though of late there has been serious questioning whether their interest and influence are not subsiding. Foreign Missions have been sustained by a growing income over an extended area, and the triumphs of the Cross, particularly in China, have been glorious. For the British Army and Navy, and for sailors, fishermen, and other classes of our population, a great and expanding work is done, crowned with Divine favour and blessing. The rate of increase in membership during the last ten years is about nine per cent., and the increase exceeds by 20,875 the number of members in what is now the Eastern Section at the time of the death of John Wesley.

Here we pause, with profound thankfulness to God for the position to which He has raised us, for the progress which He has enabled us to make, and for the means of further usefulness which He has put into our hands. But we rejoice with chastened feelings when we remember how slow our progress is in view of the vast increase of population in the countries covered by our review, the sore need they have of the Gospel which we preach, the means for saving men which are placed at our command, and the promise of the Holy Spirit made to us. Nevertheless, we can say with our founder, "The best of all is, God is with us," and, conscious of His presence, we renew our work, firmly believing that we shall see greater things in the next decade than we or our fathers have known in any century of the past.

The Rev. J. Berry (Australasian Methodist Church) gave the first appointed address, as follows:

The Eastern Section of Methodism embraces the continents of Europe, Asia, Africa, and Australia, with our splendid South Sea Missions thrown in. I am allowed ten minutes in which to speak of the present position in four great continents, and shall, therefore, only describe the most interesting feature of Methodism in the continent to which I belong. Australia is as large as Europe, and wherever settlement is, there our Church is represented and at work. Since our last Œcumenical Conference two remarkable things have happened. One is the formation of our Australian Commonwealth. Our six States have become one nation. For the first and only time

in the world's history we have a whole continent, peopled by one race, speaking one language, observing one law, loyal to one flag, ruled by one King, worshipping one God. This union of our States has been accomplished after the shedding of much ink, but without the shedding of one drop of blood. "This is the Lord's doing, it is marvellous in our eyes."

But another thing has taken place which more immediately concerns this Conference. When last we met in Washington there were in Australia four distinct and separate Methodist Churches. Since then in New Zealand all the Methodist Churches have united with the exception of the Primitive Methodist. In three of the six States in Australia Methodist Union has been completed, and in the remaining three States there will be complete union on the first day of January next. It is practically accomplished already. So that in the vast Australian Continent we have but one Methodism. John Wesley left his followers in Great Britain a Unit. His followers in Australia are a Unit once more. When Wesley died we were not called "Wesleyans" —we were "the People called Methodists," and Australians have gone back to the old name. There are no "Wesleyans" there now, nor Bible Christians, nor Primitives, nor United Free Churchmen, all belong to "The Methodist Church of Australia." This, too, has been brought about without the shedding of one drop of blood, or the surrender of one principle, or the change of one doctrine, or relaxing one item of our discipline. This also is the Lord's doing, and is marvellous in our eyes.

I stand here not as an advocate of Methodist Union but as a witness. As Editor of our Connexional organ in South Australia, and as an Ex-President of that Conference, I claim "to speak that which I do know, and to testify that which I have seen." Just when or how the idea was born, or the watchword "Unite" began to be whispered, I cannot say. "The wind bloweth where it listeth, and thou hearest the sound thereof, but canst not tell whence it cometh and whither it goeth," so also is every movement "that is born of the Spirit." Canada set us the example, and we gathered much encouragement from the glorious success of the movement there. From the first we saw that the olive branch must be held out by the larger and richer Church. Then we began to get closer to one another.

The illustration that did duty in innumerable speeches was courtship before marriage. If we had tried to bring together unprepared Churches the result would have been collision, not union. A blacksmith cannot weld two pieces of iron by hammering, though he might break them. Let him first put them into the fire together until each piece bends like a lily on its stalk and a few gentle taps will make them one. So we often met for prayer, and became heated in the fire of holy love. We made much of our common origin. We looked for the best in one another. We remembered that God has not only given us eyes, but eyelids, and that eyelids, as a little girl put it, "are not to see with." We frankly confessed the folly and the sin of competition for saints—a sin which is seen in its most aggravated

form in a country like ours, where the population is widely scattered and the towns and villages are small

If I had an electric battery powerful enough, I could send a thrill through this entire assembly, but only on one condition. We must first clasp hands. Two unwilling hands would be enough to break the current. We clasped hands in brotherly love, and the rest was easy. There were difficulties, of course. There always are difficulties in the path of duty. But we had only to face our difficulties to see them disappear. As our feet touched the threatening sea it divided before us. "There are principles to keep us apart," some said. We examined them, and found not principles, but prejudices and preferences. "Are there not doctrinal differences?" others asked; but the best microscopes of the keenest theological experts could find none. It was pleaded that every division in Methodism had its justification, and that was admitted; but we saw that this admission did not warrant the perpetuation of these divisions until the crack of doom. "But," said others, "Union will mean a surplus of ministers." All that I need to say is that the first United Conference in South Australia produced a Station Sheet in which there was a circuit for every minister and a minister for every circuit. It was not necessary to ask the humblest brother to stand up to be shot, or to force any man on to the supernumerary list, or to send any worn-out preacher to the Zoo. "But," others said, "financial difficulties will swamp you. Debt-ridden churches that you can neither use nor sell will hang like a millstone round your neck." Well, we are united, and financial difficulties have not swamped us yet. "But Union will never be complete; some congregations and many families will stand out" it was feared by others, but the fear proved groundless. Every congregation in each Denomination came loyally in, and if a single family took the opportunity of Union to leave us I have not heard of that family.

"But will there not be strife and jealousy among the ministers? will not the ministers of the wealthier and stronger body lord it over the rest?" I gratefully bear witness that our two Conferences since Union have been among the best I have ever attended. In one of these sixty cases of alteration and readjustment of circuit boundaries were dealt with in three hours without an angry word. The President of the second Union Conference had been a Bible Christian minister, and we Wesleyans love and honour him as if he had always been one of us. If one of you came to any of our ministers' meetings, District Synods, or Conferences, it would puzzle you to put the old labels on again, and to point out who before Union had been Wesleyan, or Primitive, or Bible Christian; nor would you be likely to hear a word or see a thing which would remind you that only two years ago we were apart.

To conclude, we believe that the blessing of God rests upon this Union, and it is certain that throughout the whole movement Christian public opinion, outside Methodism, has been with us. I am only a witness, and not a prophet, but I think that every member of this Conference will agree with me that in a new country like

ours united Methodism will be more effective than disunited Methodism. We can station and employ our ministers more wisely; force that was wasted in competition can be used for aggression. Funds and men that were squandered in propping up churches that were not needed can be employed against our common foes, and we shall be better equipped for spreading Scriptural holiness throughout the land.

The members of the Conference, led by the Canadian delegation, spontaneously rose and with great heartiness sang the hymn commencing,

"Blest be the tie that binds
Our hearts in kindred love."

The Rev. Wesley Guard (Irish Methodist Church) gave the second appointed address, as follows:

I am an Irishman, and an Irish Methodist preacher, but I would say, although it may appear to be a presumption, that we Irish people are always in the front, in agitation or otherwise, in battling or otherwise, and in every good enterprise, for we led the way with regard to Methodist Union. We rejoice that twenty-three or twenty-four years ago there dropped from our public papers and from the "Minutes" the word "Wesleyan." However, we honour John Wesley, and we have been known as the Methodist Church of Ireland for about twenty-three years. In order that brethren from all parts of the world may know it, I wish to tell them that, although we are a small people, we are doing pioneer work. I am first of all a subject of this great British Empire, and there is no drop of blood in me but is loyal to the Throne and to the Constitution, but I am a Methodist, and wide as the reach of the Methodist Church, embracing as it does five continents, is the breadth of my sympathies and my love and loyalty to Methodism. I rejoice to know that we are gathered here to show the world that, whatever may be the governmental or sectional differences, we are one in principle, one in policy, one in doctrine, and one in our aim—namely, in endeavouring to win the world for Christ Jesus.

Ten minutes so quickly pass by, and that intolerable bell that rings out the knell of our retirement into private life will be rung. Let me say that it is an impossible task that has been assigned to my friend Mr. Berry and me. It is like one of those advertisements where you see a bull in a tea-cup. We are allotted ten minutes in which to say what is the position of Methodism in the Eastern Section. You might as well put a whale into a little pool as try to put that great conception into ten minutes. Every Conference would demand that time, every District would demand it, every circuit would demand it, and so I will not dwell upon any particular point, but I will deal with the larger question.

There is the sublime truth in connection with Methodism in the Eastern and Western Sections that it is one of the greatest factors in the history of Christendom. There is nothing like it in all the annals

of the progress and march of Christianity to the conquest of the world. At the middle of the fourth century, when Constantine ascended the throne, there were not as many Christians in the Roman Empire by one half as there are Methodists throughout the world to-day rejoicing in the name of Methodism. The grand work that John Wesley has done, and that Methodism has achieved, is one of the sublime factors in the uplifting of the world, and men do not care to pass it by. Just as Martin Luther and the Reformation mark a great era, and are synonyms of a magnificent movement in the history of the Church, so John Wesley and Methodism stand in these latter times in the very same relationship to the magnificent work she is accomplishing for the salvation of the world and for the uplifting of humanity. We rejoice that we have passed through the contempt with which our fathers were treated, and that the world must and does recognise that we are doing magnificent work for the social elevation, for the intellectual enlightenment, and for the spiritual salvation of mankind.

But I should not be true to my convictions if I did not say that our position is one of imminent peril. The success which we have achieved is sufficient almost to make us so proud that we may be quite satisfied with admiring the bulwarks which we have reared, and the walls that we have built, and as an army of the Living God mark time instead of marching forward to the salvation of the world. It is a condition of peril from the very fact of the position which we have attained and the organisation which we possess.

The organisation is magnificent. Next to that masterpiece of organisation, the Roman Catholic Church, Methodism is greatest. The little cell-life has blended together until it has put on an organisation second to none in all the Churches. Our classes, our societies in connection with our particular churches, our gathering together in those societies, in our quarterly conferences and meetings, our District meetings, our Synods as they are designated on this side of the Channel, and our Annual Conferences, with all that pertains to them, are something that will bear the closest investigation. It shows that the living forces of Christianity in Methodism have put on a magnificent structure and an organisation that is as flexible as it is strong, and can adapt itself to its circumstances and surroundings. Is there not danger in that? May we not worship our organisation? May we not look upon it and say, "This is what has been achieved," and then, instead of recognising in this an organisation for sublimer movement, be satisfied with admiring its stately proportions and its magnificent symmetry?

Furthermore, we are in a position of peril from the fact of our wealth. Methodism is a respectable thing now. When I was a lad there was scarcely in Irish Methodism, even among the preachers, a boy whose name was Wesley. My own brother said he used to be ashamed to call me Wesley, but, thank God, not merely in Ireland, but in the world, anything that could make us hang our heads at the name of Wesley has passed for ever. We are getting so respectable that our grandfathers and our grandmothers would not know us. It

is just like the Irishman who saw a man coming down the street, and said, "When I saw you I thought it was you; and then, when you came nearer, I thought it was your brother; and now, when I see you, it is neither you nor your brother."

Wealth has its peril. Are you going to be so respectable that because a man has means, and not spirituality, he will be put into office in the Church, and neglect men who have spirituality and not means? Are we not in danger, too, that the ministry should become a profession for which a young fellow will be educated, rather than a Divine calling for which he is to be prepared? Brethren, these are the points as to danger and peril—lack of spirituality consequent upon our success, our organisation, our wealth; and he will be the best friend of Methodism universally who will guard jealously against those perils.

The position of Methodism is one of the sublimest possibilities that the most gifted imagination can picture. Our success, our position, our wealth, our organisation are sublime facts that we can use for the accomplishment of the Divine purpose. As I look out upon what lies before Methodism in this twentieth century, when I think of Eastern Methodism, with all its sections throughout Europe, Asia, Australia, and the islands of the Pacific organised, and looking with eager eyes to the prospect that lies before them—trusting that the Land of Promise will become the Land of Realisation—when I think of all that, and see what Methodism has achieved in the past, the magnificent organisation which she has at present, the influence which she has upon public and private life, and upon the intellect and education of the rising generation to-day, when I remember the position which she occupies in connection with the Churches, that her position is recognised and her influence courted, and her presence welcomed as a great spiritual force—then, my friends, not all the gorgeous pictures that ever painter has placed upon the spread canvas, not all the bright futures that can be thought of until our hearts are enraptured, not the most splendid vision, even of an Isaiah, is to be compared with that magnificent future which is within the possibilities of this Church, if she is only equal to it. Brethren, let us go towards that accomplishment for Christ's sake.

The discussion on the topic was opened by the Rev. William A. Bracken (Irish Methodist Church) as follows:

I am one of the representatives of United Ireland, and I regret to say, as a representative of United Irish Methodism, that our only trouble has been from England. We are thankful, however, that some of our Irish friends recognise that one Methodist Church is absolutely sufficient for the requirements of our Irish country, and I am grateful to the brethren of the Methodist New Connexion for the overtures which they have made for the absorption, if they will not object to that word, of their few and comparatively feeble congregations in Ireland in the Irish Methodist Church. We shall rejoice to welcome them among us, and they shall not find themselves outcasts even from home or from God, when they become members of the Irish Methodist Church.

For twenty-three years we have stood one Church in Ireland, and God has blessed our union and blessed it very abundantly. I need not say to this audience that we are forced to contend with the difficulties of a rapidly-decreasing population, and yet at our last census, although we reported a diminution in our population of a quarter of a million of persons, Irish Methodism reported an advance of 10 per cent. upon its returns of ten years before. We were the only one of all the Churches in that country whom God had honoured to report such a condition of affairs as that.

Then it may not be a matter lacking in interest to this great gathering to know that Irish Methodism is almost a total abstinence Church. I am one of the representatives of a total abstinence and non-smoking ministry. We are not afraid of progress in the knowledge of affairs, whether a knowledge of affairs is to be gained from the study of the men of to-day or from the study of the works of men of former years. We have not found that University education has unfitted our men for evangelistic work. At the present hour the Principal of our oldest training institution went almost direct from evangelisation in the slums of the city of Dublin to the presidency of that important college, which he now dignifies by his abilities and by his administration. We are thankful to God that the men who stand foremost in our ministry to-day as men of education and of culture are also prominent among us for their evangelism and evangelistic fervour. We have not found that a University degree makes a preacher, and we have not found that a University training disqualifies a man for the pulpit.

There is another fact with regard to our work which possibly will interest those who live in great cities. We have still the old circuit which covers half a county, or almost the whole of a county. We journey from farmhouse to farmhouse still, and it has been my experience, as it has been of most of my brethren, to preach every night in the week except Saturday. We find that by care for the isolated families in the country-side God has enabled us, in spite of enormous difficulties, still to live and to prosper.

A few years ago there was a sad outcry in this Empire against articles that were made in Germany, and any article that was labelled with that suspicious mark was looked upon as something of an inferior character. We are not ashamed to send to the uttermost parts of the earth men and women bearing the label, "Made in Irish Methodism." And it has been our joy and crown of rejoicing that men have come to us from the very Antipodes to say to us, "The strength of our congregation, the most trusted office-bearers, and the most loyal members that we have came to us from your Emerald Isle." We thank God that we are able to live, and that in the face of an opposition open and covert, such as perhaps no other Methodism in the world knows, He has kept us in life, and is blessing us with increase.

The Rev. Prof. W. I. Shaw, D.D., LL.D. (Methodist Church of Canada), said:

May I be permitted to submit a request? There is one branch of Eastern Methodism in which I think that we are all greatly interested, and that is South Africa. We are delighted to-day to have representatives of South African Methodism here. I make bold to request that some of those brethren would kindly give us information con-

cerning that important branch of Methodism. There is Mr. Cawood, who has gone through the siege of Ladysmith, with bravery, patience, and heroism; and there are the ex-Mayor of Capetown and other representatives of South Africa. I submit the suggestion that some of these brethren should kindly tell us about the work there.

Mr. T. E. Duckles (South African Methodist Church) then spoke as follows:

I have had some intimate connection with South African Methodism for twenty-six years. There is advance all along the line. During the last three years there has been an increase in the gross membership of over twenty thousand. We have a membership now, black and white, in South Africa of about 107,000, all told. Eighty years ago the work was only just begun. Our native work there is the largest, but we have a considerable European work. We have churches in all the principal towns. We have churches among the rural population, and it is among them that I work specially as a local preacher. I take the appointments pretty often every quarter. I may say that, years ago, when I read the life of Peter Cartwright, I got hints for my own work as a local preacher in South Africa.

Just now a word was said of how work is carried on in Ireland in visiting farmhouses. Our country populations are spread thinly over a large area, and they need a good deal of visiting, and they are getting it. Year by year we are laying hold of larger areas of this scattered European population. The membership among Europeans has not increased rapidly because of the sparsity of the population; but the native work is growing in bulk. The change that I have seen during twenty-six years with regard to the native work is very great. Our organisation suits the people. Our Methodist life suits the people. They gather together in their classes and their prayer-meetings with a fervour, a zeal, and a regularity which shame our English people here.

There are difficulties growing, and they will grow, in the relationship of the natives to the Europeans. At the present day there are prejudices and difficulties, but when the Conference was formed one thing was fixed—that natives and Europeans should meet together in the one Conference. In some of the district meetings, too, they also meet together. In some districts they hold their meetings separately, and it is more convenient. I believe that if in South Africa our people earnestly and diligently follow the line of life represented by the Lord Jesus Christ these great difficulties which face us in that kind of thing at the present day will gradually fade away. There are prejudices, and prejudices are the strongest things to contend against; but we shall overcome them.

This war is bringing under English influence a very large mass of native people. It is going to purify the administration of native affairs in South Africa; and it needed to be purified. Those of us who have had to do with the natives and have been interested in the native people for some years have felt the difficulties that have been growing. The light of British public opinion clarified is going to be concentrated upon South Africa, and men there will not dare to do wrong. They will have to account to the English people if they do. These are disjointed remarks. I cannot tell you what is in my mind, I can only

give you some impressions; but, there as here, we need to trust in the Lord, walk uprightly, do justly, fear no man, and preach the Gospel, trusting only in the power of God. It is not our organisation, it is not all the wealth we have that is going to do this work. It is the power of the Lord with us, and we must not trust in any arm of flesh.

The Rev. ZADOCK ROBINSON (South African Methodist Church) said:

The memories of my life in South Africa make the opportunity of saying a word for that country so precious that I cannot resist the temptation. I entered upon my work there in 1860. At that time we had four districts—Capetown, Grahamstown, Queenstown, and Natal—and the districts administered by the Synods were very small compared with what they are now. If you will allow me I will give a bird's-eye view of the country that is now covered by the influence of South African Methodism. We will begin, say, at Port Elizabeth, and take a coast route passing Grahamstown and King Williamstown, right away on through the whole of Pondoland, through Natal, up to the Tugela River, a distance of about six hundred miles. I am glad to say that at this time you need not stop in your journey at the Tugela, because the South African Conference has recently made arrangements for carrying Methodist teaching and Methodist influence into that country. Then, starting from the coast-line, you move upwards from Port Elizabeth through Graaf Reinet, right away on to Klerksdorp and Mafeking, and through Mashonaland and Matabeleland on to the Limpopo, a distance of nearly seventeen hundred miles. Accordingly you may start from the coast-line at any particular part of that coast-line of nearly seven hundred miles, and you may proceed through the Cape Colony, and the Orange River Colony, and the Transvaal Colony, and through Mashonaland right away to the Limpopo in that direction.

Let me say, as an illustration of the manner in which the localities are covered, that you may proceed from Port Elizabeth through Grahamstown on to Zululand, a distance of over six hundred miles, and you may sleep every night at a Wesleyan Mission station. When we speak of one of those stations we mean, of course, a chapel very often built by native hands, with the pulpit occupied by a native preacher, and the harmonium very often played by a native musician; and you will find a school both for day and Sabbath education and also a minister's house.

To state those facts just in that bald and brief way will not convey perhaps much of an impression to most people who have been brought up in an atmosphere saturated with the light and influence of the Gospel of the Lord Jesus Christ; but you must recall the fact that at the beginning of the ministry of a superintendent of mine who died only about a year and a half ago, taking the whole of that country from Port Elizabeth to Delagoa Bay, and on to the Zambesi, there was scarcely a break in the darkness of its heathenism and scarcely a voice that disturbed its silence. Now you find that for a coast-line of more than one thousand miles, and inland for about fifteen hundred miles, you have these centres of Methodist theology and of Methodist discipline and of Methodist class-meeting life, making the air sweet and bright, and you have hospitality afforded to everyone that goes out there.

The Rev. THOMAS CHAMPNESS (Wesleyan Methodist Church) spoke as follows:

I want to say just a few words about the philosophy of making use of the debris of humanity. Before this chapel was built they used to sing a hymn which we never dare to give out now:

> "Suffice that for the season past,
> Hell's horrid language filled our tongues."

From those men that used to be swearers John Wesley got hold of some powerful preachers, and swearers who become prayer-makers to-day are mighty men of God. I am here to plead that Methodism should insist upon it that her preachers should go out and meet these men where they are to be found. The man in the street has a soul to be saved, whether he is in a country lane or whether he is in a crowded slum, and I have seen, and know personally, men who have been won to Jesus Christ by efforts in the open air, both in town and village. I am thinking now of men who are and have been the very best evangelists I have ever known for the sort of people they have to work for.

For instance, the best man working in connection with the "Joyful News Mission" to-day is a man who used to be the champion ten-mile runner in Lancashire, and a great fighting man and wrestler. That man was won to Jesus Christ, not by ministers, but by a band of men, headed by a shoemaker, who used to go and stand opposite the public-house, and wait till the men came out from the public-house in the village, when they were turned out by law on the Sunday afternoon. They were fishermen, and they went where the fish were. That is one way of catching them! Those men sang and prayed, and the result was that some of these wicked outcasts of humanity gave themselves to Jesus Christ and to Methodism.

This man that I am talking about was a miner when he was converted. The "missus" said to me, "I am very much afraid that some of these days Moses will be killed in the pit." I said, "He shall not, for I will not let him go any more," and I suggested that he should come and work for us. He began his work first of all as a seller of Bibles. In this country, whether you sell beer or Bibles, you have to have a licence from the police. Moses—not the Moses of the Bible, but the Moses that will appear when God publishes another Bible in the world to come—went to the police-station, where he had been many a time before, to ask for a licence to sell Bibles. When he presented himself before the inspector he looked at him from top to bottom, and said, "Have not I seen you before?" "Aye," he said, "you have, but then I was always fetched." This man goes out into the streets in any village or town where he is working, and goes to the very worst part of the town, and asks for the lowest kind of population, and goes there, and talks to the men, and says, "Will you come and hear me preach? I will promise you a shilling if you can go to sleep while I am talking." Some of us dare not say that. I want to say that if you want to have the kind of man that is to save the thousands of men and women who at present seem as if they cannot be laid hold of, you must go into the streets and lanes and compel them to come in.

The Rev. M. C. B. Mason, D.D. (Methodist Episcopal Church), said:

I want to say just a word regarding the great work that is going forward in Africa. I was charmed as I heard the message this morning from those who have been there among those poorest of the poor, helping them to know something of Jesus Christ, and I rejoice that the Methodist Episcopal Church in the States has done and is doing a large work, and an increasing work, for the uplifting and the salvation of our brethren in Africa. Somehow it seems that Almighty God is going to bring some good thing, after all, out of the conditions that obtained in America for some years. For there has grown up a constituency prepared in mind, in thought, and in character, to join with the best men and women of all races to send the light of the Gospel to Africa.

Out of the schools that the Methodist Episcopal Church is maintaining and supporting in the South have already gone with our magnificent hero, Bishop Hartzell, twenty-one young negroes, some of the best and most thorough scholars that we have had the privilege to prepare. Twenty-one of them now stand by his side in the great work of helping Africa to know something of Jesus Christ. Brethren, I give you my hand and my heart, those of you who have gone there with the light of the Gospel. And I speak for my brethren across the sea. There has come a conviction—and I believe that it is a conviction that has come from God—that by racial affinity, by special preparation, and by Divine command, God has laid upon the heart of the American negroes the command that they must go and help somewhat in bringing the Gospel to darkest Africa. I promise you courageous men who have gone out to Africa that when this constituency to which I refer is thoroughly prepared we shall have in the coming days of the twentieth century the grandest movement for the evangelisation of Africa the world has ever witnessed.

Bishop J. C. Hartzell, D.D., LL.D. (Methodist Episcopal Church), of Monrovia, Liberia, spoke as follows:

I was exceedingly interested in the statements made by the brethren from South Africa. I want to say here that the work of Wesleyan Methodism in South Africa is of a very high and successful type. The Wesleyan Methodists have been there many years, and they have succeeded grandly. They will unite with me in remembrance of that hero, William Taylor, who thirty years ago had one of his wonderful evangelisation tours in South Africa. As I went from town to town I met men and women who had been converted under him, and I met many elderly native Christians, who said that they were converted "when the William Taylor wind passed by." The future of Methodism in that South Africa country is little suspected in its magnitude by "the people called Methodists" the world over. There are eight millions of natives south of the Zambesi River. There are nearly a million white people. In fifty years there will be ten millions of white people and thirty millions of natives, and there will be another great centre of Anglo-Saxon population under the English flag. It is the beginning of another Empire for Anglo-Saxon civilisation and for Evangelical Christianity. The relations of the Methodist Episcopal Church and of Wesleyan Methodism in South Africa are of the most

kindly and fraternal character. We are seeking not to overlap our work, and so I have gone one thousand miles farther north from Cape Town, but I find the same cordial co-operation on the part of the English people in the planting of Evangelical Christianity.

I wish to emphasise the word concerning the native problem in Africa. This war, this re-organisation of boundary lines, the contentions between great nations affecting the Continent of Africa—these are but little incidents in the history of that continent. Africa is to be the home of the black races of the world. Of course there will be a great population of whites in the south, but I look northward and I see in the near future not simply one hundred millions, but five and six hundred millions of negroes. God is to give the sons of Ham their final chance on the Continent of Africa. It has been so ordered that for one, two, three, or five—we know not how many thousands of years—the black races have been there, but they have not published a book or painted a picture. They have had their chance on that line. Now, in the Providence of God, this great race is raised up to extend its authority and power over the Continent of Africa. England, and Germany, and France are the three great nations, and England is the greatest. The great problem of the future is the native problem. As to this brother who stood here, the Rev. M. C. B. Mason, I could see, as you could not, in the quiver of his lip, and in the earnestness of his words, what every Christian man feels who travels in Africa. It will not simply be ten millions of negroes to eighty millions of whites, as in America. It will not simply be one or two negroes in the midst of ten or twenty thousand, or a million people, as in England. It will be the African—one thousand, ten thousand, twenty thousand, thirty thousand, forty thousand, a hundred thousand, hundreds of thousands to one white man, and the Christianity, and the Government, and the commercial direction must come from the white man, for the present, in the Providence of God, to give that race its chance.

So I stand here, in the Providence of God, having been sent out by one branch of Methodism into that work, to say to you that, as I look into the future of Africa, my heart goes out to God, and asks that the nations of the earth upon whom the responsibility of that continent rests—and America must have her share of responsibility, too—may be guided aright, that the mistakes of the past may not be repeated, and that there may be unity, peace, and co-operation between the races, and that whatever can be done in the way of education, especially industrial education, and whatever can be done in the way of establishing churches, and especially a good Government, may be done, and that there shall be peace and harmony between the races. That man in Africa, as well as in America, who says a word to promote discord between the races is not the friend, but is the enemy, of humanity. Africa is to be redeemed.

Bishop C. S. Smith, D.D. (African Methodist Episcopal Church), said:

For many years I was burdened with a desire to go to Africa. That desire, in the Providence of God, I was enabled to gratify in 1895. I made a cruise along the west and south-west coast of Africa from Sierra Leone to St. Paul de Loanda, a distance of three thousand miles, including the ascent of the Congo to Shire, where the cataracts, which render the river no longer possible for navigation, begin. I confess I

was more than agreeably surprised with the evidences of progress and civilisation which I found here and there, and of which I had not the remotest dream. Take, for instance, the celebrated Mission located on the Gold Coast, which has done so much. You talk about your industrial education—industrial education for the negro. There is the pioneer—the John the Baptist in this regard. The results of that Mission have made all the west and south-west coast of Africa indebted to it for whatever skilled workmen there are to be found in that region to-day. You construct your houses here. You prepare them and send them out in sections; but the man who puts them up, who joins them together, and erects them so as to form a permanent habitation for the shelter of your trader and your missionary is the native. His hand is trained to handicraft and skill in the celebrated Mission on the West Coast of Africa, in the Gold Coast Colony, a part of your British possessions.

Then think of all the positions which do not require handicraft. In all the West Coast of Africa there is but one white man in charge of your telegraph system, and that is the superintendent. All your telegraphing in west and south-west Africa is done by natives. They are in charge. And when you go into the port of Sierra Leone—Freetown—remember that every attaché in the Custom House is a native. Every attaché in your Post Office there is a native. So the African has long since demonstrated his ability and his capacity, and demonstrated that he is not ordained to use his muscle only, but that he is ordained to use his mind, because he is capable where the intellect alone dominates and prevails. Remember that in the empire of the intellect no colour line can be drawn.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), then spoke. He said:

It is a great delight to me that the attention of this Conference is being focussed this morning for a little time on Africa. If there is any country in the world that has been more blistered and peeled than another by the avarice of the white races it is Africa, and if there is any part of this sin-ruined world that should claim the sympathy and prayers of Christian people it is Africa. Bishop Fowler said in the presence of the British Wesleyan Conference, I think, when he was our fraternal delegate to you in this country, that the Puritans when they first landed in America fell on to their own knees and then fell on the aborigines. I think it may be said with equal propriety that the first white people who went to Africa in the place of falling on their own knees fell on the aborigines. Africa has been the hunting-ground of the slave dealer for thousands of years. Thank God the time has come when the traffic in human flesh and blood from Africa has come to an end. When the old century dawned pirate craft could sail the waters of the sea with the only business of stealing negroes and carrying them off to foreign countries for slaves, but with the close of the old century a slaver on any sea in this planet is a pirate craft to be sunk.

The attention of the civilised world is now being turned to Africa. For myself, I thank God for what England is doing in Africa. I hope the war in Africa will soon come to an end, but I hope it will come to an end with the Union Jack over all, for I believe that where the Union Jack floats in any land there are two things—personal safety

and religious liberty. I am not anxious that the United States should have any territory in Africa, but I am anxious that the United States should have a large hand in the evangelisation of Africa.

Bishop Hartzell was a little too modest to say anything about his own work in Africa, but I have it in my thought that, if God has ever called a man to a work anywhere, He called the General Conference of the Methodist Episcopal Church to commission Bishop Hartzell for Africa. His presence there has given a new impetus to our work. Our Conference in Liberia is taking on new strength and reaching out to the native peoples beyond the borders of the Republic of Liberia. In the province of St. Paul de Loanda there is a great work growing up under his supervision that was founded by Bishop Taylor, and in Eastern Africa, with headquarters at Umtali, he has planted another important Mission. We are not there for the purpose of in any way overlapping the work that is being done by our Wesleyan brethren, yet the United States has had a good deal to do with the Africans, and not always to the credit of the United States, let me say. At the same time, that very population that so strangely was taken over by the United States years ago is to become a mighty power for the evangelisation of Africa. Dr. Mason has spoken the truth here this morning, that a constituency is being raised up in the United States for the rapid evangelisation of the Dark Continent—and may God hasten the day!

The Rev. Edwin J. Watkin (Australasian Methodist Church), said:

Australia has been nobly represented this morning by an Englishman, for Joseph Berry was one of Britain's latest gifts and best gifts to the Australasian Wesleyan Methodist ministry. I am here to refer to the indebtedness of Australasian Methodism to British Methodism. I have the unique honour in this Conference of being the one representative from Australia who is Australian born. But I was the son of an Englishman, and the son of a missionary who has left his mark upon the world's history. My father, before I was born, wrote that appeal, "Pity Poor Fiji," which led to British Methodism taking such an intense interest in the evangelisation of Fiji, and there is no brighter page in the history of modern Christian missions than that which narrates the triumphs of Christianity in what was once cannibal, but which to-day is Christian Fiji. We owe very much to British Methodism. Daniel J. Draper, who died such an heroic death under the storm-tossed waves of the Bay of Biscay, was an Englishman; and we have had scores of ministers in connection with our Church who came from this land who would have died an equally heroic death under similar circumstances.

But let me here refer to our indebtedness in Australia to the local preachers who came from the old land. I do not think that any historian of Methodism, not George Smith, of England, nor Abel Stevens, of the United States, has done justice to the work done for God and Methodism by local preachers. Where would Methodism have been, here or in the Antipodes, or in America either, but for the self-denying labours of local preachers? If I could ring out this note in the ear of universal Methodism, I think it would be an advantage: Do not under-estimate the work of local preachers. If you do, if the local preacher as a class degenerates, sooner or later it will have a deteriorating influence on the itinerant minister.

But I wish to refer to our indebtedness in Australia to American Methodism. Britain owes the possession of Australia to the fact that she lost what is now the United States. It was because England had lost the dumping ground for her criminals in the United States that she looked towards Australia. When I was once boasting in my father's presence that I was the only civilised one in his family, because my elder brothers and sisters were born in the South Seas or in New Zealand, he put me down very effectively by saying: "Young man, when you were born, the place where you were born was known as Botany Bay." But England owes Australia to the fact that she lost the United States. As a loyal Australian, on every Queen's Birthday, for many years past, I have gone and made my bow to the Governor or to the Lieutenant-Governor as the representative of the grandest woman that ever sat upon the British throne or on any other throne. On the fourth of July, again and again, I have gone and shaken hands with the Consul for the United States, because I have felt that in Australia we have more of political and religious liberty because of that American revolt.

What do we owe to American Methodism? We owe the blessed work done in Australia and New Zealand by that man of God, known to-day as Bishop Taylor, but whom we knew as Californian Taylor, the grandest evangelist who ever put his foot upon Australian shores. In Australia we are trying to be faithful to old Methodist doctrines, and to stand by Christian fellowship. We have not lost our interest in the work of evangelising the islands of the sea, and only let the United States and Canada and the Australian Colonies join hand in hand with the grand old Motherland, and we will help to win the world for Christ.

The Rev. F. Langham (Australasian Methodist Church) said a few words about Fiji:

When I came to London some time ago I was asked to address an audience, and to state why God converted Fiji. That was rather a large order. But, still, I thought I could give one or two very good reasons why the Lord converted Fiji, and I said that one reason was that which the Apostle Paul gave for the conversion of Saul of Tarsus. When writing to his son in the Gospel, Timothy, he said: "For this cause I obtained mercy, that in me first Jesus Christ might shew forth all long-suffering, for a pattern to them which should hereafter believe on Him to life everlasting." I regard Fiji as the grandest Mission, in one sense, of any that has been founded on the face of the earth—not in numbers, of course; we are a few and feeble folk—but for effectively bringing in some of the worst characters that could be found under the sun, and who were known, as Dr. Watkin has just said, as cannibal Fijians.

I dare not here, in this mixed audience, repeat some of the evidences of the degradation, cruelty, and vice of the people of Fiji. But the power of God has been felt among them, and thousands and tens of thousands of them have been lifted out of the deepest depths of degradation and sin, have been set free by the power of Divine grace, and have become some of the grandest evidences of the transforming power of the Saviour's work.

The evidence of their conversion has been given in various instances and in various ways. They have shown themselves capable of being missionaries. They have gone boldly forth, with their lives in their

hands, to other lands, and have preached the Gospel in islands in various parts of the South Seas, and there they are at the present time. I shall never forget going on board the missionary ship "John Wesley" on one occasion to see the accommodation provided for the women who were going out—the wives of our teachers. I affected not to know who these women were; some of them I did not know. I said to them, "What are you women doing here?" They said, "We are going down to New Britain, sir." "New Britain!" I said; "that is where they have massacred two of my friends and two other teachers and native ministers, and eaten their bodies. Are you going down to that place?" They said, "Yes, sir. What was Fiji before you missionaries came? What were we doing here in this island but eating those who fell into our hands in battle, or who were taken as captives, or who were looked after by the fishermen"—the fishermen were noted for their cannibalism. "We are going with our husbands, and are prepared, if necessary, to lay down our lives in order that we may spread the knowledge of Him whom we have received into our hearts, and in whose love we are rejoicing to-day." Who could withhold tears? They flowed at once as soon as you heard such declarations as those from those noble women.

Then, as evidence of the soundness of their conversion, I may say they are ready to make sacrifices of the pocket, and that is one of the great evidences, I think, among a certain class of people, that they have been really and truly converted to God. A friend of mine, a teacher, was asked by the Governor of the Colony to accept the position of magistrate. He was receiving at the time a salary of about £6 or £8 a year, and he would have received £12 at once from the Governor, and in a short time £24 more. He came to me and asked my advice. I told him he was to act upon his own responsibility; I could not give him any advice. I wanted to bring him out. He said, "For twenty years I have been preaching the Gospel of our Lord Jesus Christ, and I have seen fruit of my ministry. Souls have been converted, and now am I to be deprived of that position, and to become a magistrate? Why, any sort of man will do for a magistrate, and I am not going to give up my work in order to become a magistrate. I will still preach the Gospel of our Lord and Saviour Jesus Christ."

The Rev. F. W. Bourne (Bible Christian Church) was the last speaker. He said:

I want especially to thank the essayist of this morning for the clear and full account he has given us of the state of Methodism in the Eastern Section, and to thank Dr. Berry, too, for that wonderful ten minutes' address that I cannot but think will have a wonderful effect upon the future of Methodism in this country. I think that the movement which resulted in Methodist Union in Australia was originated in the Conference held at Washington ten years ago. I remember well the impression which was made by an able representative of one of the younger Denominations (the Rev. W. Redfern), when he spoke in favour of Methodist Union; and I think to-day if there is any connection between that speech and Methodist Union in Australia he has already received his full reward. I just want to remind this Conference that the Methodists throughout the world when John Wesley opened this chapel numbered only 44,000; but to-day they number at least 180 or 200 times as many. We say, with a very deep

emphasis, and with the strongest feeling, "What hath God wrought!" This, my brethren, is the finger of God.

I feel that what we especially want is that mighty power which our fathers possessed in such a great measure, that every sermon we preach and that every word we utter and that every attempt we make shall result, by God's blessing, in some saving fruit. There is not a member of this Conference but can do better than he has done. When I began this ministry no one had a greater difficulty in keeping in it than I had, no one had fewer friends to help him and encourage him in his work than I had. But in the second circuit to which I was appointed I resolved, by the blessing of God, that I would preach in every street in the town, in every alley, in every lane, in every square, and that, as far as possible, I would visit every house, one after another, in the place. Of course, where there were many families in a house the work was more difficult, but I carried out my resolve to the best of my ability while I was in that place. I can only say that the results, in many instances, were very blessed.

I will just give you one instance. I had been spending four or five hours one afternoon in visiting a low part of the town of Devonport. The houses were large, and there were several families living in them. I came to the last room in a house, and I knocked at the door. There was no answer. I invariably wait to be invited to come in, because the poor man's room is his castle, as much as the nobleman's mansion. No one came, so I ventured to open the door. I saw in one corner an old man on a bed of straw, with no one to attend to him; the room was bare and comfortless. I am telling this to illustrate the power of a living Christianity. I was surprised to see something like joy and hope beaming in that old man's countenance. I said to the old man, "Are you happy?" "Happy!" he said, "I should think I am." Then, reminding him of the circumstances in which he was placed, I said, "How is it that you can be happy?" "Why," he replied, "my sins are forgiven, and my name is written in heaven." Then I had my full reward, for it appears that when a stripling of twenty-two years of age the word which I preached in great fear and trembling outside the dockyard gates when the men were coming out, by the blessing of the Eternal Spirit, led that man to Jesus Christ.

The Doxology was then sung, and the Benediction pronounced by Bishop A. W. Wilson, D.D. (President).

SECOND SESSION.

The Conference reassembled at 2.30 p.m., under the presidency of Bishop A. W. Wilson, D.D. (Methodist Episcopal Church, South). The devotional service was conducted by the Rev. C. W. Baldwin, D.D. (Methodist Episcopal Church).

The Rev. John F. Goucher, D.D. (Methodist Episcopal Church), then gave the following essay on "The Present Position of Methodism in the Western Section":—

Methodism is a spiritual force working through agencies and organisations for a spiritual purpose. The force and purpose are constants. Its agencies and organisations are variables.

At its inception Methodism did not propose to affect any man's ecclesiastical relations. Its one purpose was to have established in human experience the consciousness of personal acceptance with God. It protested against subordinating experience or its expression to tradition, creed, or ritual, and insisted that "everyone must give an account of himself to God." Theoretical acceptance of truth and perfunctory service could not satisfy its demands. Its persistent inquiry was, "Have ye received the Holy Ghost since ye believed?" It claimed the logical results of the doctrines revealed by Christ and preached by Paul, re-stated in modern phrase the old theology, and proclaimed man to be the beneficiary and objective of God's government. With this vital relation to God realised in the human consciousness there had to be freedom for growth and variety of experience, the narration of which became the dominant subject of conversation with those whom it brought into fellowship. Like the early disciples, they could but speak the things which they had seen and heard. Thus awakened and thus related, a doctrine of Christian perfection was consequential, and striving for it was a necessity.

The authority of American Methodism to teach, admonish, and console is not derived from a creed or polity formulated in some ecclesiastical Jerusalem or sacerdotal Rome. An itinerant Pentecost has burned in our valleys and on our mountain sides, along our frontiers, and in our cities, bringing conversion and the commission to witness simultaneously to all who accepted salvation. The musty records of Councils, embodying a theoretical orthodoxy, have never been a procrustean conservator of its spiritual life; but its spiritual life has conserved its orthodoxy, and that, too, notwithstanding the untempered zeal and untutored condition of many of its evangelists. "From the effective appeal to sanctified heroism by lofty example came the development and perpetuation of holy daring and conquering energy." Its changing environment and its passion for the largest usefulness account for its varying forms.

American Methodism was well born; its youth was courageously spent in the midst of persistent antagonism, where it justified its commission by consistency and helpfulness; and it is a pleasure to report in this family gathering around the maternal hearthstone that its present position honours its parentage and early training. The free, assertive, aspiring American is hospitable to the doctrines of free will, free grace, full salvation, the witness of the Spirit, and personal fellowship with Jesus Christ, which it preaches.

The statistics will be elaborated by others, but note a few facts concerning its actual and relative growth. Two-thirds of all the Methodists in the world are enrolled in the United States. The Methodist Church of Canada has the largest enrolment of any Protestant Church in the Dominion, numbering two hundred and eighty-five thousand, with Church property valued at 16,000,000 dollars, and an estimated population of 1,000,000. In the Province of Ontario the Methodists are about one-third of the total population.

In the United States during the nineteenth century the population

increased 14.4 times (it was 5,305,925 in 1800 and 76,295,220 in 1900). The Methodist communicants increased 91.17 times, or six and one-third times faster than the population. They numbered in 1800, 64,894, and in 1900, 5,916,348, or 610,423 more than the entire population of 1800. They were to the population of 1800 as one to eighty-two, and in 1900 as one to thirteen. Estimating two and one-half adherents for each communicant, the Methodists numbered 20,707,218, or more than 27 per cent. of the entire population. The Roman Catholics numbered 8,766,083, or less than 11½ per cent.

Methodism is in no sense a proselytising movement, and has given many times more converts to the various Protestant Churches than it has received from them, yet its enrolment includes more than 32 per cent., or nearly one-third of all the evangelical communicants, and from 1800 to 1900 its communicants increased two and two-tenth times faster than all the other Evangelical Churches. About one-third of all the people in the United States look to Methodism for their religious instruction and Christian ministries. In divine relations the necessary is co-terminous with the possible, and numbers do not gauge efficiency. They are only an element of power, and indicate responsibility.

Methodism is rich in ministries, both personal and organised. Service is its life; for this it was born, by this it is justified. It was the first Church in America to commence the systematic publication of religious literature, and one branch has published more than all other Churches combined. Its establishment and maintenance of Schools and Colleges, Orphanages, Homes for the Aged, Hospitals, Training Schools and Homes for Deaconesses, Missions foreign and domestic, Boards, Societies and Auxiliaries for systematising its benevolences, Publishing Houses and Periodicals, Churches and Parsonages, the supervision of its preachers, the care of its young, and the organised co-operation of its laity have kept pace with its numerical increase, and give it a material equipment and a completeness of organised agencies unexcelled for varied and efficient Church work. The personal initiative and genius for invention of the average American suggest a tendency to over-production of machinery and a need to guard against sub-divisions and the substitution of mechanical activities in an institutional Church for the initiative energy of an inspirational Church. The strategic point of society is at the centre, not on the periphery; with the individual, not with classes. Christian character and not organisations is the largest contribution any Church can make to the Kingdom.

Methodism in the United States has been asked to lay upon its altars as a twentieth century thank-offering sums aggregating 25,000,000 dollars. More than 15,000,000 dollars have been pledged, and the probabilities are the offering will be nearer 30,000,000 than 25,000,000 dollars. It is contributing about 45,000,000 dollars, or £9,000,000, each year for the prosecution of its various forms of Church work. This is a large sum in the aggregate, but is hardly six per cent. of the estimated income of its members, which is 800,000,000 dollars annually.

The most serious problem in America is not the problem of production, but how to assure the generous, systematic, helpful use of wealth. Methodism is surrounded by temptations to luxury, and confronted by obligations to self-denial and sacrifice. Many are the heroic illustrations of the latter; seductive are the persuasions to the former. Its continued efficiency depends upon sound doctrine and the spirit of Christian ministry.

Its pulpit is not occupied with negations, dissent, or novelties. It is loyal to, and, in the main, preaches with apostolic simplicity, the doctrine once delivered to the saints. The siren songs of pleasure, the allurements of worldliness, and the pride of position have taken the place of open antagonism, controversy, and ostracism. The days of polemics and apologetics seem to have passed. The class meeting, with its educative and constructive converse, is becoming occasional where it was universal. Doctrinal discourses are less frequent, and the lines are less sharply defined; there is less persecution and more fellowship, less theology and more religion; liberty of conscience is conceded, and knowledge of the Scriptures is more general; but it is a serious question whether the membership, recruited largely from the Sunday School, possesses as discriminative and sturdy a faith as formerly. It has not been fully demonstrated whether the Young People's organisation will prove to be a conserver of doctrine and discipline, or a spiritual dissipation. The commendable desire to make Sunday School and Church services interesting to the young shows a tendency to yield their direction to the inexperienced, and, in exceptional places, to so modify music, sermon, and service as to mar their simplicity, directness, and power. The personal attitude of some members and preachers toward Sunday observance and amusements which tend to frivolity and sensuousness awakens apprehension for their spiritual life, but the Churches generally are loyal to those things which make for righteousness, and the members bear the likeness of the King. Never has there been more thorough nor more comprehensive work, nor a more religious spirit in its schools and colleges. Its students have never shown greater interest in, nor devotion to, missionary work. It is the only Church which has a surplus of young men offering for its ministry, and its influence through Bible exposition, godly living, unselfish ministries, unceasing effort, is diffused, potential, cumulative.

The conditions of the problem confronting Christianity change continually. At the present time the frontiers of our civilisation are in the great cities. With the masses character is largely a product of environment, and crime a question of opportunity. The congested tenement house is less accessible than scattered cabins. The peculations of commerce are more destructive of the moral sense than seclusion. Aggregation breeds vice of more subtle and more blatant forms than isolation. But sin, entrenched or deployed, secret or manifest, is enmity against God, from which the only salvation is the all-conquering Love of Jesus, working through human ministries. John Wesley won his victories, spiritual and social, amid worse conditions

than obtain in our most homeless cities. The only power which can complete social regeneration is the Holy Spirit. Under His guidance American Methodism is prosecuting its high calling, focussing the love of the devout, the experience of the spiritual, the counsel of the mature, the money of the wealthy, the enthusiasm of the young, the heart power and special gift of each, whatever it may be, to safeguard the humblest in the exercise of conscience, intellectual freedom, and the development of Christian manhood.

Canadian Methodism has enriched the entire Church by its impressive example, illustrating how desirable it is for brethren to live and labour in unity. There is some stirring—would it were a ground swell —of the same spirit in the United States. There are two movements in particular which many among the wisest and most devout would hail with unspeakable joy. A federation between the two great branches of Episcopal Methodism, substituting co-operation for competition, would concentrate and economise energy and resource, increase efficiency, hasten the coming of the Kingdom, and be to the glory of the God of Peace. The organic union of the various coloured Methodists would constitute a great Church of more than 1,700,000 members, multiply their opportunities and responsibilities, which make for manliness, command a large increase of influence and respect, and be to the glory of the God of Wisdom. Methodism is spiritual, idealistic, constructive. Consistency and efficiency require it to bring its variables into such hearty co-operation that they shall work as one for the enthronement of Christ.

Mr. Lecky, in his "England in the Eighteenth Century," says "Methodism incalculably increased the efficiency of every religious body. It has been more or less felt in every Protestant community speaking the English language." Dean Stanley said, "The Methodist movement in both branches, Arminian and Calvinistic, has moulded the spiritual character of the English-speaking Protestantism of the world." Mr. Green says, in his discriminative "History of the English People," "The Methodists themselves were the least result of the Methodist revival. A new philanthropy reformed our prisons, infused clemency and wisdom into our penal laws, abolished the slave trade, and gave the first impulse to popular education."

So in America the actinic rays of Methodist influence have worked with subtle power beyond the general spectrum of the Methodist Church. The deep religious truths and experience voiced in its hymns have been sung into the creeds and conduct of our Christendom, till in words of ancient form, but used with a modified meaning, old churches are proclaiming the Gospel of Love and Life. The doctrines it protested against, such as limited atonement, and absolute or unavoidable reprobation, are no longer emphasised, and rarely preached. The truths it has always kept to the fore, and which were almost universally attacked, are emphasised in every Evangelical pulpit. The Methodist conception of sanctification, illustrated by a "Happy Holiness and a Holy Happiness," has given other Churches their ideas of saintliness, and some of them rival it in their possession of the

experience and their insistence upon the doctrine. Its lay service, utilising woman, "the mourner and comforter of the race," as well as man, has been contagious, and in Christian Associations, Endeavour Societies, Guilds, and other forms of lay Evangelical work, is established in all the Churches. Methodism has made its way by the inherent vitality of its doctrines and the transformed lives of its followers till "the despised is respected and welcomed by every communion, sweetening, modifying, and vitalising, and mobilising wherever it goes." If some of its Sister Churches were to return the ministers and converts who have overflowed into their communions it would seriously deplete their ranks and limit their activities.

Standing for liberty without licence, purity without prudishness, conscience without persecution, Methodism has been a devoted and staunch friend of temperance and all other social reforms from the beginning. Whether considered in relation to the leaders it has prepared, the doctrines it has promulgated, or the vigorous administration it has maintained, its influence for morality and manhood has been beyond computation.

While Methodism is in no sense a political organisation, its numerical strength and the vital character of its teachings, quickening the perceptions and conscience of its members, purifying morals, diffusing education, determining ideals, and developing character, have made it the most constructive force in our great Republic. The Chief Executive, President McKinley, is a communicant in the Methodist Church ; so are many United States Senators and Representatives, the Governors of a number of States, and in some States a majority of both Houses of Assembly. America and Methodism are two developing world powers so inter-related that to discuss either philosophically requires a discussion of the other.

The present position of Methodism in the Western Section, in reference to life is spiritual and aggressive, in reference to doctrine loyal and witnessing, in reference to work organised and equipped, in reference to science and philosophy progressive and conservative, in reference to society inspirational and constructive. A century and a third of Divinely-directed development and discipline have made it rich in acquirements, central to need, and skilful in ministry. It is in the van of spiritual progress and at the heart of human service. Its hope is as "an anchor of the soul both sure and steadfast, and which entereth into that within the veil." Not as though it had already attained, either were already perfect, but reaching forth unto those things which are before, it presses toward the mark for the prize of its high calling of God in Christ Jesus.

The Rev. J. D. Hammond, D.D. (Methodist Episcopal Church, South), delivered the first address upon the subject under discussion, as follows :

A full century of strenuous effort and Providential guidance has brought the Methodist Episcopal Church, South, to its present position in the great Western Section of Methodism. We stand to-day the second largest body of Methodists in the world, numbering 1,470,520

communicants, besides 5,521 effective pastors. We have 13,903 Sunday Schools, with 101,390 teachers and 853,751 scholars. We have also 14,572 churches and 4,062 parsonages, with a total value of 28,246,418 dollars. The work is distributed over twenty-three States of the Union, and divided into forty-three Conferences, including 296 Presiding Elders' Districts. We have, in addition, foreign missions in China, Korea, Japan, Brazil, Mexico, and Cuba, in which we employ 192 regular missionaries, and in which there are 100 pastoral charges and 7,685 members. Since the Œcumenical Conference in Washington ten years ago we are able to show an increase of 267,415 members, 1,068 travelling preachers, 1,270 Sunday Schools, 10,633 Sunday School teachers, 140,121 Sunday School scholars, 2,355 churches, 1,224 parsonages, and of 74,012 dollars in our total missionary collections.

We have in the United States 8,000,000 negroes, nearly all living in the territory occupied by the Methodist Episcopal Church, South. Methodism began its work among these people in 1808. In that year the South Carolina Conference sent one of its preachers, J. H. Millard, as a missionary to the slaves on the Savannah River; and another, James E. Glenn, on the Santee. When Stephen Olin, a highly educated but sceptical young man, came South to recruit his broken health, it was Glenn who received him into his home, secured him a position as teacher at Cokesbury, and was instrumental in his conversion and in shaping his future career.

The first fraternal delegate from American Methodism to the British Wesleyans was Dr. William Capers, of South Carolina. In the autumn, after his return from England, he was waited on by a wealthy planter desiring to secure a Methodist exhorter as an overseer. In response to this request, Dr. Capers induced the South Carolina Conference to send one of its ministers as missionary to this gentleman's plantation. Thus, in 1829, American Methodism began its organised missionary work among the slaves. Ten years later the ground occupied by the Missionary Society in this department embraced 234 plantations, where there were ninety-seven appointments served by seventeen missionaries, with three superintendents. These missions were on the rice and sugar plantations, where few white people lived. The slaves in other sections were served by the regular pastors and were admitted to membership in the white Churches.

At one time the total negro membership of the Methodist Church in the South was 207,766. After the division of Methodism in 1844 this work was carried on without interruption by the Southern section of the Church. At the close of the Civil War, in 1865, 78,742 of these people were members of the Methodist Episcopal Church, South. At that time, by their own request, they were set apart into a separate organisation, with the title, "The Coloured Methodist Episcopal Church in America." Owing to natural prejudices, growing out of the war, the relations between the Methodist Episcopal Church, South, and the negro population became strained, and the work previously done for them by that Church could not be continued. Others came in and sought to occupy the place thus made vacant. But recently we seem

to be entering upon a new era of opportunity and endeavour in this most inviting missionary field. The restoration of confidence between the two races in the South is chiefly due to a Virginia negro, Booker T. Washington, whose book, "Up from Slavery," is one of the most remarkable productions of recent times. By his broad, practical statesmanship, his tireless energy, and his Christian character, Mr. Washington, in his place at Tuskegee, is doing more, perhaps, than any living man to solve the race problem in the South. With this returning mutual confidence there are indications that the Methodist Episcopal Church, South, will again be enabled to do the work which was so well begun by the South Carolina Conference in 1808.

Socially, while ministering to the lowly, we have not been denied admission to the cultured and influential. No Church in the South can be said to have a monopoly of the higher classes. In this respect we are on an equal footing with the best. We have, in fact, done much towards the formation of the upper social element by teaching to one generation of the poor those underlying principles which in the next generation have given them wealth and influence. Many of these have remained faithful to us, while a few have sought more congenial surroundings elsewhere.

Doctrinally, we adhere to the cardinal principles of the fathers. To us all truth is sacred, because all truth is of God. We believe with the Apostle to the Gentiles that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness; that the man of God may be perfect, thoroughly furnished unto all good works" (2 Tim. iii. 16, 17). While we reverently cling to the Bible as the one sacred Book, at the same time we recognise as part of the "all Scripture" which is profitable to "the man of God" the Divine handwriting in the heavens which "declare His glory," in the firmament which "showeth His handiwork," in the strata of the earth and in the historical records of the dead past. We see in literature the inner life of the past and present generations of men. Every honest truth-seeker whose researches have blessed the world has, or will have, a place in our calendar. For that form of higher criticism which reduces the Bible to the level of folk-lore, and treats it with the irreverence with which it treats Homeric and other myths, we have no use; but with that which reverently subjects it to those scientific laws by which all literature must be judged, and seeks, for religious ends, to put it on a reasonable evidential basis, we are in hearty sympathy, and are without fear as to its results.

"That the man of God may be thoroughly furnished unto all good works," we seek first to produce him, in conversion, and then to educate him. Early in the last decade we organised a General Board of Education, to which is committed the management of our educational work. We have also a Commission whose duty it is to prescribe the work necessary for admission to, and graduation from, Colleges. We have one well-equipped University, seventeen Colleges, and 110 Secondary Schools. We have also in our foreign fields one College

and about 100 other schools. Within the last three years the attendance upon our institutions has more than doubled, and there has been a marked increase in their property.

During the decade there have been two notable collections, which, though not commensurate with our wealth, at the same time show an improvement in liberality and in unity of action. In 1895 our General Board of Missions was embarrassed with a debt of 150,000dols., which had been long accumulating, and which there seemed to be no probability of paying through the channel of the regular collections. Dr. Morrison, then Missionary Secretary, now a Bishop of the Church, made an appeal to the Church, and by April 1, 1897, such was the unanimity of the response, the Board was enabled to declare the debt paid. In 1898 the General Conference appealed to the Church for a Century Thankoffering of 1,500,000dols. for education. The management of the collection was committed to the General Board of Education. Up to the present time 1,600,000dols. has been pledged, mostly in small sums, and the work is still going on. These and other things indicate a growing Connexionalism, from which there must come to us a great increase of power for our work in the new century.

Our relations with other branches of Western Methodism are increasingly cordial. As a result of the Civil War, there was a time when the two leading Methodisms of the United States were alienated from each other; but as old issues pass away, and new and living issues press upon us, we are coming once more to "see eye to eye." The day will yet come when we shall bring to bear on the social problems of our country the moral and religious force, if not as it was in the beginning, of one great and united Methodism, at least of a Methodism which is so much one in spirit and co-operation as to show to our opposers the baselessness of their reproach that we are "a house divided against itself."

Our faces are to the future. The problem before us is that of intensive culture. We have grown great in numbers, and have attained to a social position second to none. But we have now reached the point at which it becomes necessary for us to make our people Methodists in fact as well as in name. Our class meetings, Sabbath Schools, Epworth Leagues, Academies and Colleges must now be made more effective. They are the machinery by which, when the crude ore has been taken from the mine, we carry it through the various processes, until it is changed into the coin of the Kingdom, bearing the image and superscription of Christ.

In our pioneer period the evangelistic agencies were necessarily prominent. We have stressed these until we have gained the reputation of being a Revival Church, and have reckoned our converts almost by the million. But, while we have been so absorbed in this, we have not given equal attention to the work of training and development. We have done much in this direction, but not enough. We, too, are, in part, trustees of the great Methodist inheritance, and charged with the duty of handing it on intact to posterity. It is our duty to not only convey the inheritance to the heir, but also to fit the heir for

the inheritance. For what will it avail to transmit fine pictures and music to the blind and deaf, or high thoughts to dull souls? When a father bequeaths a great art treasure to his infant son, the act carries with it the obligation on the part of the trustees and guardians to so train the powers of the child's nature that he will be able in due time to appreciate the priceless treasure left him. So we, as a Church, are now endeavouring, not only to hand on the faith once delivered to the fathers, but also to give that training—physical, intellectual, and moral—that will enable those who shall come after us to appreciate their inheritance, and use it to the glory of God.

Mr. N. W. Rowell (Methodist Church of Canada) gave the second appointed address. He said:

I understand that I am at liberty to limit my remarks to the present position of Canadian Methodism, for, with the exception of work carried on among our coloured brethren by various branches of the Coloured Methodist Churches in the United States, Methodism in Canada is one. Born, under God, of the faith, the heroism, and the self-sacrifice of both English and American Methodism, and embracing within her communion the former Wesleyan Methodist, Bible Christian, Primitive Methodist, New Connexion, and Episcopal Methodist Churches, she has an ancestry of which she may be justly proud; and all that is good and great in the past of all those Mother Churches she claims as her heritage. This afternoon, in the Mother church of Methodism, and speaking to all the Mother Churches of Methodism from which the Canadian Methodist Church has sprung, I think we Canadians may truly say we feel "as children in our mother's house, though mistress in our own."

The Canadian Methodist Church is one. We have in Canada in that Church a membership as stated by the Rev. Dr. Goucher. We commenced the last century with less than twenty Methodist ministers, and we closed the century with more than one hundred ministers for every one that we commenced with. We commenced the century with a little over 2,800 members. We closed the century with more than one hundred members for every one we commenced it with. Since the union of the various bodies of Methodism in 1884 the membership of the Church has increased about 68 per cent., and all the departments of Church work have shown a corresponding advance.

It was stated by our friend, the representative of Irish Methodism, this morning, that Irish Methodism was the first to lead the way along the line of Methodist Union. Well, Canada is a young and lusty country, and with the ambition of youth she desires to claim pre-eminence. Whether it be in the realms of peace, or on the field of war, whether it be in the Union of the Methodist Churches or in the front of the battle line at Paardeberg, Canada claims to be in the first place. For the branches of the English and the American Methodist Churches in Canada united in 1883, the Wesleyan Methodist Church and the New Connexion Church in Canada united in 1872, and the remaining bodies came together in the year 1884. By the union of the

various colonies and provinces which now comprise the Dominion of Canada, Canada led the way in the consolidation and confederation of British-speaking colonies within the Empire. Australasia has now followed her example, and we hope in the near future that South Africa will join in a like confederation. Canada led the way in the union of the Methodist Churches, and was followed by Australasia. We are now hopeful that the Mother Churches, both in England and America, may follow the example of these Colonies. We feel we owe such a debt of gratitude to you that it is but fitting we should lend you some help and assistance.

While I claim this pre-eminence for Canada over Ireland, it is only fair for me to say that perhaps we are largely indebted to Ireland for the pre-eminence which we have so attained, for, while Susannah Wesley might be called the mother of Universal Methodism, Barbara Heck is truly the mother of Canadian Methodism, as also of American Methodism, and we have this honour, that her sepulchre is with us to this day. I need but mention the distinguished representatives of Canadian Methodism at this Conference that Ireland has given us in Dr. Briggs and Dr. Potts to show how greatly Ireland has contributed to the success of Canadian Methodism.

Then I think our home-field is the largest field occupied by any branch of the Methodist Church. Our home-field comprises the Dominion of Canada and the Islands of Newfoundland and Bermuda. Now, large as is the Continent of Europe, the Dominion of Canada is a little larger. Large as is the United States of America, apart from Alaska, the Dominion of Canada is a little larger. It consists of a series of provinces extending from the Atlantic to the Pacific, and you can board the train at Cape Breton and travel for 4,000 miles westward with only one change of cars, and all the time within Canada, under the British flag and settlement along the whole line of railway. So you see our field of operations is very large.

The extent and richness of our resources the most sanguine Canadian has hardly yet realised or conceived. A distinguished American has said that two-thirds of the total wheat-growing area of the North American Continent lies within the bounds of the Dominion of Canada, and that is not the greatest of our national assets when you take into consideration our other great natural resources. We have a climate invigorating and bracing. It is true a man cannot

> "Sit and sing himself away
> To everlasting bliss"

in our climate, and hope to maintain a decent living, but it is a climate which breeds a strong and vigorous and all-conquering race. Men of the North are we. I would say, as was suggested by Bishop Hartzell, in reference to Africa, that the people have hardly yet realised the great future which lies before this British Colony, for a conservative estimate of the future possibilities would be that before the close of half a century we shall have an English-speaking population under the British flag at least as large as the total population of the British Isles to-day,

and before the century closes there will be in that northern country a population as large as the present population in the United States. When I state those simple facts, then, the tremendous importance of the type of Christianity which shall be dominant in Canada in the century to come becomes self-evident. For if that be the future of Canada, her influence within the Empire, and through the Empire upon the world, is not difficult to estimate.

How is the Methodist Church of Canada, then, measuring up to her responsibilities and opportunities? She realises the tremendous power and influence which education gives, and so in the great centres of population, from the Atlantic to the Pacific, she has planted her institutions of learning—at St. John's, Newfoundland; at Sackville, New Brunswick; at Montreal, Quebec; at Toronto, Ontario; at Winnipeg, Manitoba; and at New Westminster, British Columbia, she has large and flourishing institutions of learning, influencing the intellectual and spiritual life of these great and growing provinces. She has established her Book Concerns, realising the power of literature to influence the mind and shape the character; and to-day she has the largest Publishing House in the Dominion.

Year by year thousands of new settlers are coming into that country and taking up hitherto unoccupied territory. The days of the old saddle-bag minister have not passed away in Canada. The day of the pioneer is still with us, and so into these Northern and Western districts year by year, hitherto unoccupied by English-speaking or civilised peoples, the Methodist missionary goes with the settler, and wherever the settler goes there he goes with the Word of Life. She is supplementing the work of her pulpit by her class meetings, Sunday Schools, and Epworth Leagues. We have passed the stage when we consider it necessary for a child born in a Christian home to have the same experience of conversion as a hardened sinner. We believe it is the privilege of the child to grow up in the nurture and admonition of the Lord, and once in the Church to "go no more out for ever." As a consequence, more thought and attention are being paid, not only to the teaching and training of our scholars in the Sunday Schools, but to the teaching and training of our teachers, that they may rightly teach. The result is greatly increased interest and efficiency, and the Lord is adding to the Church daily such as are being saved in our Sunday Schools.

On all questions of moral reform the Methodist Church in Canada is at the front. It is the largest and most aggressive temperance organisation in Canada. With a ministry of over 2,000, all total abstainers, and a membership following in their steps, she stands for total abstinence for the individual and total prohibition for the State, and to this end she unceasingly labours.

In theology she is conservative, but her face is always towards the sunlight. She welcomes all truth, from whatsoever source it comes, believing that all truth is of God. In spirit she is essentially Evangelical. She realises that, no matter how much we may boast of spiritual life or spiritual power, no matter how strict we may be in the observ-

ance of the forms and ceremonies handed down to us by the fathers, unless we "have the Spirit of Christ we are none of His," and above the voice of the preacher, who prescribes certain rules, and says, "He that keepeth these shall live, while he that keepeth them not shall die," is heard the voice of the prophet declaring, "What doth the Lord require of thee? But to do justly, and to love mercy, and to walk humbly with thy God?"

In Canada we have no State Church, thanks in no small measure to the work of the Methodists of the early days. All Denominations are equal before the law. We have no Methodist chapels in Canada; they are all churches. Methodism, while the largest Protestant Denomination, claims no special rights or privileges because of her strength; and towards all other Denominations her attitude is one of cordial fraternity and co-operation. May Canadian Methodism, sprung from the loins of both English and American Methodism, living in the most neighbourly relations with our American brethren, and bound by ties of national feeling and sentiment to the Motherland, be one of the bonds which shall bind together the two great branches of the Anglo-Saxon race—one in religion, one in laws, one in language, one in hope, and one in Providential design and purpose for the world's evangelisation. If God shall so ordain, then may both English and American Methodism sing:—

"Blest be the tie that binds
Our hearts in Christian love."

The Rev. J. C. Simmons, D.D. (Methodist Episcopal Church, South), opened the discussion. He said:

I come from California, the garden of the world, and feel it is fitting, as the only representative of our Church from the Pacific Coast, that I should say something. I am just now, within a month, finishing the fifty-third year of my itinerant ministry, and fifty years of that labour have been expended on the Pacific Coast. When I was baptised in the old Methodist way by one of the greatest men of the South, as he handed me back to my mother, I am told that he said, "My sister, the trees are now growing that will be framed into a ship to bear this child as a missionary." Prophetic words! For when I went to California it was as a missionary. When the Spirit of God was wrestling with my heart as a call to the missionary work, I remember saying to my pastor, who laid the matter clearly before me, "If it is God's will that I should preach His Gospel I am willing to go to Africa, or to the ends of the earth." I feel glad to say the first seeds of the Gospel were planted by me in the heart of one of the Bishops of the African race, Bishop Gaines. When he was but six years of age he heard me preach, and then was conviction sent home to his heart, and he is here to-day as a specimen of my missionary work.

As to the work in California, the two Churches are there working side by side in great harmony, and there is room and work enough for us all. When I went to California the Churches were organised into a Conference. It was my pleasure to assist in the organisation of the Pacific Annual Conference, and I am the only surviving member of those at the organisation. When we went to California we had to go

into bar-rooms, and ask the privilege of preaching there; and many a time have I stood behind a counter, with whisky barrels and bottles all about me, and told of the Spirit of the Living God that was able to elevate men and show them the way to glory.

But we have difficulties to contend with there that you know nothing about, perhaps. Our gold excitement brought to our shores people from every land. They came with their wickedness, their Sabbath-desecrating propensities, their infidelity, their Romanism, with everything that was against the Church of Jesus Christ and His religion; and we have been put on that picket line alone, fighting the battles of our Master. We feel that it is a blessed thing to-day that we can appeal to you, as the Methodisms of the world, to send your prayers to the God of all grace that we may stand firm and be faithful unto the end. We want to win this bright spot for Christ. We want our churhes that are now rising everywhere over that land, to dot it from one end to the other, and to bring all that people into the fold of Jesus Christ.

The Rev. JOHN HANDLEY, D.D. (Methodist Episcopal Church), spoke as follows:

I represent one of the smallest States in the Union (New Jersey) but one of the greatest in Methodism—the New Jersey Conference numbering over 54,000 Christian members, and over 300 ministers. We are trying within our Conference to solve several problems. First, the problem of temperance. We have three cities, Vineland, Maryville, and Bridgetown, numbering 10,000, 12,000, and 13,000 inhabitants respectively, where children have grown into manhood and womanhood who have never seen a saloon or a liquor bar, or a hotel where liquor has been sold. The influence of Methodism and of consecrated Christian women in our State has made this state of affairs possible.

We have within the boundary of our Conference an Annual Œcumenical Conference of Methodism called Ocean Grove, where there is an auditorium that seats 10,000 people, and three times on the Sabbath and many times throughout the week for ten or fifteen days in August that auditorium is packed, with people standing on the outside, to hear the old-fashioned Gospel of Jesus and His love from Methodist preachers from our country, from Canada and from Great Britain.

We have also monuments to the men who have made Methodism; on one side of Ocean Grove is Fletcher Lake, and on the other side is Wesley Lake, and beyond Wesley Lake is Asbury Park. They are the great monuments. The park covers an enormous stretch of ground, and there are thousands of lots let upon a clause that the ground shall be perpetually dedicated to total abstinence, and that the sale of liquor shall never be permitted in Asbury Park. The man who has held the sceptre for temperance and local option for a quarter of a century is now visiting this city, the Hon. J. M. Bradley, of the State of New Jersey, and I hope you will make him an honoured member of this body.

We have also within our city an opportunity that enables us to stand for Christian education, for Christian culture, and for the orthodoxy represented by our forefathers. We have Hemington's Seminary, the fame of which has spread from Africa into China and Japan, where your missionaries have gone, and two-thirds of our converts have graduated from those classical halls. There is another seminary

at Hobarts Town. Then we have a theological seminary in the State of New Jersey pre-eminent in scholarship, in her professors, and in teaching all the young men to do away with everything that antagonises the doctrines of experimental religion, and to recognise the fact that Nature, Science, God and the Bible are in perfect harmony when intelligently interpreted.

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), said:

In the fifteen States of North America there are not merely more Methodists relatively than anywhere else in the United States, but more absolutely than there are in the other thirty-three States and Territories of the Union. In the State of Tennessee, from which I come, brightest and best of all the States in the American Union, there are more Methodists than there are members of the other Churches—Romanists and Protestants put together. This state of affairs has obtained almost from the beginning of the American Methodist history.

There is a tradition floating around the atmosphere of the city of New York to the effect that American Methodism began in John Street, but we all know that it began on Sand Creek in the State of Maryland. An eloquent Irishman, who declined to submit to the domination of Mr. Thomas Rankin and some other ministers who had been sent over for the purpose of controlling him, is the true father and beginner of American Methodism. There is a very interesting account of him in Bishop McTyeire's "History of Methodism."

Methodism in the Southern States is still alive; it shows no sign of decay. We glory in the days of our fathers, but we are not looking behind us, we are looking ahead of us; and we sincerely trust that the years to come will be far more glorious than the years that have already entered into our history. We have a solid block of English-speaking people in the Southern States. In the State of Tennessee there are less than one-half of one per cent. of foreign population. We are all Englishmen there, white and black; there is nothing composite in our blood. We hold fast to the great traditions of the English-speaking race. We are true Protestants, we are sound Methodists, we are on terms of fraternity with every other Denomination in the world, but there is only one thing that we hate worse than persecution, and that is patronage. Toleration implies superiority on the one hand and inferiority on the other. Equality is our word. All our Churches stand upon the same level, all have the same rights. I visited a few months ago the old home of Thomas Jefferson, at Monticello. Carved upon his tombstone is the epitaph, written with his own hand, which narrates the fact that he was the author of the Declaration of Independence, the framer of the Statutes for Religious Liberty in Virginia, and the founder of the University of Virginia.

Mr. Joseph Gibson (Methodist Church of Canada) spoke as follows:

I shall venture to recite a few facts that bear upon the history of the great Province from which I come. You were told by Dr. Goucher that the Methodists of the Province of Ontario are one-third of the population. Now, a country that contains one-third of a population of Methodists must expect to have a history, and this body surely

has left some impress upon the country in which they live. In 1876 the Temperance Law was enforced. At that time there was a population of not much more than one-half what we have now, and 6,000 licences were issued upon the inland waters and in the country, and there were 3,000 committals for drunkenness. At the present time, notwithstanding the population has nearly doubled, we thank God the licences are down one-half. There is not a single licence on the inland waters, and those inland waters are so large and so covered with shipping that if they were all put together you could baptise this country in it.

Let me give you another fact which I think is cheering. We have a law upon the Statute Book of this Province that compels every teacher to recognise as a text-book a temperance text-book, declaring to the children of the Province that alcohol is a poison, and not a food. And while we have declared by a recent plebiscite an immense majority in favour of wiping intoxicating liquor out of the country—and have not succeeded because we are entangled for the moment with the great Province of Quebec—yet I have an abiding faith that when the generation that now is drinking in that healthy literature day by day that alcohol is a curse to the human system as well as to the human race, is grown up, we shall have a class of voters in Canada that, notwithstanding the number of French, will outvote the others.

And now I want to make an observation without going into a discussion or saying anything that will jar upon the most sensitive sensibilities of anyone present. I heard a brother in this place expressing a melancholy regret about the war in South Africa, as if there were nothing about the matter but what was deplorable, and as if we ought, as a great Christian force, to put our foot down against the struggle that is going on there. What would you have thought of a nation who would have sat quiet when the Boers flung down their ultimatum? What would you have thought of the people who would have done that?

The PRESIDENT: I think you are going a little too far afield.

A MEMBER: On a point of order, are we discussing the South African War? If so, some of us will follow.

Mr. GIBSON: Will you allow me to say that the colony which I came from is intensely loyal, that we sent 5,000 troops out? Is there any harm in that? The nearest thing I ever saw to a riot was the struggle as to who the 5,000 should be, such was the intense desire of the people of our country to assist the Mother Country.

The Rev. J. P. BRUSHINGHAM, D.D. (Methodist Episcopal Church), continued the discussion as follows:

Frederic W. Harrison visited us last winter, and he prophesied that inside of one hundred years Chicago would be the greatest city in the world. Chicago is a city of two million people, and there are 204 Methodist churches in it and the vicinity, and yet it is only two-thirds of a century old. The church of which I have the honour to be pastor (the oldest church of any Denomination in Chicago, Roman Catholic or Protestant) was removed across the river by a man still living, in 1838, on scows, and established at the corner where it now stands. The property has become worth one million dollars since then, and it has given money to build other churches in Chicago to the extent of 700,000 dollars in various parts of the city since the fire of 1871.

Ours is a foreign city, and I am glad of the opportunity which God has given us to reach the foreigners in the Sunday-schools, and bring them to the cross of Jesus Christ. We have 500,000 Germans in Chicago, enough to make three such German cities as Strasburg. We have more Irish in Chicago than there are in Dublin, more Scandinavians than in Norway, more Bohemians than any city of the world except Prague. We have more Italians than in the old and famous city of Florence, and they are mostly all Americans and loyal to their country's flag.

We have no reason for discouragement. Sometimes it is said that we are suffering from a Methodist relapse in the Northern States. Sometimes there seems to be a wavering, a falling away in the presence of the forces of darkness, but when one of the brave patriots fell dead in battle another one stepped forward and caught up the flag, and cried out, "Rally, rally to the colours," and as the brave soldiers gathered round the flag of liberty they were saved from dismay, they were nerved to victory. And I hear on the hill-tops of that great nation the cry everywhere, "Rally, rally to the colours." And as the soldiers of the cross gather round the flag of redemption there is no reason for dismay, but the future shall be as the past, only more abundant.

The Rev. J. A. B. Wilson, D.D. (Methodist Episcopal Church), spoke as follows:

I come, an adopted son, from the land where it is never too hot and never too cold, where William Taylor, fifty years ago, led the pioneer hosts of Methodism to the conquest of that land for God and His Christ through Methodism. At that time the country was almost wholly Roman Catholic; they held all the property. William Taylor laid the foundations of Methodism deep and strong. The Presbyterian Church numbers more members than the Roman Catholic Church in that land to-day, and the Methodist Episcopal Church has twice as many as the Presbyterian. We number 36,000 communicants in California. That is not all we ought to have, but we are still advancing and looking into the great future.

There are many difficulties in California with which Methodism has to deal that do not prevail elsewhere, but we are not sitting down in the dust and ashes of our hopes. We are laying hold, and seeking to overcome the difficulties that confront us. There are two great Universities there, each backed by the influence and money of wealthy persons who are giving the utmost which their wealth makes possible, and yet they are not in the strict sense Christian Universities. There are two Methodist Universities in the country, the University of the Pacific and the University of Southern California. A year ago there was a £40,000 debt on one and £65,000 on the other, and it was a great problem whether it was possible to save those Universities to Methodism. At the last General Conference the Methodist Church sent to our cause a magnificent leader, and under that leadership the debts on those Universities have been paid and provided for, and one has already in sight a £140,000 endowment, and the other £25,000.

Whatever be the conditions, the old Gospel, the old story of Jesus and His love, and the open door of salvation for everybody, is the Gospel that is adapted for California, and we are advancing all along the line. We see in it our great leader, who has come among us to carry the colours forward. You may remember during the battle of Gettysburg, when Pickett's magnificent charge was made, it actually

broke the Federal line, and there was a brigadier—General Armistead—leading that part of the line which had broken the Federal line. As he fell, his colour bearer, forgetting his high station, said to him: "General, are you hurt?" The brave man, remembering only his cause, called out: "Carry the colours for me." We are carrying the colours forward, and we are following wherever they go. I remember during the war, at the same battle of Gettysburg, there was a colour-bearer who had gone beyond his own men, and an officer shouted to him: "Bring those colours back to the line"; but the brave colour-bearer shouted back: "Do you bring that line up to the colours." Our colour-bearer is bearing the colours forward for the conquest of all California, for God and Christianity, and we are bringing the line up to his colours.

The Rev. Hugh C. Tucker (Methodist Episcopal Church, South) said:

I think I am the only representative present in this Conference from South America. I speak particularly, however, for Methodism in Brazil, and, as this is one of our mission fields, I may call your attention to some of the conditions that prevail there, which bear upon any effort to evangelise that country. There are certain conditions that place evangelistic effort on the very lowest plane possible. I refer now to the lack of conscience, a lack of the knowledge of sin, and any evangelistic effort in that country has to begin on the very lowest possible plane, and create a conscience, and teach men what sin is. They are living in sin, but ignorant of sin, and without any consciousness that they are sinning against God.

Then again there is a condition that prevails in that country of, I was going to say Roman Catholicism, but the longer I live in that country the more I am inclined to stop saying a land of Catholicism, and say in that land of Romanism and Paganism. The teaching and preaching functions of the ministry have been neglected and denied until the people are left in ignorance, without instruction, without any knowledge of the truth that the Romanists once may have had. Methodism is peculiarly adapted to this condition of things, in the fact that she is a preaching Church, she is a teaching Church, and ignorance prevails everywhere. Only about 15 per cent. of the entire population of that great country had any knowledge of letters. Methodism, born in a University, is an educating force in the world, and pre-eminently adapted with her schools and Colleges to meet the great problem of rescuing and saving that great country.

Then, again, there are racial questions; there are the aborigines. The country was settled by the Portuguese, and there has been a large influx of our African brethren. We have one State called Bahia, and when our brethren were talking this morning about Africa, my heart was going out to that State, "The Africa of Brazil." Only in the year 1888 one million and a half of these coloured men were set free from slavery in Brazil. So we have this compound of elements to evangelise—the aborigines, the Portuguese, and the Africans, living under these social conditions. A process of amalgamation has been going on. We make no question of race there; we are all one colour. If we undertook to draw the line at colour we should not know where to begin and where to stop, for we have every shade of black and white and red, and every imaginable colour that you can get out of those three. We are all one. Methodism is a unifying, uplifting,

sanctifying, and saving force in Brazil, pre-eminently adapted to face the great problem of rescuing the seventeen millions of that great country, and the forty millions scattered throughout the whole of that neglected continent of South America.

We are a growing Methodism there. In 1886 Bishop Granbery organised the Methodist Conference in Brazil, perhaps the smallest Conference ever organised in Methodism. The Bishop and three preachers were present, and it was a day long to be remembered. There was not a spectator present, and even the sexton himself, when he had opened the doors. ran away for fear something was going to happen. That Conference was organised in 1886. Thus, from a little more than 200 members, we have gone on until we have more than thirty itinerant preachers and a membership of more than 3,000, with our schools, Colleges, printing press, theological seminary, weekly paper and Sunday literature, Sunday Schools and leagues, and all those things. We are growing rapidly ; we are becoming a great people to take that great country for Jesus Christ.

We are one down there. Our brethren of the Methodist Episcopal Church began a mission in Rio Grande, the extreme Southern State of the Republic, a few years ago, and such was the spirit of unity that we called out to the Mother Churches at home to unite us all in one, and recently we have been united in one Methodism, except our one brother, Nelson, who is now at Para, at the mouth of the Amazon. So soon as we can compass the 2,000 miles between us and him we shall all be one Methodism. And so, throughout the whole of South America, and up through Mexico, we are going to give you an example of unity.

The Rev. John Wesley Butler, D.D. (Methodist Episcopal Church), said :

My father's name for six or seven years was on the roll of the Irish Conference, and, because he took a notion to go to America, I escaped being an Irishman. We have heard this afternoon from the great Dominion of the North, from various sections of the United States of America, and from Brazil. I come to speak of a country that lies between—the country of Mexico. I beg to differ a little from my brother who calls California "the garden of the world." In Mexico the birds sing every day in the year, flowers bloom unceasingly, we can eat fresh strawberries every morning for breakfast if we like, and we have one of the most delightful climates in all the world. But, like him, I cannot say that Methodism was the first to reach Mexico. The Romanists anticipated us by about 350 years, and they had it all their own way until very recently. When I was a boy—and that is not very long ago—there was not a single Protestant Church in all the Republic of Mexico. Now there are in the Church which I have the honour to represent at this time 140 congregations. The Methodist Episcopal Church South has about the same number, so that there are nearly 300 Methodist congregations in the Republic of Mexico to-day. We have very nearly 10,000 communicants. In our schools, supported by the Methodist Church, we have a little over 4,000 children whom we are training for God. The Southern Methodists have a number nearly equal to that, so that there are about 8,000 children under Methodist instruction in that country to-day. Altogether, if we include our brethren of other Denominations, we have about 600 Protestant congregations in a land where there was not a single Protestant congregation only a few years ago.

I came directly from a Convention to this Conference. That Convention was held in the city of Pueblo, about four or five weeks ago. The first time I went into the city of Pueblo with my father we were escorted by secret police from our place of residence to a little hall in which we purposed to open free worship, and conveyed back to our place of residence by the same secret police. Again, in the evening, we had to go through the same operation. The Federal Government, supposing that certain threats would be carried out concerning the assassination of all the group of heretics of that day, put a cordon of soldiers entirely round the block in which this hall was situated. And yet the fanatics of that city, said to be the most fanatical of all the Republic of Mexico, threw stones over the heads of the soldiers and over their bayonets, and broke all the front windows of the hall. The American Consul was present, and put his hand in his pocket and handed my father a handful of silver dollars, saying to him: "Keep on this line; I will pay for all the windows they break." Five weeks ago, in this city of Pueblo, there was held a Convention representing the young people of the different Protestant Churches working in Mexico, with 563 accredited delegates present, and these delegates walked about the streets of that fanatical city, were entertained in its various hotels, and I did not hear that a single one was insulted.

The day before I left Mexico City, three weeks ago, at the earnest solicitation of some members of the congregation, I went to visit an old blind man belonging to our Church—a man who had suffered much for Christ, lost all he had in this world for Christ, but who has attained, as he says, more than ever he had before, in happiness, peace, and hope. He was confined to his bed by sickness, and as I came to his room the old man saluted me very cordially, and said to me: "Don Juanito"—they always call us by our Christian names, and use the diminutive; it means "Dear Little John"—"I wish I were a fly at this time. If so, I would creep into your trunk, I would cling to your clothing, until you had crossed the Atlantic and reached the great City of London, and then I would look upon all the great Bishops and the great ministers at that Conference, and I would tell them that I believe in nobody in all the universe but God the Father, God the Son, and God the Holy Ghost."

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), said:

I would like to say a word about the overflow of the Methodist Episcopal Church in the foreign countries of the world. In 1833 we planted our first Foreign Mission in Africa. In that country to-day we have an Annual Conference, and we have two Mission Conferences with a membership of 5,000. In 1836 we planted our first Mission in South America, and to-day we have two Annual Conferences, and a membership of about 5,000. In 1847 we planted our first Mission in China, and in that country we have now two Annual Conferences, a Mission Conference, and two Missions, with a membership, when the Boxer rebellion broke out, of 26,400. We have in China one-fourth of the entire Protestant membership. There are about thirty Missionary Societies working in China, and the Methodist Episcopal Church has one-fourth of the entire Protestant membership of the Christian Church in China.

In 1849 we planted our work in Germany. I have visited within the last four months three prosperous Conferences in Germany, with

a membership of about 27,000. In 1856 we planted our work in Scandinavia, and we have there now an Annual Conference in Norway, an Annual Conference in Sweden, a Mission Conference in Denmark, with a membership of a little more than 26,000. In 1856 we planted our work in that great country of India, and to-day we have seven Conferences in that country, and a total membership in India of about 100,000. The man who baptised the first convert in our Mission in India is the father of Dr. John Butler, who has just addressed you. We thank God devoutly for the Union Jack that has been over us in that country, and has enabled us to carry forward our work.

In 1857 we planted our work in Bulgaria. We have about 300 members there. In 1872 we went to Rome. We were like Paul, we had long desired to go to Rome, and we got there at last. We have an Annual Conference in Rome, with about 2,000 members. My former colleague, Chaplain McCabe (now Bishop McCabe) attempted to get up a correspondence some years ago with the Pope. He wrote to His Holiness telling him there was a Methodist Church in Rome, and a Methodist class-meeting every Sunday morning, and if he would be so gracious as to do so he was invited to attend and inspect the institution to see if it were orthodox. We are in Rome to stay until Gabriel sounds his trumpet. In the same year, 1872, we planted our work in the Island Empire of Japan. We have an Annual Conference and a Mission Conference, with a membership of about 5,000, and a glorious revival is now breaking out all over that Empire. In 1883 we planted our Conference in Mexico, which Dr. Butler has just represented. We have about 5,000 communicants there. In 1885 we planted our Mission in Corea, and there we have a membership of about 2,500.

The Methodist Episcopal Church believes in expansion. We are like the little girl who, when the question was raised as to when her next birthday would come, said, "If you please, sir, my next birthday is past."

Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), concluded the discussion as follows:

I am delighted to be standing here to-day, under two flags—England, the mother; America, the daughter. At no period of a girl's existence, with all her culture, and learning, and wealth, can she be greater than her mother; so America cannot be greater than England, yet England welcomes us here to-day. Representing the African Methodist Episcopal Church, a part of the great Methodist family, I may say that this Church bearing the title "African" does not signify that it is a black Church, for within her communion all colours are welcome. We are having them as black as two midnights and as white as the driven snow at our communion. The only question is: "Have you been born of God?"

I stand here as a negro man, yet a colourless man. A colourless man! What do you mean by that? It is not the colour that makes the man; it is the character and the principle. We teach that lesson in the Church to which I belong, and to-day if two men met me, one as black as ebony and the other white as snow, and both were hungry, and I had only a penny, and both were to be fed, I would buy a loaf and feed both, because both are children of a common parentage, creatures of a common Creator. That is the principle for which we stand.

This afternoon, all hail to the great Methodist family, both North

and South, in America. We represent one of the daughters of that household. A hundred years ago Richard Allen, its founder, thought fit to step out and plant this body to which I belong, and asserted that manhood Christianity, standing up to God our Father and man our brother. To-day we are glad to be here. We represent over 700,000 communicants. We have over 290,000 Sunday scholars. We represent a publication department, a financial department, a Sunday School department, a Church extension department, a Worn-Out Preachers' Aid department, and last, but not least, a Missionary department, operating in the Islands of the Seas.

In Africa, in that country, the land of precious memory; the land of the Pharaohs and the Nimrods, the land in which Moses, the great law-giver, prophet, priest, and king, was born; the land that gave a garden spot to raise corn to feed God's starving Israel; the land that gave an asylum to Abraham to resuscitate the remnant of Israel; the place where Jacob blessed his twelve boys and died and went to meet his Creator, God; and still later, when the avenging hand of Herod sought the young Child Jesus' life, it was Africa that opened her arms and gave an asylum to the Infant Jesus, and spared Him from the avenger's hands. In Africa the African Methodist Episcopal Church waves the banner of free grace, and invites all beneath it. It invites the philosophical German; the witty and industrious Irishman; the avaricious and cunning Jew; the musical and wandering Italian; the polite Frenchman; the hospitable, pugnacious, liberty-loving Englishman; the canny Scotchman; the unconquered Indian; the pugnacious Hungarian; the pagan Chinee; and, not least, the industrious, forgiving and loving negro—all invited together beneath its banner.

Mr. President, I am pleased to be here at this great Conference. Some twelve years ago you and I met in Exeter Hall at the World's Missionary Conference. Standing here upon this platform to-day, I am pleased to gaze in the faces of the representatives of the Methodist family. Dr. Goucher, of the Mother Church in America, sounded the keynote: "Let the North and the South unite on one side, and let the black Methodists of America unite on the other side, and we will wave our banner and bring power to the forces of Christianity."

The Rev. Albert Clayton reported that the Business Committee had considered the notice of motion by Dr. Manley S. Hard, and recommended that a Committee be appointed, who shall make a brief and becoming minute in the records of the Conference concerning those who had it in their plans and hearts to be at the gathering, but who had already joined the company beyond. The following were appointed the Committee: The Revs. Manley S. Hard, D.D. (Methodist Episcopal Church), A. B. Leonard, D.D. (Methodist Episcopal Church), Thomas Mitchell (Primitive Methodist Church), E. E. Hoss, D.D. (Methodist Episcopal Church, South), Bishop E. Cottrell, D.D. (Coloured Methodist Episcopal Church), S. P. Rose, D.D. (Methodist Church of Canada), N. Curnock (Wesleyan Methodist Church), and Mr. J. Bamford Slack, B.A. (Wesleyan Methodist Church), Convener.

The Rev. Albert Clayton reported that the Business Committee

had investigated the matter of the letter of the Bishop of London, and found it was addressed to the President of the Œcumenical Methodist Conference. The letter was as follows:

Pitfour, Glencarse, Perthshire, N.B.
Sept. 1, 1901.

To the President of the Methodist Œcumenical Conference.

Dear Sir,

I am absent from London during the month of September, but I cannot allow a gathering such as the Methodist Œcumenical Conference, representative of so many who love and serve our Lord Jesus Christ in different parts of the world to assemble in the Metropolis without sending them a line of greeting.

I notice that a prominent member of the Conference, in a published interview last week, said: "There never was a more loyal Churchman than John Wesley until he was forced to organise a separate ecclesiastical body. But Wesley never formally withdrew from the Church of England."

It is that love of your founder for the Church to which he belonged which makes us, in the Church of England, feel a special interest in that body of Christians which your Conference represents, and we deeply regret the causes which led to the formation of Wesleyans into a separate organisation.

While we recognise with admiration the zeal and fervent love displayed by your body in good works throughout the world, and the noble generosity which has contributed well-nigh a million pounds to a special Commemoration Fund, it is still our hope and prayer that in the Providence of God it may one day be reunited to the old Church from which you and we equally recognise that it sprang. May God guide your deliberations by His Holy Spirit and make them fruitful for the good of the world and helpful towards the reunion of Christendom!

Your fellow servant in Christ Jesus,
A. F. London.

It was agreed that the Rev. T. B. Stephenson, D.D., LL.D., be requested to prepare a reply to the letter, and that it be submitted to the Business Committee and the Conference.

A conversation took place on the question of the letter having already appeared in the press, but it was agreed no action could be taken.

The Rev. Enoch Salt (Wesleyan Methodist Church) was appointed to take the place of the Rev. T. B. Stephenson, D.D., LL.D., on the Committee to make arrangements for provincial meetings.

The Rev. Albert Clayton further reported that the Rev. C. W. Smith, D.D. (Methodist Episcopal Church), would give the essay on "The Influence of Methodism in the Promotion of International Peace," owing to the absence of Bishop D. A. Goodsell, D.D. Also that Mr. Hanford Crawford (Methodist Episcopal Church) had

taken the place of the Rev. J. M. King, D.D., on the Business Committee. Mr. Clayton then announced the names of the Presidents for the following four days.

The Rev. R. ABERCROMBIE, M.A. (United Methodist Free Churches) asked whether it had been decided by the Conference that every President should be President for the whole day. He asked because a President had a representative character, and it was desirable that all the various Methodist bodies should be represented, if possible, in the Chair. At previous Conferences they had a President for each session.

The CHAIRMAN read the following rule: "The Business Committee shall appoint someone to preside at each day's Conference, and in the following manner, to wit: on the first day from the first division, the second day from the third division, and so on each day."

In the course of conversation the Rev. JOHN BOND (General Secretary) said in the Conference of 1881 it was resolved that the President should be President for the day; in the Conference of 1891 it was resolved he should be President for half a day, and not for the other half, but that a new President should be taken for the second half. In this Conference it was arranged that they should go back to the original course, because, in the judgment of both branches of the Executive Committee, it was felt desirable that a man should retain the post for the entire day.

The Rev. R. ABERCROMBIE, M.A., said he was satisfied with the explanation, but he hoped it would not be considered a precedent for the next Œcumenical Conference, the representative character of the Chairman being his most important function.

Bishop J. W. HAMILTON, D.D., LL.D. (Methodist Episcopal Church), moved a resolution of sympathy with the Revs. W. L. Watkinson and Hugh Price Hughes, M.A. (Ex-Presidents of the Wesleyan Methodist Conference), in their illness, and that a telegram be sent to them to that effect by the Secretary of the Conference. The resolution was seconded, and carried unanimously.

The Doxology having been sung, the Benediction was pronounced by the Rev. JOHN BOND (Wesleyan Methodist Church).

THIRD DAY, Friday, September 6, 1901.

TOPIC :

THE INFLUENCE OF METHODISM IN THE PROMOTION OF INTERNATIONAL PEACE.

FIRST SESSION.

The morning session was opened at 10 a.m., the Rev. H. B. KENDALL, B.A. (President of the Primitive Methodist Conference), in the chair. The opening devotional service was conducted by the Rev. JOSEPH ODELL (Primitive Methodist Church).

The Rev. J. M. KING, D.D. (Secretary), read the Daily Record for Thursday, which was confirmed.

Dr. KING also read the following telegram. From Dayton, Ohio, to Œcumenical Methodist Conference, London, England: "Cincinnati Conference greetings for Christ's Kingdom and Methodist Brotherhood.—JAMES N. FITZGERALD." The greetings met with a cordial reception.

The Rev. JOHN BOND (Secretary) said the Committee appointed to prepare a plan for preaching at the services to be held on Sunday and Sunday week, after considerable labour, had prepared a new list of appointments, which it was hoped would meet with the acquiescence of all the members. Similar arrangements were made at the 1881 and 1891 Conferences. He communicated with the Rev. Dr. Carroll, and he replied that the Americans were all good loyal Methodist preachers, and would undertake to fulfil the appointments. He appealed to the delegates to keep the appointments which had been made, otherwise many congregations would be disappointed.

A resolution re a Common Hymnal, brought forward by the Rev. Prof. W. I. SHAW, D.D., LL.D. (Methodist Church of Canada), was referred to the Business Committee.

The Rev. CHARLES W. SMITH, D.D. (Methodist Episcopal Church), as arranged on the previous day, took the place of Bishop D. A. Goodsell, D.D. (Methodist Episcopal Church), who was absent, and gave the following essay on "The Influence of Methodism in the Promotion of International Peace":

I make no apology for coming before you with a paper prepared within a few hours, amid the excitement and interest of this great Conference, and thousands of miles away from my own library. I have simply done my best to tie up the broken threads of this programme; and such as I have give I unto you.

The earth has been through all the ages the arena of ceaseless strife. Certain teachers tell us that this is the inherent and essential law of being; that the struggle for existence is universal; and that it is not only a struggle to maintain existence, but a relentless assault on others having like wants and seeking the same ends; and that the beneficent result of all this is the trampling down and elimination of the weak, and the survival of the fittest—that is to say, of the strongest. But all this aside, we know that the history of the race has been one of strife—individual conflicts; feuds between tribes and clans; contests between races; wars between nations. If you read the history of the past you find one almost unbroken record of wars—bloody, merciless, appalling wars. In the presence of a creation "red in tooth and claw"; of a race one of whose chief occupations has been that of slaughter, the reason staggers, the heart grows faint, and the tongue is dumb. But the fact that these things have been is not proof that they should be, or that they must continue. Out of all the mystery of the past there springs a certainty, full of hope and cheer, that the order changeth—that the old passeth away, and that the new shall come in. On the face of the dark clouds shines a bow of promise which spans the whole heaven, and tells of a new day and a brighter.

No matter what human nature in itself may be, nor what human history may have been, it is the clear purpose of the religion of Jesus Christ to make of human nature something other, something nobler than it is and has been, and thus to turn the history of the race into better channels. Either this, or it has no possible right to the exalted claims it has made for itself. If our religion is intended merely to get men into heaven, while their conditions here remain unchanged, then it is not the religion which Jesus taught. His religion is first to reform the individual, then society, and thus to make and influence the State, changing the current of human history, and bringing to the earth the realisation of the thrilling song of the angels, "Glory to God in the highest, and on earth peace, goodwill toward men." Its mission here is to promote peace among men—among all men—international, as well as individual and social peace.

The question now before us is: How far has Methodism, as one of the great branches of the Christian Church, fulfilled her mission in promoting international peace? We do not ask whether she has done more than some other or any other body of believers; but has she used such influence as she has had in this direction, and to good purpose?

In considering this question, let it be remembered, first, that Methodism is not, and never has been, a national Church. In no age, in no nation, has any branch of our communion ever aspired to merely political power. Like her Master, she has always said, "My Kingdom is not of this world." She has sought men—not worldly power. What she has done in the promotion of peace, what she can do, is as a religious organisation, and not as a political agency. She must work chiefly through principles, and not parties. Indeed, international peace must come in this way. It cannot be organised, cannot be forced. To this end the wills of Kings and Congresses are impotent. It must come through conditions which compel it, and must be promoted by the creation of those conditions. Peace is from within, and not from without. International peace must come from the state of the national mind and heart; and these must be influenced by the correct indoctrination of the powers which rule the nations. Increasingly with the flight of years in all nations, whatever the form of government, the public mind is coming to direct the governmental policy. The time was when the King willed and the people followed; the time is when the people will and the ruler obeys, be he King or President. If, therefore, international peace is to be secured, it must be through the promotion in the public mind of the sentiment which not only justifies, but demands the settlement of international differences by peaceable means, rather than by the arbitrament of the sword. This is—this must be—the end at which the followers of Christ will aim in every communion and in every land, and by this means chiefly will they succeed.

In considering what Methodism has done in this direction, we must not limit our view to the hosts which bear the Methodist name, vast as these may be. The fruit which has fallen over the wall is almost as much as that which we have gathered into our own storehouses. From our altars and our pulpits we have sent multitudes to enrich and strengthen our sister Churches, and thus to add to the Christian forces of the world; and in reckoning up the sum total of the religious agencies working so mightily for peace among our nations, Methodism must not lose her credit for this part of her work.

The teachings of Methodism are the fundamental truths on which international peace must rest. One God, "who hath made of one blood all nations of men, for to dwell on all the face of the earth"; one Saviour; one Sanctifier; one law for all men; and one judgment bar, before which all shall at last stand to give an account of the deeds done in the body. If there be not one common Father, and if all men be not brothers; and if these truths be not vital, sacred, and binding, it will be impossible to drag men so far out of the selfishness of their natures, especially if they have might on their side, as to secure from them the recognition of the rights of others, and to have them treat others as equals before the law. Without such recognition international peace is impossible.

It is easy to recognise the brotherhood and grant the rights of those above us, who are wiser and stronger than we, but how different when it comes to the ignorant, unlovely, and weak! They are beneath us,

and become the objects of our neglect, or cool contempt, or the prey of our lust or avarice. Their rights we trample underfoot, because we can. But this is not the law of the Gospel. It bids us bear the infirmities of the weak, and make their rights our special charge. It makes each man his brother's keeper, not only the keeper of the brother, but of that which belongs to the brother. The poor and helpless are our particular care, and this law is for the nations as well as for individuals. The law of God lays on the strong nation the duty to protect the weak, not to trample on it; to safeguard its rights, and not to crush them. And how mightily Methodism has wrought in the Gospel in these regards! She has always been the friend of the poor and oppressed. Mr. Wesley, rejected by the learned and great of his day, turned to the prisons, the collieries, the neglected masses, and by putting the pure leaven of the old Gospel among them he started a genuine reformation which reached all classes, transformed society, aroused the nation, and changed the current of English history. His followers, in all the zeal of a new love, crossed the sea westward, and planted the seed in that virgin soil; his ministers followed and fed the flock. Asbury and his coadjutors were in at the formation of the society, and the laying of the foundations of the powerful Republic on the western hemisphere, and no other agency contributed more to the Christian character of that nation than did they. The voice of this young Hercules has always been for peace, and must ever so continue.

England, spiritually reformed by Methodism; America, largely influenced and typed by the teachings and spirit of Methodism! England and America, the freest, most enlightened, most highly civilised, most truly religious nations under the heaven! England and America, united now in spirit, in aim, in hope, as never in the past—of these it may be said that they hold the peace, if not the destinies, of the world in their hands. And in spite of any seeming minor inconsistencies, they are, they must be, both for peace. Peace between themselves? Assuredly! War between two such nations—one in civilisation, one in religion, one in speech, one in every true interest, and bound by a common aim to promote the peace of the world—war between such nations would be a crime the magnitude of which no language could utter. Palsied be the hand that shall ever be uplifted in such an unholy cause. And these great nations, loving peace, bound to keep the peace between themselves, and to promote it to the utmost throughout the world, how much Methodism has done to instil into them the spirit which has produced these results!

Time will not allow me to speak at length of the attitude of Mr. Wesley toward war. His position is well known. He was almost as pronounced against it as George Fox. His pen and voice, and influence were always for peace. His followers on both sides of the Atlantic, and in all lands, have imbibed his spirit. The uniform teaching of Methodism in all her councils and in all her pulpits has been against war, and Methodism has become a world-wide system. Mr. Wesley said, "I look upon the world as my parish." But in saying this he did not dream of the significance of his words. His sons, animated by

his spirit, have gone everywhere preaching the Word, and to-day the sound of Methodist song and testimony has encircled the globe. Her altars rise under every sky. Her converts speak all the leading languages, and many of the dialects of this babbling earth. I stand to-day in the presence of a great Œcumenical Methodist Conference. And wherever the followers of Wesley have gone they have carried her message of peace, and are, and must be, a power to influence the nations to which they belong for peace, and bind them closer and closer in sweet accord. Methodism, world-wide and aggressive, is toiling to secure the brotherhood of the race which will make war impossible.

I have said that we are not a State Church, not a political organisation. Nevertheless, we have not shunned to declare the whole counsel of God ; and men have heard the message and heeded it. The sons of the Church have learned her lesson, and, coming to places of power, they have held back the dogs of war in more than one instance. Memory on the instant does not enable me to cite the Methodist sons of Britain who have stood for peace in the nation's councils, but on our own side of the water I may be pardoned an allusion or two.

That great soldier who led to victory the Union forces in our late unhappy civil strife, the gallant commander, the magnanimous victor, when the strife was ended took his late enemies by the hand, saying to them, in their discomfiture, and to his own people in the flush of victory, in the simplicity and sincerity of his great heart, "Now let us have peace." Ulysses S. Grant, although a trained soldier and a successful leader in one of the greatest struggles of all history, devoted all his after life to the promotion of peace among his own countrymen and throughout the world. General Grant, although not a member of the Methodist Church, was in fact trained in a Methodist home, and was at heart a Methodist.

In the calling and in the councils of the recent Peace Conference at the Hague, resulting in the establishment of the International Tribunal of Arbitration, the most advanced movement of the world, we of the United States are proud to know that our Government had no insignificant, if, indeed, it had a second place. And let it be known that at the head of that Government, its real as well as its nominal master, whose will dominates and directs all its policies at home and abroad, stands that sturdy son of Methodism, President William McKinley. This honoured man was taught at the knee of a queenly and saintly Methodist mother, who has never to this day lost her influence over him, though she has now been translated. It is an open secret with us that when the late Spanish-American War was impending, President McKinley resolutely muzzled his guns, and held back his impatient men of war. He insisted that diplomacy would settle the Cuban complications, and demanded to be let alone in the pursuit of peaceful methods, until some of his hot-headed countrymen accused him of weakness and cowardice ; but firmly he stood, and with good hope of success, until the awful catastrophe, the destruction of the "Maine," made it impossible longer to restrain an outraged and indignant people. He was then for peace and not war. He is always

for peace, at home and abroad, and to his Methodist training more than to anything else is this fact due.*

And now, of the things which I have tried to say, this is the sum: International peace is to be promoted chiefly by the promulgation of the principles of the Prince of Peace; and in the spread of these principles throughout the world, and in their incarnation in human lives, no agency has been more active and effective than the movement called Methodism; for this our testimony must stand until nations shall learn war no more.

Mr. R. W. PERKS, M.P. (Wesleyan Methodist Church), gave the first appointed address, as follows:

Methodism all the world over is a non-political institution. No Christian Church can succeed as a political power, and such power is no test of the Evangelical progress it may make. Speaking for the East, and not for the West, I would say that Methodism has never sought political power. We have no backstairs entrance to the Departments of the State; we have no Methodist section or party in the House of Commons, or in the House of Lords, dominated either by Catholic or by Anglican opinion. We have no agents in what is called society to pull the strings of nations; and we have no organisation for directing the public Press. May I point out that wherever a religious community has striven to control directly political opinion, that nation has decayed, and, as a rule, failed. Mr. Lecky, one of our most accomplished historians, points this out clearly and emphatically concerning the Roman Catholic Church. "It is indeed," he says, "not too much to say that some of the worst moral perversions of modern times have been supported and stimulated by a great body of genuinely Catholic opinion, both in the Priesthood and the Press." We have only to turn our eyes to the state of France, to the secret efforts to undermine the power of Italy, to see how true is that political dictum. I do not refer to such influences now in our own country.

May I say that while the attempts of Churches, as such, by organised efforts to guide public opinion have failed, and I think are increasingly destined to fail, the efforts of clerical leaders of opinion, massed together, federated together, as such, whether they be priests, bishops, presbyters, or Nonconformist preachers, when they gather together to make their manifestoes upon great political issues without the guiding, moderating, assisting influence of the laity of their Churches, come to grief. Methodism's influence is moral; our creed is Evangelical; our faith in humanity is boundless. We look upon every citizen as the unit of the State, and we try to reform the citizen, and, reforming the unit, we change society. Our power as a Church is world-wide. We have a hold, a tight hold, upon the classes who control society, who govern Kingdoms and Republics; because, believe me, brethren, that power is not to be found in the salons of society, it is not to be found in the

* President William McKinley was shot by an assassin on the day following that on which Dr. Smith gave his paper, and died a week later.

clubs of Pall Mall. But to-day, as in the brightest epochs of universal history, that power is found in the homes of the people, and at the feet of God. I hope that just as the influence of the Churches was exerted in settling some of the difficult problems which have cropped up—the Behring Straits Arbitration, the Venezuelan difficulty, possibly the Nicaragua difficulties, and the Frontier difficulties between Canada and the United States—the federated influence of our Churches will be flung in favour of arbitration, moderation, conciliation, and peace.

I am not here to contend that wars are not sometimes necessary. I believe they have been, and they possibly may be. A war for liberty—who, here in this historic assembly, in this great building, will say that the war of our forefathers in the times of the Commonwealth, that struggle for liberty, was not a just war; and your war for independence; wars for humanity and order; your own civil wars; wars of defence? I say that there are conditions, must be conditions, and probably in years to come will be, when such wars are paramount necessities. May I quote here the words of that great statesman who has passed to his rest and reward since our last Œcumenical Methodist Conference met in Washington—I mean Mr. Gladstone? "However deplorable," says Mr. Gladstone, "wars may be, they are among the necessities of our condition, and there are times when justice, when faith, when the welfare of mankind, require a man not to shrink from the responsibilities of undertaking them."

What are the forces which contribute to war? First, I will put ignorance. We have entrusted diplomacy to secret tribunals. The power of Parliament to-day, representing the power of the people in this country, is not what it was ten years ago. We are losing—let us face it as citizens, as voters—we are losing control of our national life. We have not got the power we had. It is centring in our departments, it is being entrusted to an oligarchy, it is passing from the hands of Parliament, and I say that it is one of the dangers of war.

Wars of the past have been dynastic. They never will be in future. What two nations would go to war to-day to settle whether this young woman was to marry that young man? They have been religious. I do not think they will ever be religious again. They have been territorial. They possibly may be territorial again, but I believe in a very decreasing degree. Our struggles, possibly, will be commercial; they will be on questions of tariff, possibly; and therefore I ask any intelligent citizen: Shall we not lose infinitely more by appealing to the arbitrament of war on question of tariff than by going to a reasonable and unprejudiced tribunal?

The second danger we have to face is what is called the profession of arms. There are growing up in all countries, and in your democratic country, because you have your pensioners upon the State among the ranks of the people—there are in all countries growing up classes who are directly, pecuniarily, personally interested in the profession of arms, and the increase of that section of society is a growing danger. We have it in what is called society; you have it among that enormous,

that unintelligible army to us who are Eastern citizens, of men whom you pension because their ancestors fell in your wars—and many of them did not fall. You have your great shipyards. We have our great towns which prosper when war is progressing, and which are in a state of decadence when peace exists. Go to Cramp's Yards in your country. Go to Newport News Yards in your country, which I know very well. Go to Creusot's Yards, or Krupp's, in Germany; or Armstrong's, in England; and what will they tell you? That their busiest times are when nations are preparing for war. This is a danger to the State.

There is a third danger—the corrupt and unlicensed journalism of the day. Read Bismarck's history. Recall to your mind the Dreyfus contest in France. Those two are enough to show us how great is the corruption, how great is the licence, how vast is the influence of an unbridled, corrupt, and un-Christian Press.

My last point is this—because my time has gone—that our fourth great danger is the untrue and un-Christian conception of what is real glory, and what is true heroism. I say it is no heroism to invent a machine which in the dead of the night coming under the waters will pierce one of your great battleships, and send thousands of souls to their eternal reward. I trust that the power of our Church, as in days gone by, increased and federated, will be applied to combating these influences to which I have called attention, and to strive that we may become, by being peacemakers, the children of God.

Bishop A. W. Wilson, D.D. (Methodist Episcopal Church, South), in the absence of the Hon. S. B. Adams (Methodist Episcopal Church, South), gave the second appointed address, as follows:

I shall not waste any time making apologies. If I say anything good, it is my own; and if I do not, you charge it to the original, who ought to be here, and is not.

The question itself is narrowed down, I think, to a very small space. A simple exhortation of the Apostle will show the place that we, as Methodists, and as a Church of God, occupy in relation to international peace: "I exhort, therefore, that, first of all, supplications, prayers, intercessions, and giving of thanks, be made for all men; for kings, and for all that are in authority; that we may lead a quiet and peaceable life in all godliness and honesty . . . I will, therefore, that men pray everywhere, lifting up holy hands, without wrath and doubting." My impression is that the secret of the whole matter lies there. We may organise Peace Conferences and pass peace resolutions in our Conferences, and express ourselves in the newspapers, and all that sort of thing. But they are mere incidents, and if they be not sincere and genuine expressions of the spirit and power that underlie our relations to God and to humanity, they are nothing more than the passing breeze, and amount to nothing.

The element of power in Methodism has always been at the bottom. We have laid great stress upon personal spiritual life, we have insisted upon vital godliness. We have insisted in every other department of our religious life that is the essential thing, and nothing is available for use, or effective in service, without that. Is it not so also in this case?

We do manufacture public opinion, but we do it by that subtle, invisible process which works within the secret chambers of human souls, and through the agencies of living experience—Christian life. There is more power to accomplish the peace of the world in our own rooms than there is in all the open Conferences that can be held. The men that move the world are the men that keep talking with God day by day. I have no doubt that the multitude of these saintly women who have influenced so largely the modern life of Christendom, unobtrusively and quietly, have done more to bring about a condition of things that promises peace in the future than we have done with our more open demonstrations and more active efforts.

I am satisfied that at the bottom, after all, we have to get back to those first principles. John the Baptist and our Lord Jesus Christ preached to the soldiers, and gave them directions as to their methods of life, but did not say a word about wars, or the causes of wars, except that they would be. They taught us nothing as to the reason why wars should be carried on, or why wars should cease. They only let us know that underlying all the commotion, tumult, disturbance, passion and strife of this world there were elements at work which in time would cause them all to subside and settle down into permanent and final composure and rest. It is to these elements that we are looking under a sort of chemical process that we cannot see or define; but the element is there and the force is there—the vital force. When Methodism takes its true place in relation to the nations of the world and international relations, it will be found that the power that has controlled and influenced and directed the whole course of events was simply the individual religious life of the great body of the Church of God.

I am quite satisfied that must be the case. We have had a great deal of effort made in these last years to influence legislation. I never had much faith in it. I do not look to law to promote temperance, or almost anything else that is good. I have never been satisfied that methods and agencies of that sort, except as the voluntary expression of an uncontrollable and all-powerful principle and vital element within, would avail anything. You may put some obstacles out of the way and bring in some incidental agencies that may smooth things over, but, after all, that which will work the result will be the consciousness that God is at work within men, and through the whole course of society and of nations too. "The nations and the kingdoms"—that was the lesson which we heard this morning—"shall serve Him"; and unless they come to the recognition of Him we shall never get to that state of civilisation and that position in relation to all the elements of a highly refined, cultured, and pure life that we are seeking.

Our Methodism needs, first of all, cultivation of its spiritual power and life—recourse to the private room more than anything else, ceaseless daily prayer to God, which avails more than aught else besides; prayer for kings and all that are in authority, with a distinct view to the fact that we may lead quiet and peaceable lives. If I should speak for an hour I do not know that I could say anything more than that. I hold St. Paul to be a first-class authority, and I am very well satisfied

that when we get outside the range—narrow as it may seem—of the prescriptions and provisions of the Gospel and the New Testament, we shall be very apt to go astray. All the rest of it is mere conjecture, and speculation, and effort, oftentimes baseless, of our human reason and human energies ; but when we get to that we are on solid ground. We cannot make any mistake there.

What Jesus Christ says is absolutely certain. What St. Paul says we take upon Divine authority. We are sure that the things that they tell us to do are exactly the things that we ought to do, and that if we do them the necessary result will follow. We complain that we have lived so long since Christ spoke, and Paul talked, without having achieved the result. Well, have we done any better on any other line? Our great aim has been right against sin. We have been fighting it through all these centuries ; yet it is about us every day, open, barefaced, unashamed. We see it, and we scarcely take notice of it. We simply shrug our shoulders if it is a little more pronounced than usual, and turn away and smile. We do not feel that awful horror at its presence which took the Psalmist when he saw people violating the law. So is it with wars and tumults, and things of that sort. We have to get rid of the sin first, and then we shall get rid of the wars. Strike at that, the root of the whole business. Aim at the very fundamental and essential evil of the matter, and when you have that out of the way you will get all the rest out ; for Christ came, "not to send peace on the earth, but a sword," until the sword should hew down everything that stood against Him. When that is done we can look for quietness and assurance for ever."

Mr. Thomas Snape, J.P. (United Methodist Free Churches), opened the discussion as follows :

At the Œcumenical Methodist Conference at Washington I had the honour, at the request of the Committee, to submit a paper upon the subject of International Arbitration. Ten years have passed away since then, and I wish a practical answer to be given to the question, with a view of helping us to future considerations as to what Methodism has done on behalf of peace during those ten years. It is not good enough for me to have even John the Baptist brought up as an authority to fight. He was less than the least in the Kingdom of Heaven, and he told the soldiers to do violence to no man, and if they had acted upon that principle there would have been no war. It is not good enough for me to say that Christ stated, "My Kingdom is not of this world," for if the Church has no message for the world, then I want to know what is the good of the Church? At that Conference we were honoured by the presence of a good man, who has since gone to his rest, President Harrison. He made a speech at that Conference, and he told us that he was going away from it, notwithstanding his approval of International Arbitration, and his sympathy with our efforts in that direction, to the Navy yard to inspect the men-of-war of the United States. I leave it to the Methodists of the United States to judge how far the men-of-war of their country since 1891 have been well employed.

We have had at the Hague an International Conference, and very satisfactory conclusions, so far as they went, arose from that Con-

ference ; and yet I am bound to ask myself, as a subject of Great Britain, whether the result of it has been of such a character, looking at events that have taken place in South Africa, as I, as a Methodist, can be satisfied with. I ask you, therefore, not to talk any vague generalities about this matter, but to apply your principles to the practical events of national life. If we have no message for the ethics of our national action, then I think we had better at once close our doors and shut our pulpits.

Look at what occurred in 1891. There had been held, as I had occasion then to point out, a Pan-American Conference. The members of that Conference had all agreed that the differences betwixt the States of North and South America should always be settled by arbitration. They went back to their respective Governments, and they failed to have those decisions ratified by those Governments, and although ten years have gone by, that Pan-American Conference remains exactly where it was. The Hague decisions, so far as they have had any effect upon recent events, are exactly as though they had never been arrived at. I want to know whether we, as Methodists, and whether the Christian Church generally, has acted upon the principles of Christ? Longfellow, your American poet, said, "I hear once more the voice of Christ say, Peace." Did you hear the voice of Christ say "Peace" in the matter of the Philippines? Do we hear the voice of Christ say "Peace" in the matter of South Africa? Have we endeavoured to withstand those wars by carrying out the Pauline and the Scriptural principle of showing a more excellent way of manifesting that love is easily entreated and is kind? Has that been our practice? If it is not, is it not high time that we, as a great section of the Christian Church, should devise means by which the view that we hold shall be practically applied to the actions of the different nations to which we belong?

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), spoke as follows:

I am very much puzzled to know just what our brethren mean when they propose to make a practical application of our New Testament principles to the settlement of all questions of war. There have been one or two very small wars in the United States during the past three or four years. Very few of us have been aware of the fact that the wars were going on—they have been so easy. I should like to know whether any organised body of Christians would have the right, or whether it would be at all becoming and proper, on the part of any organised body of Christians, to issue a deliverance as to the exact manner in which the Government of the United States should comport itself in reference to those wars. Great Britain has had a war in South Africa, very much to be regretted. Nobody deplores it more than I do. As one of our great American generals, for whom we Southerners have more respect now than we had twenty-five years ago, used to say, "War is hell." Yet, is there any man in this Conference that would have the audacity to issue a deliverance as to the exact manner in which Great Britain shall deal with the questions growing out of this war?

War questions cannot be settled like mathematical questions ; they are complicated and tangled worse than a skein of silk after it has been ravelled out and trampled upon. There are a thousand issues to be settled in connection with every war, and I should deeply deplore

any effort on the part of this body to speak, either directly or indirectly, with reference to the justice or the injustice on the one side or the other of South African questions. As an American, I should resent it as an impertinence for anybody else to undertake to settle our questions for us, and if I were a Briton I should resent it as an impertinence for anybody to undertake to settle our questions.

All the influence that we can exert in regard to these matters is indirect, and moral, and spiritual. Every individual has a right to his own opinions, to express them at the ballot-box; but I should like to see the Church that would endeavour to organise and mass Methodism to carry out any political programme, or any scheme of that kind! I have been asked frequently to what political party I belong in America. I do not belong to any political party.

The trouble about all definite, tangible, practical schemes of this sort is, that they involve an amount of mechanical arrangement and ecclesiastical domination to which Methodists the wide world over will never submit. We are not a very peaceable people. I am not quite sure that Dr. Smith was correct when he said that the Americans were a peaceable people. We have fought everybody in sight. We have fought the Indians. We joined you in fighting the French, in wrestling with them for the control of the great Mississippi Valley. We turned and fought you when we had nobody else to fight, and after a breathing spell we fought you again. At a later date we fought one another, God pity us! God forbid that any such thing should ever occur again. But out of that war, with all its horrors and all its bloodshed, there has come a better nation. Out of that war there has come a more imposing Union, which has come without the surrender of any of our local rights, or of any of our personal and individual liberties. God is in the midst of all the movements that are going on in this world.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), said:

I think there is danger of losing sight of what Christianity has already accomplished in this matter of war. When the century that has recently passed into history came in, all Europe was a battlefield, and the first half of the century was one in which the so-called Christian nations of Europe were engaged in a death struggle. The old century passed out with but very little war on this planet. The war that was going on in South Africa, and what remained of the struggle between the United States and Spain, was all there was of war on this planet, and to-day this world is in a state of peace such as it has hardly known in all its history. We have much to thank God for in what Christianity has already accomplished. This is the outcome of that moral and spiritual life to which Bishop Wilson has referred from this platform.

I do not look upon the Conference at the Hague as having been a matter of small importance. I shall never forget the morning when I read in the newspaper the call of the Czar for that Conference. I thought I saw on that north-eastern sky the first dawning of the light of which Isaiah prophesied, when the mountains of the Lord's House shall be exalted in the top of the mountains and above the hills, and all nations shall flow into it, and when nation shall cease to war against nation, the sword be beaten into the ploughshare, the spear into the pruning hook, and men shall learn war no more.

I believe that the influence of the Hague Conference will be felt upon the nations of the earth in all the years which are to come. It is the inauguration, the beginning, of a new policy in reference to the settling of differences between nations, and we have great reason to thank God for what has already been accomplished.

I am not scared and alarmed because of navies and standing armies. I think the world would get along quite as well without the great standing armies, and without the great navies. But, for the time being, the navies police the seas of the world, and the armies the lands of the world. After all, they are a sort of guarantee for peace. I do not look upon the fact of a nation having a standing army as being a great crime. The time may come when these standing armies can be disbanded, and I hope that time will come, but for the time being these standing armies are more a guarantee of peace in a great many instances than they are of war.

We ought, also, to thank God, I think, that war is not what it was in years that are gone by. The war that has been going on in South Africa has had some cruel things in it, but they were the common things of war a century ago. There are more ameliorating influences among the nations that forbid cruelties in war than the world has ever seen in all its history.

The Rev. R. ABERCROMBIE, M.A. (United Methodist Free Churches), said:

I am the son of a soldier. My grandfather was a soldier, my great-grandfather was a soldier, and my father and mother were in Gibraltar for a number of years. I wish, first, to bear testimony to the work of the Methodists, to the work of the Mother Church, in the Army many years ago. I have a diary of my mother's, written between the years 1820 and 1830, containing an account of a great revival that took place among the soldiers during those years. My conviction is that one of the chief relations of the Methodist Church to this question has been the sweetening and Christianising process that has taken place in the Army itself, as the result of Methodist work.

As regards the doctrines of Methodism—for the subject before us is really the relation of Methodism to international peace—let us remember that Methodism was a kind of Broad Church before there was any Broad Church in the Church of England. Let us remember that in an age of Calvinism, an age of narrow opinions in theology, John Wesley taught God's universal truth. He taught the universality of the Atonement; he taught those very doctrines which have led on to the deep conviction that men of all Churches have in our days, of the Fatherhood of God and the Brotherhood of man, and it is those convictions which, in the long run, will do more than anything else to put an end to war.

I am not a peace-at-any-price man. I believe there have been battles which have done enormous service to humanity. It was a great battle that put a stop to the progress of Mohammedanism in Europe. It was a great battle fought by King Alfred, the millenary of whose death we keep this year, in the year 870, which put an end to the incursions of the Danes, and began all the modern progress and unity of England. We owe to some of the great battles of the past all those things. Nevertheless, bearing in mind those things, bearing in mind the teaching of the Old Testament as well as the teaching of the New —for I believe in the Old Testament, and I do not believe

that one dispensation of God altogether does away with another; that is a kind of chronological fallacy which imposes upon the minds of some people—bearing in mind all these things, nevertheless the ultimate tendency of the Gospel will be to put an end to the thousand wars of old and bring in the thousand years of peace.

How are we to make our convictions effectual? Is it an impertinence of the Christian Church to express its opinion? Surely the Christian Church has as much right to express its opinion as those newspapers about which we have heard so much this morning. It is true that the message of John Wesley was individual. Does not an individual message sometimes expand into a social message? Has the Christian Church had nothing to say in the past about slavery, which, let us remember, was once a political question? War, also, is a thing that we may have something to say about, but let it be something practical. Let us not interfere in the midst of a sequence of events over which we exercise no real control; but while the thing is hanging in the balance, let the Christian Church then, as a united body, express its strong conviction that no war should take place except under the stress of an absolute necessity. Let it express its conviction, then, instead of the wild, vague suggestions that we have in various newspapers at the present time, one contradicting another.

If the Christian Church would, during the time of negotiation, during the time of diplomacy, exert all the influence that it has, as one united power in favour of peace, then I believe that all wars that are unnecessary and cruel would be prevented; and we might be able to do something, not merely by our influence on individuals, but in a social way, for the good of mankind, and for the blessing of our own nation. I believe it is the duty and function of the Christian Church not merely to save the soul: that is its first great duty; but also to do something that there may be sweeter manners and purer laws.

Mr. Adam Adams, J.P. (Primitive Methodist Church), was the next speaker. He said:

My name is Adam Adams, a name that existed before the first battle was fought. I was deeply pained this morning as I opened a newspaper, one of our dailies, and found that the first leader in that very largely-circulated and influential paper, the purpose of which seems to be to set forth daily the claims of militarism, was a leader of congratulation to the Methodist Church for the magnificent expression in favour of Imperialism it gave in its discussion of yesterday. I ask you to lay that to heart. Is our chief business here to spread the spirit of militarism and to defend the actions of military experts of the past?

I cannot forget that we are Christians. There are divisions of political opinion in this great body, I have no doubt. I am not going to tell you what side of politics I take, but I will confess that next to being a Christian, I am proud of being an Englishman. I have much faith in the beneficence of British Government, wherever that Government is established, but I want us, as a body of Christians, and especially as Methodistic Christians, who are among the pioneers in spreading truth throughout the Churches of the land, to set forth in no uncertain voice our opinion on the question of the maintenance of peace. Mistakes have been made; forget them for the moment.

What shall be the policy of the hour? We have been told by a previous speaker that it is not our business to pronounce. Then what is our business here to-day? We are supposed to walk in the

footsteps of our Divine Master, to speak His words, to think His thoughts, to do His deeds. And what said our Lord and Master? "They that take the sword shall perish with the sword." Did He not say, "Unto him that smiteth thee on the one cheek offer also the other"? You may discuss the question as to whether it is practicable in the range of politics, but not in this Congress. What we should say here to-day should be such as will tend to the consolidation and maintenance of peace. Let it be known that we have no faith in the sword.

A speaker who preceded me spoke of the necessity of having a strong navy and maintaining our armaments. Brethren, that is not our business. Our business is to counsel the heads of the nation, those who direct national affairs, that forgiveness and conciliation, and such things as will promote the well-being and peace of the nation must be the first business of all responsible statesmen. I cannot forget that what we want in this country is a vetoing power. We have too much of autocratic rule. Let the Christians of our nation take up this question, and at the ballot-box express their opinion that wars henceforth in this twentieth century shall cease, and that if ever war shall be justified it must be justified as the extremest, last resource when unfortunate circumstances of estrangement or difficulty occur.

The PRESIDENT (Rev. H. B. Kendall, B.A.) said: Before we proceed further, I wish to remind prospective speakers that they had better not trench as much as past speakers have done on what are considered purely political questions.

The Rev. M. C. B. MASON, D.D. (Methodist Episcopal Church), spoke as follows:

It is very gratifying that we can approach the discussion of this subject without any intention of impugning the motives of any nation that may at this time be engaged in war. But there are some fundamental truths to which the Christian Church, now, as at every time in her history, ought to address herself. I think, in the spirit of my friend, Dr. Leonard, we are making progress, and that war is not what it used to be in the days gone by. We have got rid of some things that have been a great danger, that in themselves have helped to make war among nations. We have got rid of the superstition of the divine right of Kings to rule. When we shall get rid of the superstition—just as superstitious—of the divine right of any particular race to rule in the world we shall look for peace. Righteousness and character will rule, it matters not what the race is, or what the individual is; the colour of the skin will make no difference. When I say we must get rid of the superstition of the divine right of any particular race to rule, I do not mean any race to which I accidentally do not belong; I state it as a fact.

I am on the right line, for that was laid down in the first proclamation after the opening of this great meeting—that the Gospel was to transform the individual, and when you have a thousand individuals transformed, or ten thousand individuals transformed, or a million individuals transformed, you will look very much towards the transformation of the State and of the nation, and then we shall begin to understand the Spirit of Christ Jesus in the world. We are coming

to it. There will be a time—I pray God the time will come before I die—when there will be no war of nations and no war of races; when every man without losing his individual rights, without losing his individual liberty, can look up in the face of Almighty God and call Him Father; can look into the face of the humblest man, and, with equal emphasis, call the man next to him, however poor, brother. That is a good distance off; but we are approaching it, and with sublime patience. We are willing to wait and to trust, and while waiting do the best we can, understanding as best we may, the things that are about us, putting our hand in God's hand, willing to lay aside all customs and habits, everything that has grown up out of the past that does not belong to Christ, until, in the purity of an ethical life that is like to that of the Nazarene Himself, we shall be His, and the expression of our lives shall be for the largest liberty to every human being, and eternal peace on earth.

The Rev. GEORGE ELLIOTT, D.D. (Methodist Episcopal Church), said:

I desire to call attention to something which has, in all the discussions up to this hour, been frequently stated, but which, I think, involves a dangerous half truth, and that is that the message of Christianity is to the individual. It involves a dangerous half truth, because it forgets the fact that the individual salvation contemplated by Jesus Christ was a salvation which joined the individual at once to a social order, and that no man can truly be said to be saved when he is, in the old-fashioned narrow Evangelical way, just saved from his sins.

The unethical conversions of the past, which have been too largely echoed in Methodism, as we have allowed ourselves to be influenced by a reformed theology, so-called, instead of a truly catholic theology, which is our true inheritance—I say that narrowly selfish conception of saving souls is not the Christian salvation contemplated in the words or the message of our Master. No man is truly saved except within the Kingdom of God, and as he becomes a member and a fellow of that Kingdom of God. Can we, indeed, call ourselves Christian men, and then have nothing to say, and no duty, when we come to act as citizens which is dictated by our convictions as Christian men? Has the Sermon on the Mount, or the message of the Master, no application in trade or in politics? Are all these common spheres of our life to be put aside? Are the ethics of Christianity nothing more than the stoical ethics of the schools—a mere self-regarding morality. He who has truly learnt the meaning of the cross in his life, and that salvation through Jesus Christ means entering into sympathy with the cross and with the agony of our Lord, knows that to him every war that comes, with its crime, and every shame on earth, social and ethical, in business or society, becomes a personal stain to his conscience and the disturbance of his personal peace. We are bound by the very spirit of our Christianity to be opposed to war, the greatest of all crimes—that crime in which all other crimes come together.

I will agree that war has been, in the Providence of God, the road by which national regeneration has come. It is not so certain that it would not have come in other ways and by gentler processes. Very often the frenzy of the nations has been the statesmanship of God. "It must needs be that offences come, but woe be to that man by whom the offence cometh." He who rides on the spheres and calls

the nations to judgment, He who is Lord of Hosts, yes, and God of battles, shall use the wrath of men for His own ends and His own purposes. But that does not excuse us, nor make us religious when we defend it, or apologise for it, or tolerate it. I have been called, at times, a little American. I would be glad if I might be called a great Christian. Years ago, in boyhood, I read a great oration, one on the true grandeur of nations by Charles Sumner—great and illustrious name—and into the fibre of my political conscience went that great utterance as to what truly should make a nation great, and in political isolation, with no imperial policy, closed in by the seas, with no disturbing hand stretched beyond them, America became great.

Mr. T. MORGAN HARVEY (Wesleyan Methodist Church) said:

It has been my good fortune to live in South Africa for some twenty years, and I want to bear testimony this morning to the fact that wherever the Methodist emigrant goes he makes for peace and righteousness. In the year 1820 a great many Methodists went out to settle in South Africa. I belong to a great number of people who went out in the year 1850, and when we arrived in South Africa we, through the grace of God, retained not only our Methodism, but our trust in the Prince of Peace. We have had a series of troubles and disasters throughout some portions of those colonies; but I want to say this for the information of my friends who, perhaps, are not informed on the subject, that for now over fifty years in the Colony of Natal we have lived side by side with some four hundred thousand black people, Zulus, and there has never been a shot fired. There has never been a serious disturbance as between the two peoples. I attribute that largely to the fact that many of the early settlers were Methodists, and as Methodists they have maintained the great principles of peace and righteousness and goodwill towards all men, and that will continue without any doubt.

I want to clear up one point. It seemed to me that there was a wrong impression in the assembly, and it was to this effect, that the British nation does not desire peace, and that the British nation made war in South Africa. I do not want to enter into the different questions, because there is a great difference of opinion; but let me say this, that, in my opinion, the British Government tried every possible means and failed. In the previous troubles that the British nation had with the Transvaal, if you will remember, the British nation did its very best and forgave them more than once. I am sure of this, that, much as we all deplore war—and if any of you have had any experience of it, it is hell—I can see a very bright cloud in the distance in reference to South Africa. I believe, more especially, in the interests of the native populations, the natives who have up to these last very few months been trodden down as the scum of the earth, for the black man had no right to style himself a man under the Transvaal government. We shall have now under our control in the Transvaal and the Orange River Colony perhaps over one million of native people, and every one of those men will be free in the largest and fullest sense of the word.

While I am saying this in reference to the influence of Methodism in South Africa, I would also remind you of one of our great worthies in connection with the benighted peoples farther down the Eastern Provinces—the Rev. Peter Hargreaves—a man whose name ought to be known by all of us here, and all Christian people. On more than one occasion he has actually stepped in and prevented war between the native tribes, and my contention is that wherever the Methodist

goes, whether he is black or white, he makes for peace and righteousness. Let it not be said that we as a nation have brought this war upon those people, when the moment this people crossed into British territory and proclaimed war, we were obliged to act on the defensive.

The Rev. R. J. Cooke, D.D. (Methodist Episcopal Church), continuing the discussion, said:

There seems to be a diversity of opinion here this morning on this tremendous subject. Let us focus ourselves. Is the Œcumenical Conference of Methodism for peace or for war?

War is sin. We can no more endorse war than we can endorse sin of any shade or of any form. If the Church of Jesus Christ endorses war, as we commonly understand war, then in the name of suffering humanity, let Christianity pull down her sign and go out of business. War is a drain upon the best resources of humanity. It is a waste of God's best gifts. It intensifies passions, and develops the meanest and the lowest passions and crimes of men. The Church of Jesus Christ can never sit quietly by and allow any body of men to hurl the masses of humanity into war against one another. It is true that it is not for any Christian Church to dictate the policy of a Government, but it is the duty of a Christian Church to help to formulate the policy. I have no right to say how you shall vote to-morrow, but it is my duty as a Christian and as a citizen to help to educate you to vote aright. But if we sit down and allow three or four men in a Government to settle a great international question, and to hurl nations into war against each other, then why not sit down and allow the agencies of vice in every city, and in every nation, to do the same thing on a lower plane. It is the duty of the Church to help to educate the people to settle their differences without resort to the arbitrament of war.

That is one side of it. Some questions have two sides, and some of them half-a-dozen. Not every war is wrong. I do not want to throw any inflammable material upon this already burning question, but, before God, I can never believe that a war that would prevent an Armenian massacre again could ever be wrong. There are wrongs to be righted. But it should not be done with vengeance. It should not be done in the spirit of murder. It should be done as the magistrate condemns a criminal, and not for the sake of grabbing territory or of enslaving the human race.

The Rev. J. M. King, D.D. (Methodist Episcopal Church), spoke as follows:

I wish simply to express two thoughts. I am greatly confused, as a professing Christian man, as to my duty in reference to war. When my own country is at war, at my family altar I pray God to bless our arms. I suppose you do. The people, or the portion of a people, when their country is engaged in what is believed to be a just war for right, who do not pray for the success of their arms, are accounted traitors.

I rose simply to read a single sentence very appropriate to the discussion of this hour. When my eyes rested upon it I confess to you

the tears came. They are the utterance of the Christian, Methodist President of the United States (President William McKinley) at the Pan-American Exhibition yesterday at Buffalo. They were telegraphed for this debate. I will read them. "The period of exclusiveness is past. The expansion of our trade and commerce is a pressing problem. Commercial wars are unprofitable. The policy is goodwill, and friendly trade relations will prevent reprisals. Reciprocity treaties are in harmony with the spirit of the times. Measures of retaliation are not."

The Rev. W. D. Parr, D.D. (Methodist Episcopal Church), said:

It is worth while for us to focus the question again. There is no use in crying peace where there is no peace. We cannot avoid a square look into the conditions of the world. We are idealists largely, and in a sense this were well enough. But we are not living in an ideal age. We must view our times as they are. There are all forms of evil around us. Someone has said that war is hell, and I believe that there is a hell. What if that were true? What if war is hell? Evidently hell is a necessity, or it would not be. The progress of the race has come by the battlefield. The supremacy of the truth has been maintained upon the battlefields of the world. There will never be the reign of righteousness until there is righteousness worth while, and in the unequal conditions of civilisation, and in the awful fight of forces, we must remember that truth shall prevail, and sometimes it must come by the horrid hand of war.

When there is a question of principle involved, we believe but little in a man who would not even give his life for that principle. We respect the man who stands by his conviction; our religion teaches that, and Christ taught that, and that sometimes means war. If my memory is right, the soldier has stood close to God Almighty in war in the progress of the earth. What of Gideon? What of Joshua? Sometimes there cannot be other than conflict. We had a war. It seemed they could not help it. I somehow or other believe that in the progress of things there could not have been any other way. A great-souled man who wanted peace, who suffered under the pangs of the civil conflict, when a magnificent Peace Commission came to him and asked that the war should cease among our people, said, "Here are two horns of a dilemma. Will you have one people in bondage or have the war cease?" They did more to bring the war on than any people I knew or know of. He at once impaled them upon one of the horns. That glorious man, who honoured peace, who believed in peace, was Abraham Lincoln. We accept the situation, and it is bringing to us a broader destiny.

Let us have peace; let us pray for it; let us arbitrate; but at last, if there is no other resource, in the last analysis, if it is war for the supremacy of truth, let it be war. I think that is good Methodist teaching. I am sure it has been Methodist practice, and I believe that it will be until the better day. The better day will come, for out of all this there is coming a splendid peace. Let us give time a chance. We believe in evolution. Let it go forth from this great Conference, mighty in moulding the public thought, mighty in crystallising the opinion of great men, that Methodists are in favour of war when in defence of the right.

The Rev. THOMAS ALLEN, D.D. (Wesleyan Methodist Church), concluded the discussion, as follows:

I think that it is within the range of possibility that by the two or three remarks which I intend to make I may somewhat calm the troubled sea. I want to say a word on two points.

First, with regard to population, I think that if you will think the matter out, you will realise that population, perhaps more than anything else, modifies and must modify in certain conditions the political views and the political theories of men. In regard to this matter, there is no doubt that the world, especially certain nations of the world, is approaching steadily a very difficult period indeed, and the fact is that, in the future, statesmen, and Churchmen too, will have to turn their attention more and more to this question of population. Certain old nations of the world, as we all know, are a good deal overcrowded, and you cannot read the newspapers to-day without realising that those nations are looking very anxiously indeed for outlets for their surplus population.

What does that mean? In the practical sense it means territory, where the people belonging to those nations can remain under their own flag. I am sorry to say that there is, in my opinion, just now a terrible amount of jealousy among the nations of the world. Let us pray that it may be calmed, nay, that it may be destroyed. What if one of the great nations of the world should attack us, and threaten to take territory from us? What would you do in that case? Suppose an individual were to come to you and threaten to take away your personal rights. If you are a man you would meet him straight. You would say: I object to that. That which is true of the individual to a very great extent indeed is true of the nation. But there is no doubt at all that the leading statesmen of all countries—and after all these matters are in their hands, and to a great extent must be in their hands—during the next twenty-five years will need an immense amount of prudence, and an immense amount of firmness. Let us pray for these men, not merely for our own nation, but for all nations.

The other point which I want to refer to for a moment is commerce. We have all been accustomed to regard commerce as a great force working for harmony. It has done that to a marvellous extent in times gone by. War is destructive to trade, but no man can read the newspapers to-day without observing that the nations of the world are entering into what I will venture to describe as a terribly severe period of competition. That is manifest in the newspapers every day. I do not think that we shall accomplish very much as Churches by teaching which is intended to regulate competition.

I am afraid that many of us are not quite competent to deal with some of these great economical questions. What we have to do is to seek to the utmost extent to destroy in men the principle of selfishness. We are on clear ground there, and it seems to me that it is for us to give a very clear and definite testimony in regard to these points, and I hope that we shall do so.

The Benediction was then pronounced, and the Conference adjourned.

SECOND SESSION.

TOPIC:

METHODISM AND CHRISTIAN UNITY.

The Rev. H. B. KENDALL (Primitive Methodist Church) again presided at the afternoon session of the Conference. Prayer was offered by the Rev. S. P. ROSE, D.D. (Methodist Church of Canada).

The Rev. W. J. TOWNSEND, D.D. (Methodist New Connexion), President Elect of the National Council of the Evangelical Free Churches of England and Wales, then gave the following essay on "The Relation of Methodism to the Evangelical Free Church Movement":

The most important and significant achievement in the direction of Christian union and co-operation since the Œcumenical Methodist Conference of 1891 is the formation of the National Council of the Evangelical Free Churches. It arose in 1893, and was the spontaneous expression of an overwhelming yearning for closer brotherhood, freer intercourse, and more frequent co-operation for common ends among the Churches than then existed. It was a Providential movement, as has been abundantly illustrated during its short but eventful history.

England and Wales have been covered by a network of Free Church Councils and County Federations, which have engaged in forms of spiritual and social effort far too manifold to be enumerated here. The Federation now embraces within itself eighteen Denominations of Free Churchmen, including 1,910,000 communicants, 9,114 ministers, 384,000 Sunday School teachers, 3,283,000 Sunday scholars, and 50,000 lay preachers, while in the Churches provision is made for more than eight millions of hearers of the Gospel. The movement is also spreading itself to the Continents of the West and South, and these may multiply indefinitely its area and usefulness.

The objects of the Federation are primarily and mainly spiritual. They aim at Church fellowship and co-operation, to promote evangelistic propagandism by every possible method at home and abroad, to give a clear and certain pronouncement of Evangelical truth, and to insist upon the application of the law of Christ to everything relating to national, or social, or individual life. In short, it means in the largest sense the establishment of the Kingdom of God in the world of humanity.

In the progress of the movement the hand of God has been unmistakably revealed. In the rapid growth of the Federation, in the unselfish but untiring enthusiasm which has characterised its leaders, in the spirit of liberality which has been poured out upon its men of wealth, in the manner in which its initial and subsequent difficulties have been solved, in the harmony of soul which has enabled great

enterprises to be accomplished without even the vestige of friction—e.g., the preparation of the Free Church Cathechism, in which during sessions extending over two years every statement and definition was decided by an absolutely unanimous vote—in the singular timeliness of its birth when critical questions touching the revival of sacerdotalism, the degradation of national education to sectarian ends, the establishment of seven days' newspapers, the wide extension of aggressive evangelism, the social problems of the drink traffic, overcrowding, sweating, gambling, and impurity required to be dealt with resolutely and vigorously—all demonstrate that this is a movement Divinely called and ordered, having in itself boundless resources and possibilities for good.

In this great Federation English Methodism has taken a prominent, almost a commanding part. Two of the Presidents have been Methodists, one of the Treasurers is a Methodist, the expert and indefatigable Organising Secretary is a Methodist, and half of the Executive Committee are Methodists. These facts speak eloquently of the extent to which Methodism has struck its roots into this splendid movement, and identified itself with its Christlike aims.

The special relations and functions of Methodism to the Federation are vital in their character. The movement must necessarily be kept superior to any denominational colour or bias. As Christianity is free from all party or national tinge in its teaching, institutions and methods, so must this great Christian institution preserve itself from any local or sectarian partiality in every direction. On the other hand, every Denomination has some special contribution to bestow, or quality to impart in the building up of an organisation of lofty comprehensiveness and of universal beneficence. No party in this spiritual alliance can bring more valuable offerings to its efficiency or power than Methodism, the particular forms of which we must briefly consider.

(a.) Methodism as a whole, happily, has never identified itself with any political party in the State, and, therefore, has been able to exert a high and beneficial influence on great social reforms, and also has signally contributed to the elevation of the political life of the nation. Herein can Methodism do a gracious and saving work in the National Free Church Council. In some quarters of Methodism fears have been expressed, and aloofness manifested, lest the movement should degenerate into a political one, or become an appendage to one or another party in the State. Up to the present there has not been the slightest indication in this direction, but it may be that in the evolutions or devolutions of the future efforts may be made by opportunist statesmen to tempt an organisation of such vast potentialities from its high position as the moulder of a noble, national life, into being only the lackey of a party. Such a descent would spell ruin to the movement. Its future possibilities would vanish like a dream of the night. It holds now a magnificent mission to all rulers and governments, and a Divine Leader is calling it to the purification and elevation of national life. In keeping it upright and loyal to this calling, Methodism can do much,

by imbuing it with the spirit which has kept it above partialities and sections in its marvellous history, and thus preserve it in lofty superiority for its greater work in building the City of God.

But if Methodism acts as a deterrent to the movement in regard to political partisanship, it must, on the other hand, become an effective inspiration to it to bear clear and uncompromising witness against the social evils of the State and all false principles of government and statecraft. An organisation with Christ as its Head, enrolling millions of adherents who concentrate in themselves all the noblest elements of the Reformers, the Puritans, and the early Methodists ; which is throbbing with divinest ambition and Christly sympathies ; must make itself felt in every department of the body politic. It must denounce the terrible contrasts of wealth and poverty, the cruelty of selfish luxury and wasteful extravagance. It must have a bleeding heart for the poor, for the crowded, degraded masses of humanity stewing in squalid wretchedness and dying like dogs. It must be deaf to all calculations of earthly gain or profit, to all considerations of worldly favour and position. But its ear must be divinely attuned to every wail of sorrow, to every cry of the children, to every groan of despair. It must, with calm, unflinching courage, proclaim the foundation principles of public and national life as spoken by the Master upon the Mount, and insist upon their observance. It must repudiate with profound indignation the modern position that those words are inapplicable to present circumstances and impracticable in modern life. It must be one chief reason for the existence of the Federation to contend for the embodiment of those principles in public life, both at home and abroad. In fact, the Free Church Council must become the conscience of the nation. The Nonconformist conscience has demonstrated itself so far in recent days as to have become as gall and wormwood to truckling journalists and time-serving politicians, because they have felt its power to expose evil and defeat its conspiracies. But in the development of this Federation what will be practically the Christian conscience will be able to speak with profounder emphasis and accumulated power.

Methodism in all its sections has done much in these directions. Its zeal for the Sabbath, its efforts for the higher education of the young, its magnificent temperance work, its inexorable opposition to the pretensions of sacerdotalism, and its readiness to co-operate in any endeavour to promote national righteousness have made it in the past at once a breakwater against the advance of evil, and an impelling power in the upward life of the people. The same spirit must be constantly active in the National Free Church Federation. The day will come when the enemy will seek to tempt it from its mount of vision and obscure from its eyes the Lord Jesus as its sole crown and end, to allure it by bribes or sophistry into by-paths of compromise and faithlessness. When that day comes, if, which I do not believe, any of the component parts are tempted from their allegiance, Methodism must—nay, will—say, in firm and unmistakable manner, "We are doing a great work, and cannot come down." Let it do this, and the future of the movement in this respect is safe.

(b.) Methodism has always been elastic. It has adapted itself with readiness to the requirements of localities, or circumstances, or temperament. It has not been prevented by vulgar pride from probing the lowest depths of human depravity, nor withheld by undue diffidence from assailing wickedness in high places. It has been truly Christlike, both in its universal sweep of vision and in its tender regard for the individual. None ever laboured more conscientiously for the unit, and yet it cried, "The world is my parish." It easily appropriated every Divine prompting to a method of usefulness, and exercised a limitless ingenuity in the use of aggressive expedients. It recalled into beneficent action Church methods which had been buried for a thousand years. It gave to consecrated cobblers and colliers a commission to preach the unsearchable riches of Christ. It exercised its gifts anywhere and everywhere, in the parish church or the Moravian meeting-house, on the pit-bank or the village green, in the blacksmith's shed or the squire's hall, in the wigwam of the Indian or the hut of the cannibal. The fiery labourers were at home everywhere, always cheerful, always at a white heat of enthusiasm. John Wesley ate blackberries on the Cornish roads, and said, "How good God is to give us these blackberries; if it were not for these we might starve." The mob threw dead cats at Whitefield in Moorfields, and he cried, "Throw more; they will only enrich the soil, upon which we shall raise great harvests for God." Out in the West they rode across the prairies, with their saddle-bags, singing as they rode; they swam the rivers to their appointments on their vast circuits; every condition was sanctified for the work, every place became holy ground on which to raise the standard of the cross, every expedient was used by which souls might be saved and the Church of God enlarged.

Methodism still preserves this fine quality. To-day it is ingenious and inventive. The great Central Missions and Settlements it is working in large centres of population under the guidance of men like the Revs. Hugh Price Hughes, F. L. Wiseman, Peter Thompson, Samuel Chadwick, S. F. Collier, and J. Scott Lidgett, are evidences of the present adaptedness of Methodism to the necessities of the times. From this spontaneous responsiveness to Divine calls the great revival of the eighteenth century came—came in conversions of fifties, hundreds, thousands. There were great spiritual outpourings; there were communities born in a day; groups—nay, crowds—saved in a service; and then, by the organising skill of the leaders, they were welded into powerful Churches, which stemmed the torrents of rampant infidelity which abounded, which saved England from revolution, and lifted its whole life to a higher plane.

There is a tendency in all gigantic movements to fossilise, for growth to be arrested, for a mere conservatism to creep in and over, for methods to crystallise into formalities. Methodism, which for one hundred and fifty years has preserved its flexibility and elasticity, can do much to keep the Free Church movement receptive and responsive, sympathetic with human needs, and eager to follow all Divine promptings and opportunities for the saving of the lost. This organisation

must preserve the power of adaptation, a full, deep sympathy with the redemptive purposes of Christ, and with the sorrows of a lost humanity. It must not be restricted in its operations by conventionalities or prejudices, nor must its enthusiasm be chilled by fashion or pride. It must be elastic, lithe, vigorous, aggressive, evangelistic. It must not stand on a pedestal to point the way, and cry, "Go." It must be among the people, and invite them to "Come." It must gather into itself wealth, intellect, scholarship, eloquence, expertness—all these may be utilised by it. Above all, it must have a living, restless, yearning, irrepressible passion for souls, and such tender sympathy with them as to gain the ear of the lapsed masses, as to retrieve what the Churches have lost during the past century by indifference and formalism, and to restore the Christianity of the early centuries and the eighteenth century as a power to grasp and save the perishing multitudes of humanity. That transfiguring inspiration, that surging enthusiasm, that plastic adaptability, Methodism, by the grace of God, can infuse into this mighty organisation. In doing this it will not only confer upon the Federation a quickening and consecrating gift, but it will itself receive reviving grace beyond all calculation. The reflex influence will be as great a boon to Methodism itself as the direct vitalising force imparted will be to the Free Church Federation, in making it the great evangelising power of the latter days.

(c.) There is yet one other all-important work which Methodism can effect in relation to the Free Church enterprise. It can keep it true to Evangelical truth, and teach it how to bring that truth to bear effectually upon the people. The doctrines proclaimed by our Methodist fathers were substantially those professed by the Reformers, but special emphasis was laid on what we call "the saving doctrines," those which directly deal with the salvation of man from the guilt and pollution of sin. Those truths were presented by the early Methodists in the virgin freshness and pristine power in which they fell from the lips of Peter at Pentecost and Paul at Philippi. But if no new doctrine was added to the Christian symbol by our fathers, the manner in which they presented the truth was startlingly new—at least in modern times. That manner of preaching may be called the individualising. It was the manner of Tauler at Strasburg, of Savonarola at Florence. Whitefield appealed to the passions and emotions of men with overwhelming force; Wesley, with calm, chaste logic, addressed men's consciences; and both spoke in such a way that everyone felt he was separately addressed, apart from the thousands around him. The effect produced was a contrast to that seen now, when a great pulpit orator has held his audience entranced for the forty minutes which is the extreme limit a modern congregation can allow to its best preachers. Then men had no power to criticise or time to admire. They were occupied in examining their own state and condition before God. The truth had grasped them as in a vice. The strong, manly, personal declaration of the Gospel came home with power, piercing the conscience, melting the heart, convincing the judgment, converting the soul.

Can Methodism exert this influence to-day in holding the Free Church movement to a bold declaration of the great truths peculiar to Christianity? Can it impart to its sister Denominations its ancient individualising, pungent, incisive style of preaching to every hearer separately? If so, it will confer a boon on the united Churches no words can adequately express. If so, Methodism can more than repeat its mighty achievement of the eighteenth century, when it poured a quickening influence into the heart even of the Sadducean and ice-bound Established Church of the land, and gave the impulse which resulted in the numberless philanthropic agencies which redeem the Christian nations from selfishness and greed.

It is strongly felt by the leaders of the Free Church movement that, to properly vindicate its existence, it must work mainly on the line of aggressive evangelism for the lost masses, both poor and rich. It is equally evident that, if this is done, its ministry to the lost must be by a clear setting forth of Evangelical truth, and in the manner that can grasp and effectually impress the sinner. There has never been a great revival in the Church of Christ but when remarkable prominence has been given to the truths of redemption, nor has any minister been signally used by God in turning many to righteousness who has negatived or omitted these truths in his ministry. If Methodism, true to its old traditions—nay, to its essential conditions—in this respect, can not only confirm itself as the greatest single evangelising force in the world, but can impart to its allies in the Free Churches in a larger degree than they now possess them its passion for souls and its power of dealing with souls, its range of holy influence will be indefinitely extended, and it will once more reveal its Providential calling as a leavening presence in all the Churches.

I have, therefore, to appeal to this august Christian assembly to rivet more closely the ties which bind it in the Free Church Federation. The Free Churches of England and Wales have closed their ranks; they have joined hand in hand; they have vowed together to fight out our social wrongs and crimes, to seek to spread Scriptural Holiness throughout the land, to establish the Kingdom of Christ, to hasten the consummation of all that is in our Saviour's programme of Redemption; and the idea of retreat, of failure, either utter or partial, cannot be entertained in any form. Our only alternative is war, uncompromising, untiring, unresting, in which every resource in God or man, in earth or heaven, shall be brought into play, utilised to the utmost, consecrated by the glory of the Divine Spirit, so that ere long the victory, final and crowning, shall be declared on the side of eternal righteousness. This shall be done, by this instrumentality, if its aim is sure, its faith full, its zeal perfect, its sympathy universal; through it a larger Christ will dilate before the eye of humanity; the world will be drawn to the fold of eternal love; and the Church, purified from every spot or wrinkle or any such thing, elevated above all partialities, moulded into harmonious perfectness, shall be fit to be the consort of Him who has His name written, King of Kings and Lord of Lords.

Bishop R. S. Williams, D.D. (Coloured Methodist Episcopal Church), next gave an address on "Methodism and Christian Unity," as follows:

To the important and interesting subject of "Methodism and Christian Unity" I confess I know not how to address myself in the time allotted. What other words ever meant more in their relations to the past, present, or future? Methodism did not come by chance or accident, but, called of God, it sprang from the womb of necessity at a perilous time in the history of the Christian Church, at a time when men had a form of godliness, but without the power thereof. Although during its anxious formative period it was uncertain as to the plan and purpose of God respecting the greatness of its future, yet, under the guidance of heaven, Mr. Wesley, its great founder, and his coadjutors builded more wisely than they knew. I know of nothing to compare with the remarkable history of Methodism; with its first struggles and besetments; its sunshine and shadows; and withal nothing to compare with the social and spiritual reformation it has effected among the masses.

Methodism! Who can define it? It is not merely rigid adhesion to printed principles and empty formalities, but an active, throbbing, organised spiritual force—a Divine system of faith and practice, co-operating with Christ in the redemptive work of man's fallen family. It is Christianity at work, Christianity earnestly contending "for the faith once delivered to the saints." Its fundamental principle—love to God and all mankind—and its simplicity of purpose to help in the redemption of the world by the power of the glorious Gospel have wrought mightily in advancing the Kingdom of Christ on earth.

Methodism is a marvel! It was no less remarkable in its origin and rise than it has been in its progress and development. Even now, far into the second century of its eventful history, it does not yet appear what it shall be, or how God shall yet use it in furthering the final triumphs of Christianity. Methodism has not only fed and fanned into spiritual life and liberty the perishing millions who have sought and found refuge, lived and died within its pale, but it has also served to liberalise believers in all Churches, and quicken the spiritual impulse of all Christendom. Its precepts and practices, its tenets and teachings, together with its inspiriting, ever-living Wesley hymns, all tend to unify Christian believers. Our Saviour in His intercessory prayer prayed that His people—His Church and children—might be one, that is, united in love and labour for His Name's sake. We are all engaged in one common work and welfare, with one faith, one hope, and one eternal Head to inspire our efforts. I see no reason why we might not here and now in some way undertake to plan and readjust our differences in a way to meet the needs of present conditions, and give the world the happy example of Œcumenical Christianity. Should we any longer allow national distinctions, racial prejudices, theological dogmas and sentimental quibbles to separate and keep us disunited touching the most essential and vital part of our work as co-labourers with

Christ? I do not advise that our Denominations, as such, should depreciate their own sacred history, change their standards of doctrines, or revise their creeds. I thank God Methodism has never found it necessary nor expedient to leave the landmarks of the fathers. But I insist it is, in the light and teachings of the New Testament, imperative to leave the principles of doctrines, and, walking by the same rule, and minding the same things, to go forward in solid column and undivided counsel, mightily achieving for God and mankind.

Our Church organisations are, perhaps, sufficiently complete, and our human operations sufficiently systematised. We have all that the wisdom and experience of the centuries can give us in the form of human devices. Our need now is Divine momentum, and united Christian aggression to conquer the world for Christ. Without effacing our denominational lines and apparent differences, we can give an illustration of genuine brotherly love and practical Christian fellowship such as nothing but Christian unity is capable of producing. The atmosphere of Evangelical Christianity indicates a tendency towards concentration and united effort. I confidently advocate the possibility and the practicability of Christian unity, despite the vast variety of national discords and divisions, idioms and habits. Is not the day at hand when all Protestant Christians can approach one another in a spirit of love and sympathy, each preserving his own peculiar identity, and yet with a oneness of Christian purpose to co-operate for the progress of the glorious Gospel? We seem now to be approaching a period in the history of the Church which is fraught with admonitions respecting our duty as well as our danger. We can ill afford to waste time and energy in cavil and controversy over matters of small moment. We must form a united front against the powers and principalities of darkness. For there is no power or combination of powers, no forces or union of forces, however many or mighty, that can successfully resist the united efforts of Christian believers. The world-wide family of man is naturally divided, divided by reason of its various tongues, tribes, races, and nationalities ; and there is no hope of forming these heterogeneous millions into one system of government. But we can hope for a community of Christian interests in solving the momentous question of their social and spiritual regeneration, and thereby making them subjects of the government of the Prince of Peace. All sin tends to disintegrate, alienate, and separate ; but the teachings and tendencies of Christianity are to conciliate, harmonise, and to unite. If Christian unity, therefore, is so essential as we confess it to be, when and where, if not now, are we to indicate our readiness to make provision for the blessings it waits to bestow? The spirit of unity of purpose, with a constraining sense of fraternal co-operation, will furnish Evangelicalism strength, zeal, and courage such as has not characterised its movements since the days of Pentecost.

Many of the difficulties in the way of Christian unity, regarded by many as insurmountable, may be removed by a more cordial interdenominational exchange of mutual courtesies. Co-operation, there-

fore, without the compromise of denominational principles, is both a privilege and a duty. The constant evolutions incident to human life, and the ever-restlessness of the unchurched millions in quest of something new and novel, oblige us, as the representatives of the Lord Almighty, so to broaden our bases and concentrate our forces as to meet the issues before us. These constantly increasing sects and misguided zealots, springing up in our large centres of society, teaching doctrines contrary to both reason and religion, serve at least to indicate a condition made possible by our detached and isolated forms of Protestantism. Let us be admonished by these to cherish the hope and cultivate the spirit of Christian unity. We should not lightly consider these questions. They demand our best attention, our earnest prayers, and considerate judgment. With practical Christian unity planned and pursued, a brighter day will dawn, marking a new epoch in the history of modern Christianity, insuring peace and spiritual prosperity for all time to come.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report . . . . . think on these things."

The Rev. T. Bowman Stephenson, D.D., LL.D. (Wesleyan Methodist Church), then gave an address on "Inter-Denominational Fellowship among Methodists." He said:

I do not like my subject, and I tried to get out of it, because, if I speak honestly about it I know I shall not please everybody, and I doubt very much if I shall please anybody. The title may mean fellowship between Methodist Denominations, or fellowship between Methodists of various Denominations. I shall use it loosely, if you will allow me, and as covering either or both of these interpretations. It is almost unavoidable that I should speak from the Eastern standpoint, for although I have the happiness to know America better than most Englishmen, and have been most kindly received there, yet it is exceedingly difficult for any man to judge of all the conditions of a complicated problem like this when he is obliged to look at them from across the great ocean.

My subject, then, is inter-denominational fellowship, and first of all, we have it! We have it now! Our Conferences communicate by friendly messages and by occasional delegations; we exchange pulpits; we hold joint communion services; we hold united love-feasts; and we help each other on all sorts of special occasions. We neither persecute nor patronise each other. As for our local preachers, a magnificent body of men, far beyond 20,000 in number in this country, they render us invaluable service and are common property; indeed, many of the smaller village causes would have to shut up altogether but for the help given by the local preachers of sister Denominations. It follows that already we know each other a great deal better than we did twenty years ago. We like each other better; I think I might use a warmer word, and say we love each other better.

We go beyond sentiment. We have a Committee for Concerted Action which is appointed by the several Conferences of this country. The only criticism I would venture to make upon that particular body is, that there is a great deal more concert than action about it. There are also two practical illustrations of the improved feeling which are just coming to light, one of which indeed is a little older than the other. One is that three out of the Methodist Denominations in this country have agreed to use a common Hymn Book, and to join in the preparation of it. The other is that in the Children's Home, a large philanthropy of which I have some knowledge, the government is confided to a committee representing four out of the five Denominations, and appointed by the four Conferences, the fifth merely standing out from the arrangement because it has a similar work of its own.

All that is good, but it does not touch many of the most serious evils with which we have to deal. It does not touch, for instance, the undue and wasteful competition that is going on here and there, the overlapping which we cannot help regretting at so many points of our work. It does not affect the needless extra management expenses of three or four separate Missionary Societies; it does not touch the fact that we have small Theological Colleges which cannot be so effective as larger and better equipped Colleges would be, and yet which cost relatively more. It does not touch the miserable scandal of two or three little chapels standing side by side in villages at needless expense of money and men, and, more than that, to the destruction of all wholesome Church discipline.

Can an inter-denominational fellowship go further? Is there much more on this line that is really practicable? I do not believe there is. We may love one another a little better; we may preach for one another a little oftener; we may hold more love-feasts; we may be more polite and cordial; and we may still more carefully than we have been accustomed to do, avoid the temptation to needlessly criticise one another. But all this will not do the things that are most desirable, for this fellowship cannot, as I have already pointed out, touch the question of overlapping, and I do not think it would help such questions as theological tuition. Would any of our Churches be content to put their students under, say, a professor of pastoral theology and Church polity appointed by one of the other Denominations?

I do not think fraternal fellowship, good, sweet, pleasant, and helpful as it is, can go very much farther. There are sentimental young men and women who sometimes desire to assume to each other the platonic relation of brother and sister. It ends in nothing, or it ends in something warmer. We were told yesterday about a courtship that had been going on in Australia, and one cannot help asking in reference to some courtships, how long they are to go on. Courtship too long continued is apt to become tedious and fretful, and even quarrelsome. It may possibly end in action for breach of promise. Marriage, if there is to be one, should really not be put

off too long. A friend of mine was crossing the Atlantic. There was a bright little boy on board, and he asked him how old he was. "Six." "Would you like to be seven?" "Yes." "Would you rather be seven or eight?" "Eight." "Why?" "Because I want to hurry up and be married." Speaking only for myself, it appears to me that we have got just about as far with inter-denominational fellowship as we are likely to get. We may continue as we are, and we may even somewhat improve our relationship to each other, but I believe that we have reached the point at which any serious further advance spells Union, and nothing less.

I am not going to discuss Union; I am not at liberty to do it, it is not my subject, and I know there are plenty of difficulties in the way, and that the thing is not to be done hastily. We had a hint yesterday that the first approaches should come from the stronger party. That is a doctrine which, in the abstract, we may all receive, and which, no doubt, will be duly considered. There is another thing that must be remembered, too—all the concessions must not be expected from the stronger party. If ever Union takes place, there must be concessions all round, or let us say mutual accommodation in matters not of principle. The concessions, too, must not be in inverse ratio to the size and importance of the contracting parties. Of this, also, be sure, if any Church is determined to cling to all outstanding peculiarities as though they were the very Ark of the Lord, that Church will either prevent Union altogether, or will be left out in the cold when the others are welcome to clasp hands in the common joy.

The one thing I want to leave on the minds of my friends of the Eastern Section in all its Denominations is this, that I believe we have reached a point greatly in advance of any former days. For this we may thank God; from it surely we may take courage; but, in my judgment, if any serious further advance in this direction is desired, it is only possible by way of Union, and we may well ask "Shall we have grace and sense and wisdom to do the right thing under these circumstances?" Pray God we may!

The Rev. G. T. Candlin (Methodist New Connexion) opened the discussion as follows:

The words uttered by Dr. Stephenson are such that I feel a solemn responsibility laid upon me, as the President of the Methodist New Connexion, to respond to them, so far as I am competent to do on behalf of the body which I represent. I am somewhat in the same position as Dr. Stephenson. I speak for myself, and cannot be understood as committing the Methodist New Connexion on any point of detail on the question of Union. I stand here to express the conviction that the oldest daughter of Methodism will be ready with any other part of Methodism, East or West, to form one united Methodist brotherhood the world around. I speak as a missionary who has spent nearly twenty-five years, not in the East and not in the West, but in the farthest East, in China, where we have a very large Methodist brotherhood indeed, and I could wish with all my heart that some of our

Chinese brethren, whether they spoke the Celestial tongue or ours, had been on this platform. While I myself personally have been for some years a most ardent advocate of Methodist Union, I believe most earnestly that is the case with every Methodist missionary in China, and probably with every member of the many Methodist communities in China.

I can speak with absolute assurance for the members of our own Methodist New Connexion Mission in the North, and I can speak, I am sure, from personal acquaintance with the Wesleyan Methodist workers in Canton and on the River Yangste, and for the United Free Church missionaries in Wenchow. Happily our geographical relations are such that we shall increase our strength and efficiency, and carry Methodism round the coast of the great empire of China. I think I can also speak for that very much larger body of American Methodist workers, North and South, who are also labouring in China. As for the bulk of our Chinese members, well, the fact is they do not know anything about it—they are "the people called Methodists."

I am quite sure that such a movement as this would give us a great spiritual power for good among the Churches of God in this empire. I have the feeling that Methodism has never realised one-half of its strength, just on account of its divisions—that, if we did once get together (and I for my part do not know anything that should separate us), then a new era would dawn for the Methodism of England, and the days of John Wesley would come back. I agree with all my heart with the sentiment uttered by Dr. Stephenson, that the sooner this courtship ends the better, and that if we are to come together, let us come together. A little accident occurred to me as I was coming to this Conference this afternoon. I went into Wesley's House, and as I came out and went to reach my hat from the rail I found it was not there. Is that a sample of Methodist Union or is it not? When we get to wearing one another's hats I think we may well put our heads together and our hearts too.

If you want a further sign that the blessing of God is upon this proposal, I seem to see it in the ornament which so greatly beautifies the front of the gallery of this chapel. The proposal made this afternoon may have upon it the Pentecostal blessing of the Divine Spirit; for I see in the symbol around this gallery, with the olive branch in its beak, the white dove floating in a golden heaven.

Mr. G. P. Dymond, B.A. (Bible Christian Church), spoke as follows:

I am very glad that the subject of Dr. Townsend's paper is one which reminds us of a fact which I think our absent friend, Mr. Hughes, has again and again stated—that God has not staked His all on Methodism. I do not know if we ourselves need to be reminded forcibly of it, but we do need to take an attitude which will enable others to remember that is not our position altogether, and that there are Churches that have done grand and glorious work, as some of us have been reminded by a visit to Bunhill Fields, just opposite this chapel. Other Churches have done a great and noble work for Nonconformity, and it behoves us, if we are to have the right spirit, that we should maintain the most cordial attitude towards those Churches. We should recognise the valuable work which they have done, and we should do all we can to co-operate with them in the promotion of the spirit of Christian unity.

We know that this sentiment of unity is one which has had to stand a great deal of strain, and that it is strained almost to breaking point in some localities in different parts of our country. There are villages, as we have been reminded, where there are three or four, four or five, even five or six, different Nonconformist places of worship, where, in some cases, there ought to be only one. Therefore, we are on right lines, and we are doing what we ought in striving to promote Christian unity in this land.

I am inclined to think that Methodism is responsible for a great administrative principle—that is, the principle of cohesion by decentralisation. If there is one principle which is carried out in our life, it is this one, which I think has been interwoven now into the affairs of our Empire. I will go even further, and say that whatever there may be to lament in the Imperialism of to-day, we as a people are greatly responsible for it, because our line has gone out into all the earth.

There is a vast work to be done in promoting the spirit of real co-operation among the Churches. We are talking about co-operation; we are talking about unity; but the question for all of us is whether we are promoting in ourselves a spirit of unity. Whatever we may think of it, the men outside the Church often look upon us as being in some respects as sacerdotal as those whom we call sacerdotal. There are some who feel that every minister of the Christian Church is more or less of a sacerdotalist. That may be a misunderstanding—I do not doubt that it is—but, as one of the 50,000 lay preachers of whom mention has been made here this afternoon, I feel that there is a greater work yet to be done by the lay element in our various communities, that there must not continue to be the ignoring of the capability of laymen to do some really energetic work in connection with the Church. There is a disposition, even among Methodist communities, I venture to say, to ignore the work that is done by laymen. I am not sure that the layman is not sometimes responsible for that attitude, but there it is. There is more stress laid upon the opinions that come from the "cloth," so called, than there is upon the layman's work, and while we may in assemblies of this kind take into account the grand work which has been done by Methodist laymen in the past, do not let us forget that the work will have to be done to a large extent by the laity in the future. I think work might be done more direct than it is yet being done in the way of reaching those who are outside, if some scheme could be devised by which some of the most prominent men—of the prominence of that brother who was here upon the platform this morning, and who spoke so ably to us—should go out and show that it is possible for a Christian layman to maintain his life unstained, free from reproach, free from the spirit of grinding oppression, which the workman generally thinks belongs too often to the Christian Church.

If there is to be a true spirit of unity it must be in the cordial co-operation of all branches of the Christian Church, for the sanctifying of the laity, for uplifting those who are down, for the operation of our work in connection with our village communities, that we may be able to co-operate with the National Council of the Free Churches to carry the Gospel tidings of salvation into every village, and to show that we are interested, not only in the spiritual, but the social salvation of all men. I have felt myself in this assembly that the one sentiment which seems to prevail among us is that of Union. I should be very glad if it had been possible for the Union to be consummated between the

Church which I represent and the Church which is represented by the President of to-day. I should be glad if it were possible for the minor Churches of Methodism to unite together, and to show not simply unity of spirit, but unity of organisation, that we might be one, and then that there might come the larger unity which will come when all the Methodist Churches are one. I want a greater unity even than that, if we are to be successful in our work in the great outlying fields, and that is the unity of all them that love the Lord Jesus Christ, the breaking down of this terrible party spirit which prevails outside the Church, and in the Church, that all who really love righteousness may go shoulder to shoulder, and so promote the advancement of our Saviour's Kingdom.

The Rev. RALPH ABERCROMBIE, M.A. (United Methodist Free Church), said:

I wish to say a few words on behalf of the United Methodist Free Churches. I listened with very great pleasure to the speech of Dr. Stephenson this morning. I have been associated with him before in reference to this subject of Christian unity. I was associated with him at the Œcumenical Conference of 1891. On that occasion a friend of ours, the Rev. William Redfern, made a special appeal in his paper to Dr. Stephenson on this very subject of Christian unity. Dr. Stephenson happened to be out of the Conference at the time. I saw him when he returned, and asked him whether he was aware that such an appeal had been made to him. He said he was not aware. I asked him then if he would speak, and I suggested to him that I would go to Bishop Warren, who was presiding that day, and would ask him if he would call upon Dr. Stephenson to speak, and also on the other Presidents of Methodist Churches, especially in the Eastern Section. I asked Bishop Warren, and he said he should be delighted. He called upon Dr. Stephenson, and called upon the other Methodist Presidents, and we had the most delightful love-feast that afternoon that I had attended for many years. You will remember that Dr. Berry the other day told us that what occurred that very afternoon was one of the inspirations of Union in the Australasian Churches, so that this inter-denominational connection and sympathy has already contributed to a great result, and that result has been Union.

I have no doubt that is the ultimate issue of it, but I cannot say that I agree with Dr. Stephenson in thinking that everything has been done that can be done as yet. His position is that we have gone as far as we can go, and, therefore, we must not go further. Expressed in a few words, that is what I understood the position of Dr. Stephenson to be. I hold that we have not got quite so far as we can go in the way of inter-denominational sympathy. We could go yet further. For instance, we could have at some Œcumenical Conference a full statement, without raking up the ashes of any past controversies, of the history of the distinguished men and the various institutions of each Denomination. If that had been done at this Conference, then our American friends could have gone back to the West fully informed of all the varieties of Methodism which are in England—fully informed in reference to each one of us. We could have been, as it were, all introduced to one another, and that introduction I have no doubt would have been a further step in the way of amity and Union.

Allow me to say, we of the Methodist Free Churches have ever responded to every offer of Union. We have been ever ready to make

offers of Union. We, of the Methodist Free Churches, are already an amalgamation of several bodies, and the various stages of our history, the eras of our history in the past, are the eras of successive unions, and we shall ever listen to any such offer in the future, and ever be ready to listen to the kind, Christian words, accompanied also with the ex-presidential level-headedness of our friend Dr. Stephenson.

Mr. Percy W. Bunting, M.A. (Wesleyan Methodist Church), was the next speaker. He said:

I am not going to say anything about Methodist Union. I have not come here to speak about Methodist Union. I agree with Dr. Stephenson. I have taken many steps in that direction, and I trust that before another Œcumenical Conference meets we shall be able to report something substantial done in that respect. I felt ashamed when I heard the reports of Mr. Berry and of the gentlemen from Canada as to the extent to which they have succeeded by large-heartedness, by great confidence in the future, by determination to stick to great principles and to overlook small differences. I am ashamed that we are in so backward a state in that respect as we are to-day. We will try to amend before the next Conference.

I wish to say a few words on the subject opened by Dr. Townsend. All of us in the Eastern Section, I think, are fairly aware of the history of the Free Church Federation movement, and I do not think in five minutes I could say anything substantial which would tend to enlighten our friends of the Western Section as to the history of the difficulties of that movement. I wish in the two or three minutes that I can speak about it rather to show what are the reasons which have made such union possible, and which did not operate in the times of our fathers. Our fathers were as good men as we are, and they were very large-minded and large-hearted, too. They could not unite then, and we can now. Why? The Churches which we are discussing are the Churches of the Reformation. The Reformation, whatever else it was, was a great revolt against ecclesiastical tyranny, and I think you will observe throughout history when there has been a great movement of revolt there is a tendency for the revolters not only to secede from what they all object to, but to find causes of differences among themselves. If the spirit of the movement is that you will not be tyrannised over, you decline to allow each other as well as the enemy to tyrannise over you, and there is a certain tendency to magnify differences. The spirit of liberty and freedom is a little overweeningly in the ascendant. The result of that at the time of the Reformation was that, trying to start afresh on the principle of private judgment, the revolting Protestants, founding themselves upon the New Testament, interpreted the New Testament in different ways, and formed themselves, perhaps unnecessarily, into different Churches, divided mainly on the question of Church government, because it was on the question of Church government, to a large extent, that they were seceding from Rome. The result has been that down to our own time the Churches have divided mainly on questions of government, although I admit also on some great questions of doctrine, and we find ourselves divided into three or four great Churches.

Here I must make an exception. My Church is not a Church of the Reformation historically; it did not exist then. It has come into operation, it has come into being, since. Sometimes I think it may plead something of the apology of the Apostle Paul. It was, as it

were, "born out of due time." Anyhow, it did not arise out of a difference from anybody with regard to Church government; it sprang up as a separate movement, and took its inspiration directly from the spirit of religion, and sprang into being not as a Church with a theory of Church government at all, but as a practical Church trying to advance the cause of religion. At the same time, it did, in fact, spring from the Puritan spirit of England, and so it falls into line with the other Reformation Churches.

For many reasons, which it would take far too long for me to attempt to discuss here, very much on account of the larger theological spirit which has been the special revelation of the latter part of the last century, a revelation which has brought into prominence great aspects of Christian truths which were believed before, but which did not so far dominate Christian thought as they have come to do since, we have found that specific theological differences, which separate us so far as they exist, are not by any section of the Church treated as so important in relation to the fundamental truths as they were before. There has been a great mediation and reconciliation, owing to the opening of new aspects of truth. There has also been a great disposition to understand, very much by the process of historical research, that the New Testament does not lay down any one form of Church government rather than another; it leaves the Christian Church to the inspiration of the Spirit to accommodate itself to the necessities of the time. Those two beliefs, theological reconciliation and the general view of the nature of Church government and its authority, have united to take away, out of view almost, the whole of the differences which separate the Methodists and Congregationalists, the Baptists, and the Presbyterians. We find ourselves to-day, not only theologically in such a position that the same sermon may be preached in any pulpit of the four Denominations, in England, at any rate, if not in the Highlands of Scotland, and will be accepted by the people, but I venture to say, as a rule, that the most critical will not be able to discover to what Denomination the preacher belongs. We have come to see the truth from the same aspect from all our pulpits, and it is time to consider what is the reason for keeping apart. We find that in our own Church practices, however peculiar some of them may be, and however interested—I will not say prejudiced at all—however determined we may be in maintaining them in their efficiency, we are coming to imitate one another's methods.

One thing more, if I may have time for it. There has been a great idea of the expansion of the social work of the Church. The work of the Christian ministry, and of the Christian Church, is, however, different to what it was fifty years ago. It is so in all Churches. We throw ourselves upon the lapsed and neglected populations around us, to help them in all ways, not only spiritually, but in their moral and intellectual condition, and that work is necessarily not denominational. You cannot have a Presbyterian Band of Hope; a Band of Hope is undenominational. For those reasons it has come to be that our Churches are so much identical that we can not only act together, but it is very hard for any Denomination at this moment to formulate any statement by which its own peculiarities could be to its own conscience so far justified as to say, "They are more important than the things we hold in common."

We have come to find that in common we hold, not only for theological, but for practical, purposes, a plain, large, Evangelical Chris-

tianity, and that being so, we have come to face the question whether we cannot act together now that there is no great reason for remaining apart—whether we cannot exert an enormously greater force upon the world by acting together than we can by acting separately. That idea, you may depend upon it, will grow. It is already organic in England. I trust it will become so in other parts of the earth. It has already become organic; it is very rapidly becoming so strong an organism that, although I shall not live to see it, I believe the time will come when the Protestant Evangelical Churches will be one Church.

The Rev. F. M. North, D.D. (Methodist Episcopal Church), spoke as follows:

I desire simply to add a word to what has been said so eloquently and so strongly concerning the power of federation among Christian Churches, and especially to state one or two facts concerning the progress of the idea of federation among the theological Churches of the United States. There is a movement there which has gone forward very quietly, which has carried no banners, and has had very few trumpets, but which has, after all, gathered about it a very large body of earnest thinkers and of devout workers who believe that there is a basis for combination in effort and sympathy which perhaps does not find its place at the top, but at the lower level, of society. In other words, what we can do as Christian Denominations is to come together upon the basis of a common service, where perhaps we cannot come together upon the basis of common ecclesiastical order or a common statement of theology.

There has been some very strong influence coming to us, I believe, from the movement in Great Britain. The Free Church Council has sent its messages to us very recently. Its President, and one of its most able workers, were only a few months ago entertained by a group of gentlemen in New York, and they heard from these representatives of the Free Church Council the progress that was being made here in this great movement. One of the gentlemen represented most definitely to us the fruits of your Simultaneous Mission. Our federations are of a little different character from those which you have here. We are not there organised as Nonconformists, because we have nothing to nonconform to. It is one of the strong points in our work in America, in reference to the special federated work, that the Protestant Episcopal Church, in the capacity of its individual Churches, and many of its rectors, is as earnestly interested in the work of federation as are the other Denominations. In the city of New York the great leading Episcopal Churches, like St. Bartholomew's and the Church presided over by your own Dr. Walpole Warren, who is also our Dr. Walpole Warren, the Church of St. James—these Churches are definitely interested at this very moment in the work of federation that is being carried on there during the summer months.

We have federations in these forms. Our cities are federated. We federate for the purpose of trying to find out what is the condition of the people. We believe that there is a scientific basis for religious work, and that basis is in the ascertaining in exact form of the conditions of the people to whom the Gospel is to be preached. We have great masses of people there who are not indoctrinated, as are most of those to whom you preach in England and in Scotland, in the great fundamental principles of the Word of God, and we must find out what their characteristics are, how they live, how they are housed,

and what we can do to reach them. Having found that out by scientific inquiry of the most exact and the most thorough kind, we distribute among the Churches which are involved in such an inquiry the territory which is thus investigated, and each Denomination has its parish. For instance, the Presbyterian Church will have for its parish a block of homes, and it will find out what is going on in those houses, and will put into touch with the other Churches those who belong to the pastors of those other Churches, and when removal takes place, as is constantly the case, we find that we can thus keep track of the people. This summer, in the few months that are now passing, in the city of New York there is a great inquiry in perhaps six or eight of the great assembly districts as to the characteristics of the population, so that we shall know every member, every home, the number of children in every family, and be able to put some Christian influence in some way in touch with every family in that whole realm of the great city.

To this there has come a spirit of splendid comity. There is no discussion of theological doctrine. We are all upon the common basis of confidence in the Lord Jesus Christ as the Saviour of men, and do not know any other way by which the world is to be saved than by confidence in Him as the Redeemer. We are to teach this, but on the basis of our investigations we are glad to welcome the help of all men of every kind, who love to do that which is right to be done for human life.

Then we have organised in this way not only the great cities in several cases, but the States, and not only the States, but we have now a National Committee, or a national organisation, in which we hope to have the representatives of all the cities, and all the various State organisations, and individual churches which shall come together upon a common platform, for the discussion of the great subjects in which all are in common interested. This quiet movement, as we call it, is a movement of great force. I believe it has in it not an organic future union for the Church of America—we have tried that—we cannot find that there is a common union because there is one corner of the quadrilateral that somehow does not fit in. We cannot get that quadrilateral in shape to do our work for us, and we cannot rest upon it, but we can come together upon the basis of this common service. The great word as it seems to me for these coming days is not common faith only, but the common ministration in the name of the Lord Jesus Christ. As we come to them I believe we come to the true federation of the forces of the Kingdom of God. God grant we may have it, not only as you have it here, but in even a broader way, because we have a freer opportunity of working without supervision, and without the superintendence in any way of the State.

The Rev. Thomas Rider (Methodist New Connexion) said:

I have been greatly moved by the conversation this afternoon. The subject was "Inter-denominational Fellowship," and I felt at once, with Dr. Stephenson, that we have inter-denominational fellowship. We have it, I think, completely. The Methodist Denominations do not now argue with each other, to say nothing of speaking unkindly to each other. We meet as brothers. We take part in common meetings, and preach to Methodist people of the various Denominations.

Years ago I watched with very great interest the movement for Union in Canada, and my heart glowed from time to time as I found

that Union had resulted in immense spiritual blessings and success. For some years after the Union the Methodist Church of Canada increased by 10,000 members per annum. I have not the statistics at hand to tell you what has been the increase in the latter years. I have watched with deep interest also the action of the Australasian Methodist Churches, and devoutly thank God for what has been done there, and my heart yearns for some similar thing to be done here in my own country.

I noticed, however, in the movement in Canada, the first important steps were taken by the Mother Church, and in the movement in Australia the first important steps have been taken by the Mother Church. I believe that a great deal has been done in the direction of Union by the minor bodies of Methodism. I do not know whether it is possible for them to do much more, so that, in a measure, I agree with Dr. Stephenson that we have come to a sort of impasse, that it is somewhat difficult for the minor bodies of Methodism, at any rate, to know what is the next step to be taken. I think that the Mother Church will probably feel, in thinking this matter over, that it would be somewhat difficult for us to go further than we have gone. But would it be difficult for the Mother Church to go a step further? I perfectly understand that the state of things in this country is largely different, as a matter of feeling and history, from the state of things in Canada and the state of things in Australasia. The state of things in this old country, with our history and our prejudices, is largely different from the state of feeling there. I sympathise very truly with the Mother Church in the difficulties she may feel in taking further steps. Almighty God, in His great blessing upon the great Wesleyan Church, has committed to our Wesleyan friends a great heritage, and they must watch over that heritage with godly jealousy, and must be very careful lest any element should be introduced that should in any way act with unfriendly influence upon that great spiritual heritage which they watch over. But my own feeling is this, as a member of one of the smaller bodies, and having intercourse with members of other bodies, that the Mother Church in that matter has nothing to fear, and that if, in the exercise of their large generosity and spiritual confidence and courage, and feeling that they are acting in the fear of God, the Mother Church could feel itself justified in taking some further step, my judgment is that the minor bodies—the major part of them, at any rate—would hail the advance and speedily step forward to meet it.

My own mind was very much impressed by some solemn words spoken by Dr. Rainy, that those who are at the head of matters of this kind, and who have these movements in hand, must be very careful lest in any way they should hinder the consummation of the Union of the Churches of the Lord Jesus Christ. From the bottom of my heart I desire and humbly pray to Almighty God that we may not have reached an impasse in all respects, but that we have reached a point which requires that we go further in the fear of God, and consummate Union among Methodists such as we have never known before.

The Rev. EDWARD BOADEN (United Methodist Free Churches) spoke as follows:

We have all listened, with a great deal of interest, I am quite sure, to the essays read, and also to the speeches delivered. That on which I am thinking most at the present moment is what Dr. Stephenson said. He represented what is perfectly true—that a great deal has been done to

bring the Methodist Denominations together, and to work together in common with the Lord and Master. He seemed to think that we had come to a point beyond which we cannot go except we aim at something very much greater. Well, I daresay that is true. In relation to our present position, I do not know that we can multiply our modes of interchange of thought and sentiment to any great extent, but we may multiply the opportunities; and I am persuaded that, if we were to do as Dr. Stephenson said we might—namely, interchange pulpits, attend each other's meetings, have more of social intercourse with one another than we have had in times past—it would greatly help forward ultimate Union.

There is a brother beloved whom we hoped to see in this place, but who is prevented from coming. He has been a hard worker, and in the cause to which we are now adverting he has worked hard; but he is a man of strong will, and it is not everybody who looks at him from a distance who sees equally with him. When, in this great Free Church movement, it was said to one of his co-workers, "Can you work with Mr. So-and-So?" he said, "Yes." "How can you do it?" "I can," he said, "because I know him." He had been brought into contact with him; he understood the man's principles and spirit; and therefore he was prepared to work with him, and he worked hard with him with all his heart and soul. Bring us together, let us unite in social fellowship and in our meetings as frequently as possible with one another, and we shall begin to know each other, and the more fully we know one another the more prepared we shall be for Union.

I know there are very great difficulties standing in the way. I will not refer to what those difficulties are. But is there a Denomination here that has not had to encounter difficulties? Methodism has been built up by the conquering of difficulties in the power of the Lord Jesus Christ, and if it appears to us that the Lord Himself is leading us to Union, shall a few difficulties stand in the way of its being accomplished? Let us know one another. I have had to deal with a few difficulties in the course of my life. I have said again and again, "I do not mind any difficulties except the tempers of those with whom I have to deal." If the temper is only such as to allow reason to prevail, difficulties will be surmounted. So in regard to Methodist Union in this land, and in other lands, too. I am persuaded of this—that there is no difficulty but can be overcome if our hearts are united, if we know one another, and if we have frequent inter-communion. That is the word which I wish to say. Nothing is impossible if we set about the work in the fear of God, and if that is right in itself, as I believe Methodist Union to be, we of the United Methodist Free Churches are prepared, I am sure, to go in the way of Union whenever Providence may open it before us.

The Rev. G. Armstrong Bennetts, B.A. (Wesleyan Methodist Church) said:

I think we ought to lay great stress this afternoon upon the very remarkable result of the Free Church Federation in connection with the Simultaneous Mission, seeing that all the Free Churches of this country came together upon the principle that was so magnificently laid down for us by Bishop Galloway in the sermon that commenced this Conference. The Free Churches of this country were one in that great Mission in presenting to this nation a present salvation. There is another thing in connection with that Simultaneous Mission which

has led me to think that the Free Churches are beginning to understand the importance of another principle, which was laid down by John Wesley, namely this—that to reach the unevangelised masses we must have field preaching. For we found out in that Simultaneous Mission—I had the privilege of conducting two of those missions, one in London and the other in the provinces, in the midst of a large population—we found out that after all our advertising, and with all our visitation, there were vast masses of the people that we could not get together in our churches and chapels, and that if they were to be reached at all they were to be reached in the open air. We found out at Grimsby that in midnight missions in the open air we could get hold of some of the lowest and most degraded of the people, and bring them to Christ, people who could not be got at at other times of the day, because, on account of their habits, they prowl about at night.

There is one other word I wish to say. There is to be this autumn, throughout the whole of this country, not directly and immediately in connection with the Free Church Council—I wish it were—but still a glorious federation of the Free Churches in this country, to combine together in a great crusade for fighting that which is unmistakably one of the greatest enemies of the evangelisation of the world—I refer to alcoholic intemperance. The temperance organisations of all the Free Churches of this kingdom—I am glad to say that Unitarians are with us—are joined together to determine to make a desperate attempt this autumn to add at least a million new pledges to the roll of total abstainers in this country, and I am glad to say that the West is with us in this matter, and that our great campaigner is to be an eminent and honoured minister from the United States, Dr. Henry, who together with the Fisk Jubilee Singers, is going to help us in this great crusade.

The Rev. F. W. Bourne (Bible Christian Church) said:

There is no question in which I have felt so deep an interest, and for so long a period, as the Union of the Methodist Churches. Nearly forty years ago, in one of the Methodist publications of this country, I said that the ideal that every Methodist ought to cherish should be one Methodist Church for England, and one Methodist Church for America, and one Methodist Church for Australia, and so I might go on—one Methodist Church for each country throughout the world. I have prayed for this; I have laboured and have made some sacrifices for this, but the results are not altogether encouraging. I have sometimes felt that if someone with more skill, with more deftness, had been engaged in the task, as I have had the opportunity of being engaged in it, they would have succeeded much better than I have done. I have on two distinct occasions joined with brethren of my own Church in trying to bring about Union with another Methodist Church in this country, but for the time at any rate we have failed. That may be—I do not know but what it is—in the Providence of God.

I know something about the Unions that have taken place in Canada. I was there as a deputation in 1882, and, knowing something about the facts in connection with all the Methodist Churches there, I very strongly counselled our own friends not to go into any minor Union, but to seek a larger Union, because I felt at that time that the public sentiment of Canada was altogether in favour of that policy. Writing

to my brethren at home, I said that in going about that great country, and holding intercourse with ministers and others of all Denominations, that the Methodist Church that stood out of Union in Canada would be left high and dry before long. In the good Providence of God Methodist Union has come there. I felt more strongly about Methodist Union in Australia than I did in Canada, because the populations were sparser, the people were more scattered, the townships were much smaller, and it seemed to me a very great necessity, even twenty years ago. I am sorry I have not a copy of the report here that I made to my own Conference, so that I might read some sentences from it. I reported that it was not possible, in my view, for another Methodist Denomination to establish itself in that country, and that those that were already established would have very great difficulty in maintaining their position unless they united. Now, happily, from a letter that I received only a day or two ago from Australia, I learn that in a very short time Methodist Union in Australia, that great Commonwealth, will be an accomplished fact.

What can we say about it in our own country? I have felt lately very strongly that if the Mother Church of Methodism could spontaneously, by an act of grace, make only one single great concession, all the other Churches in this country would gladly unite. It is for the Methodist Church itself to judge what is its duty in that matter. It has, I believe, a supreme opportunity for usefulness, for the waste of labour and energy is enormous. People who have no experience of it would not credit it. I have felt for a very long time that if we could only get three Denominations in this country it would be better than five or six—if we could get two it would be better than three—and why should we not have two if we cannot have anything better? Then, at any rate, there would be only two Methodist chapels in the same village, and we might go into many villages where we are not now represented. It would be still better if there were only one. As to the monetary and other sacrifices that would have to be made in such a case as this, I thought this morning, while the brethren were speaking, of how in the Middle Ages, or the Dark Ages, as we call them, the people put all their skill, and nearly all their wealth, into the building of our cathedrals and churches. In these later days we put much of our inventive power and wealth in our weapons of war, in our armies, and in our navies. We are living in precisely the same period, it seems to me, in the history of this country as the period when Uzziah was King in the history of God's ancient people. I say that there would be, if we resolved upon it, not only the money forthcoming for such a Union as that of which I am now speaking, as should secure its easy and prosperous working; but in the money that we should actually save, in the greater success that would attend our efforts, in the greatly increased influence that I believe by God's grace we should be able to exert, we should scarcely need any special or large gifts if this most desirable Union were consummated.

The Rev. Thomas Mitchell (Primitive Methodist Church) concluded the discussion as follows:

I have two or three reasons, Mr. President, for desiring to say a word on this subject. One is, that I do not wish you to stand alone on this platform as representing the Primitive Methodist Church. Another is, that I spoke on this topic at the Conference ten years ago at Washington. I think it was the morning session at which this

question was introduced, followed by the afternoon session, at which an appeal was made to Dr. Stephenson to which reference has been made. I had to speak then on the question of "Christian Unity," and, as a practical man, I made a practical application of the topic to the gathering present, and asked whether that subject should not have a practical issue in regard to the branches of the Methodist Church in this country. I then said I believed there was very little that divided us. We are one in doctrine; we are largely one in our Church institutions; we are one in our aims; and we are very largely one in our methods. An old colleague of mine once had a conversation with a countryman as to the difference between Wesleyan Methodism and Primitive Methodism, and this country brother said, the main difference, he thought, between these two Churches was that the Wesleyan ministers rode to their appointments and the Primitive Methodists walked. If I were travelling in a wide circuit I should go in for Union as a matter of interest. I go in for it, as I am not travelling on a wide circuit, as a matter of principle.

There is little that divides us, and I want to say a few words, because I fear that my Church will be the last to fall into line. I daresay two reasons may account for that. One is that we are fairly strong and progressive. I believe the other Churches are too—I do not wish to make any reflection in that matter—but when I remind you that we have 200,000 members, or nearly so, and half a million children in our Sunday schools, and church property worth £4,000,000 sterling, you will see that a Church of that kind, perhaps, thinks it can carry on its own work. But, although the recent proposals for Union between our Church and the Bible Christian Church did not come to fruition, as some of us desired, there is a very large body of opinion in favour of Union in the Primitive Methodist Church. I am not sure whether one cause of failure was not that our friends thought, "If we go in for Union, let us go in for a Union of the entire Methodist Churches of this country." I venture to think that if the suggestions that have been made could be carried out, and the authorities of the Mother Church could make some friendly overtures to the smaller branches of Methodism, there would be a ready response, and I think, sir, the Church which you and I represent would be ready to fall into line with a large movement which would mean the United Methodist Church of England.

The one difficulty we had in the way was the power of the laity. You know our Primitive Methodist Church has two laymen to one minister in its District meetings and in its Conferences. I am not prepared to say that is a heaven-sent principle. I do not know that I could give any philosophical reason for it. I have had it explained on the principle that one minister is equal to two laymen; and I have also heard it explained on the principle on which elephants are trained in India. I am told that they put a wild elephant between two tame ones, in order that they may keep him right. I do not venture to say what is the reason—I simply state the fact. You will readily see the point of difficulty with regard to a Church very democratic in its general constitution, which has been largely governed by the laity. I have never known a case, however, in a ministry of thirty-five years where there has been a question where the laymen have been all on one side and the ministers on the other, and I think I should speak for my brethren if I said that if any of them had to be tried they would as soon be tried by a committee of laymen as by their own

brethren. I gladly state that on behalf of the laymen of our Church. We have found this principle to work in perfect harmony. I am not prepared to say but that some concession of that principle might be possible if the results were felt to be commensurate with what our friends would feel to be some sacrifice. I am heartily in sympathy with the proposal for a United Methodism, and I should welcome with very great gratitude, and very great delight, overtures which I think would come with most grace and authority from the Mother Church.

The Rev. ALBERT CLAYTON (Secretary of the Business Committee) then gave the report, and the following resolutions were passed:

The invitation of the British and Foreign Bible Society to the Western delegates to visit the Bible House on the following Monday at the close of the afternoon session was accepted.

In connection with the Open Session at St. James's Hall to meet representatives of the Free Churches of this country, the Rev. J. Luke (Bible Christian Church) was appointed to preside at the meeting and reply to the Deputation on behalf of the Eastern Section, and Bishop J. W. Hamilton, D.D., LL.D. (Methodist Episcopal Church), and the Rev. C. H. Phillips, D.D. (Coloured Methodist Episcopal Church) to reply for the Western Section.

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church) was requested to write the Introduction to the Official Volume containing the report of the proceedings of the Conference.

The suggestion to erect a tribune in front of the platform, to obviate the necessity of the speakers ascending the platform, was, after discussion, not adopted.

In regard to the musical arrangements, the Rev. ALBERT CLAYTON reported that a Precentor (Rev. W. Kaye Dunn, B.A., Plan Secretary of Sunday services) had been appointed. As to the use of the organ, it was felt not to be desirable.

Mr. T. SNAPE, J.P. (Secretary), gave the report of the Special Committee, to whom was referred the question of those delegates who had died since their appointment, and the following resolution was passed by the Conference:

"That this Conference hereby records its sense of the great loss in the absence of those beloved and honoured men who, in various parts of the world, had been chosen as Representatives to the Œcumenical Conference, but who, in the all-wise Providence of God, have been called from the work ofthe Church on earth to the perfect service of the Church above."

The Doxology having been sung, the Benediction was pronounced by the Rev. H. B. KENDALL, B.A.

FOURTH DAY, Saturday, September 7, 1901.

TOPIC:

MODERN BIBLICAL CRITICISM.

The Conference resumed its session at 10 a.m., Bishop B. W. ARNETT, D.D. (African Methodist Episcopal Church), presiding. The first hymn was announced by Bishop M. B. SALTER, D.D. (African Methodist Episcopal Church), prayer was offered by the Rev. P. A. HUBBARD, D.D. (African Methodist Episcopal Church), and a portion of Scripture was read by Bishop T. H. LOMAX, D.D. (African Methodist Episcopal Zion Church). Dr. BECKETT (African Methodist Episcopal Church) then sang a hymn as a solo.

The PRESIDENT (Bishop Arnett) gave a brief presidential address, and also referred to the sad calamity that had befallen the United States and the world by the attempted assassination of President William McKinley. He said:

On taking the Chair this morning I feel thankful and grateful for the opportunity of Methodism in presenting and exemplifying the principles taught by the fathers. I could not proceed with the business without extending a word of felicitation on my part at the opportunity which is afforded to-day to exemplify to the world that Methodism believes her own doctrine, and that to-day it exemplifies its belief in the brotherhood of man in my assuming the Chair of the greatest representative body of the family of Methodists. The world is indebted to Methodism. The African race is more than indebted to Methodism for its moral and religious standing in the world to-day. Methodism and its principles are the hope of the race, the hope of the nations, the hope of the world.

Before we proceed to the regular business it is suggested by the Rev. John Bond that we should give expression to our feelings upon the sad calamity that has befallen our nation, and befallen the civilised world. The President of the United States, William McKinley, is a man who exemplifies in his life the Christian religion and also the principles of Methodism. A Christian from early manhood, he has proceeded through all the mazes of our political life, and he stands to-day without a stain on his character or on his fame. We feel that we ought to give expression to something of the kind, and I call upon Dr. Davison, as the representative of English Methodism, to speak.

The Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), spoke as follows:

Mr. President: I am sure you have expressed the feeling of this whole Council that we cannot proceed to the business of the day without dealing with this subject, which is now filling all our minds, and deeply moving all our hearts. A thrill of horror has been passing over the civilised world during the past few hours, and an irrepressible cry of indignation has been going up in millions of homes as the news of this morning has been announced, followed by the deepest possible sympathy with those who have been made to suffer by this wanton and cruel outrage. We earnestly hope that the attempt of this assassin will not indeed prove fatal, and our prayers go up at this moment most earnestly in that direction. In this hour of deep anxiety we sympathise with the nation whose President has been thus stricken, and with the family in this hour of trouble.

We in this country particularly feel sympathy at this moment with our kinsmen on the other side of the Atlantic. The ties which bind us together have been drawn closer and closer by many things, but never more than in the time of sorrow. We remember the feeling manifested in America at the death of our late gracious Queen Victoria, and we desire, as Englishmen, to speak at this moment. We are accustomed, as we did at the opening of our meetings a few days ago, to associate together the names of our King and the President of the United States of America in prayer, and in this matter we are all one. We, as Methodists, have our own special share in this trouble. Bishop Arnett has already referred to the fact that President McKinley is a member of the Methodist Church, and has exemplified in his life the principles of the Christian religion. His high character, his blameless life, and the tone which he has given to the policy and the government of the country have earned universal commendation, and that such a man should be thus stricken down at this moment by a foreign anarchist stirs our souls to the very depths.

It is quite true that words can do very little. I do not intend to multiply them, but words have their meaning, when they represent the deep feeling of a nation and of a Church; and in this case, I am sure, of world-wide Methodism. I desire to propose, if it be the will of the Conference, that a resolution be at once passed expressing our intense indignation at the dastardly attack made upon the life of President McKinley, our profound sympathy with the United States of America in its deep anxiety, and directing that a message of respectful sympathy be sent immediately to Mrs. McKinley and to the distressed family.

The Rev. D. J. Waller, D.D., LL.D. (Wesleyan Methodist Church), in seconding the resolution, said:

I looked round the Conference hoping that I might see Dr. Rigg or someone else more worthy to speak to this motion. And yet it is very much in my heart to say a word, although it is quite impossible to improve upon the felicitous, pathetic, and beautifully appropriate words of Dr. Davison. It is, indeed, news that has gone through the civilised world, and has evoked a feeling of horror, indignation, and deep sympathy with the American nation. All the English-speaking nations of the world are bowing this morning with a feeling of pathetic sorrow and earnest prayer to God for the American nation,

for the wounded President of that great people, for his afflicted and beloved wife.

While it touches the civilised world and all the Churches, it touches peculiarly the Methodist Church. In conversation with Bishop Hurst in Washington only a few months ago, he told me how some hours were frequently spent by him on Sunday evenings within the sacred precincts of the Christian home in the Executive Mansion. In that sacred place many profitable hours were spent by Bishop Hurst in the presence of President McKinley and Mrs. McKinley. We have in this Conference Dr. Bristol, who is the Pastor of President McKinley, and I hope we may hear his voice. When visiting Washington the President was good enough to afford me an interview, and the first thing he spoke of was the great stroke of bereavement that had come to the British Empire in the death of our honoured and beloved Queen. Then I ventured to say to him, first, what he knew, that Lord Salisbury had expressed what was the feeling of the British people throughout the Empire, a feeling of great satisfaction at his re-election; and I presumed to say that, as a Methodist and as an Ex-President of the Wesleyan Conference, I might assure him that there were at least three millions of people in the British Isles who had been specially and peculiarly gratified by his re-election. I shall not forget the tender emotion with which he received that message. We talked together a little while, and I forgot that he was the President of the United States. He did not think of himself, I am sure, at that moment, as the President. He spoke of "our beloved Methodism." He spoke of "our dear old Church." He spoke of the marvellous, almost phenomenal, progress which Methodism had made in his lifetime. He spoke of the outlook and prospects of Methodism in that great nation in the time to come, and I left that room in the Executive Mansion feeling thankful that I belonged to a Church that had the honour of having the President of one of the greatest English-speaking nations as a member.

I cannot express what I feel, or what you feel, but I know that I voice every heart this morning in the few words in which I second this motion in saying that our prayer is to the God and the Ruler of nations, that the Great Head of the Church, in His infinite mercy, will touch the wounded President with His healing hand.

Bishop C. B. GALLOWAY, D.D., LL.D. (Methodist Episcopal Church, South), said:

I am sure that it would be eminently appropriate, before any word is said from our side, that Dr. Jenkins, who is present, and who, I believe, moved the resolution twenty years ago when President Garfield died, should say a word.

The Rev. E. E. JENKINS, LL.D. (Wesleyan Methodist Church), then spoke as follows:

It is, as Bishop Galloway has just said, twenty years ago when the first Œcumenical Conference was in session, that I proposed a message of deep condolence and sympathy should be sent to Mrs. Garfield on the death of her husband and the honoured Chief Magistrate of the United States, who fell by an assassin's hand. I am looking upon the event now, not as a loss to Methodism in America, but as a loss to the United States and to the world. Under the influence of an immediate shock it is difficult to frame words of calm-

ness and prudence. Our American brethren who are here will know, as I cannot express, the very deep feeling of horror and sorrow that we feel this morning, as representing the Methodism on this side of the water. We feel it as deeply as if a similar event had happened in our own land. Affliction cements unity. It did so in the case of President Lincoln; it did so in the case of President Garfield—and I am sure that a mere theoretic sentiment of the union with the United States will, throughout England, and throughout our Empire, deepen into a real and conscious feeling of indignation and sorrow at the event which God has permitted to befall the United States to-day.

The fervent prayer of every Wesleyan and every Methodist in this and other countries will go up to heaven, to the Throne of Grace, on behalf of the President, who is now lying, as we trust, in the hope of recovery from that which might have been fatal. God grant that our prayers may be auspiciously heard and immediately answered. I support the message which we propose to send now to Mrs. McKinley.

Bishop C. B. Galloway, D.D., LL.D. (Methodist Episcopal Church, South), spoke for the American Churches. He said:

I wish I could command my feelings this morning so that I could speak what is in my heart. How profoundly grateful we are, as brethren of the other side of the sea, and citizens of the United States, for the sentiments that have been expressed by our brethren here. We remember twenty years ago, when our President was stricken down by the bullet of an assassin, how earnestly you prayed for his recovery, and we remember that your Gracious Queen laid a wreath of flowers upon his coffin, and this whole nation followed at his bier, and joined us in weeping over the loss of our honoured dead.

I speak for the Southern section of my great country—that section which was once separated from our brethren in the North by clashing interests, and then by an ever-to-be-lamented war. I have long been glad that there was a star on our national flag that answers to the name of Mississippi, my native State. I live in the State of Jefferson Davis, who will go down to history as the chief of a lost cause. I am sure there is not a citizen in that great Commonwealth to-day, nor has there been for many years, who has not rejoiced that we have been restored as a Union, that we are all members of the same great national family, that we sit at the same bountiful board, and are all equally members in our Father's house. We cannot forget that others have done so much to bring us close together, nor forget the years of stormy war. We cannot forget the words spoken by this noble Christian President, who, in visiting our Southern section not many months ago, and addressing those who had borne arms against the great principles which he thought to be right, desired that all the memories of the struggle should be wiped away from the feelings of our countrymen, and he suggested that the graves of the Confederate soldiers should be protected and decorated by the Government, along with those which contained the fallen on the Federal side.

We, at this Conference, talked yesterday about peace. William McKinley was the incarnation of peace, but above everything else he illustrated those private and domestic virtues which have made our country great, and which make all civilisation great. President Garfield, who was stricken down twenty years ago, when inducted into his high office, delivered a wonderful Inaugural Address, which took the

wings of the lightning, and went round the world and was very much appreciated. But before he received congratulation from any representative or State, or those who were to be his counsellors, he turned from that great throng of statesmen to receive the first recognition from his noble mother, and impress a kiss upon her brow. Some years later, when our Ex-President Grant passed away, we of the South sat by his bedside for weary weeks and months, and saw that great life go, and at last, when he was carried to the summit of Mount MacGregor to die, one could almost hear the puffing of the little engine that drew the train up the side of that mountain, where, in its pure air, the great warrior could fall asleep. Looking down towards the beautiful land where I live, he lifted his thin, bony arms towards heaven, and prayed the blessing of God upon our section, and in the gloom of the grave asked that they should never again go to war. But what made him so great were those beautiful personal and domestic virtues, illustrated by President McKinley, and when the cities of our country were fighting with each other for the privilege of guarding his dust when he should die, unable to speak he motioned for pen and paper, and wrote, "I care not where they lay me, so Julia sleeps by my side."

Now our President McKinley has been stricken down, for whose precious life we so pray. Great as a statesman, distinguished as a leader, lofty in his patriotism, devoted, not only as a citizen of our great country, but of our Methodism—we know how he has illustrated these virtues in turning away from the cares of State to minister during her illness to the noble woman who has walked by his side so long. The country that has pure homes, and pure fathers and husbands, must be a great country. We reciprocate these kindly expressions from our brethren on this side of the sea, and I would ask that not only should we send this message to Mrs. McKinley, but that we should send a message to President McKinley himself, saying that world-wide Methodism prays for his speedy recovery.

The Rev. Professor CHARLES STEWART, D.D. (Methodist Church of Canada), spoke for the Canadian Churches. He said:

I ask the privilege, as one of the representatives from Canada, to support the resolution which has been so ably and tenderly moved and seconded by these brethren from the British Wesleyan Conference. We are next neighbours to our brethren in the United States, and I am sure of this, that however deep may be the sorrow elicited throughout the British Empire it will find no greater depth of feeling, no greater tenderness of thought and appreciation, than will be found in the Dominion of Canada. We are brothers all. If there are differences, economic and otherwise, between the United States and Canada, we feel that we belong to the brotherhood of the Anglo-Saxon race, and we, as British subjects, especially in our loyalty to the King, respect our brothers to the south and west of us. Therefore I take it as a privilege that, on behalf of my brethren and on behalf of the Dominion of Canada, I am permitted to support the resolution which is before you. In all our regard for the nation, in all our regard for the family, for the afflicted wife, in all our prayers for the beloved President, that he may, if God's mercy shall will it, be restored again to his position, and to his usefulness, we are behind none of our brethren anywhere.

There is one other word that I would say. This is not the time or place for compliments, but our esteemed friend Dr. Jenkins has

referred to the fact that God permitted this. There may be questionings somewhere as to why God permitted it. "His work is perfect: for all His ways are judgment: a God of truth and without iniquity, just and right is He." May we not for our own encouragement and for that of our friends and brethren everywhere, Methodists and Christians everywhere, hear again the voice of the adorable Redeemer who said, in the days of His flesh, and says now, "Said I not unto thee that if thou wouldest believe thou shouldest see the glory of God?" Even out of this affliction may God work out those great and blessed purposes of redemption for which we are met together here at this time.

The Rev. FRANK M. BRISTOL, D.D. (Methodist Episcopal Church), pastor of President McKinley's Church in Washington, was the next speaker. He said:

I doubt my ability to control my feelings to speak to you this morning. I wish devoutly to thank God that this is not a memorial service, and to express the sincere hope that we may not be called upon to engage in any memorial service. It is my faith and prayer that this good and great man may be spared to us, and to you, and to the world. I wish that you all knew him as some of us know him—not merely as a great man, not merely as President of the United States, but as William McKinley, a brother Methodist, a sincere, earnest, genuine Christian gentleman. Some of our British brethren know him as such, and after having met Mr. McKinley for five minutes one feels that he has known him all his life, so thoroughly democratic and sympathetic and Methodistic is he.

President McKinley is a member of the Methodist Episcopal Church—the only President in the history of the United States who has been a member of the Methodist Episcopal Church. For many years he was a faithful and earnest worker in the Sunday School, for many years superintendent of the Sunday School at Canton, a trustee of the Methodist Church there, and a leading worker in the Young Men's Christian Association. Some have said that he had been a local preacher, so I asked him one day, "Mr. President, were you a local preacher?" He replied, with a smile, "No; I have never been a local preacher, but I have been nearly everything else." I knew that the greatest desire of his Methodist mother was that he should become a Methodist preacher. I heard that from the lips of his mother's sister, who told me in Washington that was his mother's ambition, and that she once said she "would rather have Will become a Methodist preacher than have him become President of the United States." The spirit of that dear mother animates the son. He is a faithful, earnest, sincere Christian; and I appreciate, and I am sure these American brethren appreciate, these words of sympathy and eulogy which have come from our British and Canadian brethren.

I know Mr. McKinley's love for the English people. I have heard him again and again say with a fine flash in his magnificent eye, "They are a great and a wonderful people." I know Mr. McKinley's feeling for the brethren who are represented so magnificently by Bishop Galloway this morning, and when the President returned with his wife to Washington, after having gone through the sunny south, he told me, with the tears filling his eyes, that there was nothing in all that journey of his so touched his heart, and the heart of his wife, as the generosity and hospitality of the Southern people.

President McKinley is a man of faith and of courage, and, as the newspaper tells us, he picked up the bullet which fell from his own breast and smilingly presented it to his physician. He is a fearless man, and is not attended when he goes to church by any guards or detectives, and perhaps no President has been less regardful of his own personal safety than Mr. McKinley. He has never imagined it possible that anyone should attack him; his own generosity towards others, his own love for his fellow men, his own sincerity, have banished utterly from his mind any thought that anyone should desire to attack him. This very generosity of his own disposition made possible the attack of this assassin, and yet, knowing his disposition, knowing his absolute lack of vindictiveness, I believe that William McKinley will be the first one to say this morning, "God forgive him; he knew not what he did."

I want to express my feelings of gratitude as his pastor, and I want to express feelings of gratitude as representing my American brethren, for these resolutions, for the beautiful and tender remarks that have been made, and to express once more my faith that God will spare him in answer to our prayers.

The Rev. J. M. KING, D.D. (Secretary), said:

A valuable suggestion was made by Bishop Galloway in which I think we are all agreed—namely, enlarging the scope of the resolution. Would it not be better to refer this matter to the Business Committee, and send the message not only to the distressed family of the President, but to the President himself, and to the American people. I, therefore, suggest that when we come to the vote it shall be by a standing vote in favour of an expression of sympathy, with a request that the Business Committee give further expression to our feelings.

The Rev. A. B. LEONARD, D.D. (Methodist Episcopal Church), spoke as follows:

It is not surprising that there are many in this Conference that desire to speak. All lines are blotted out this morning. In America there is no North and no South, and there is no Atlantic Ocean that can divide the hearts of the Anglo-Saxon people to-day. Personally, I feel almost too much dazed to think clearly, and too indignant to speak distinctly. I have enjoyed a personal acquaintance with Mr. McKinley for many years, and so I felt that I could desire the indulgence of the Conference to say a word.

If President McKinley's death should occur, which God forbid, there will be no revolution in America; there will be no outbreak there. There is another hand that will take the helm, and the matters of State will go on as heretofore, but the time has come, it seems to me, when the civilised nations of this world should take some measures, if possible, that will make such tragedies as are reported this morning practically impossible. The sooner that time comes the better!

My heart has been touched this morning by the references that have been made by brethren on this side of the water. I do not know how old the little papers I hold in my hand are; they have been in my pocket-book for I do not know how many years, but they are the expressions of sympathy that came from your gracious Queen Victoria when President Lincoln was assassinated, and when President Garfield was assassinated. I take the privilege of reading these messages that came from this side of the water to the wives of those Presidents that were stricken down. When Mr. Lincoln was

assassinated the Queen sent the following message: "I am overwhelmed, dear Mrs. Lincoln. What can any earthly being say to lessen the terrible blow that has come upon you in the loss, and the loss in such a way, of your great and noble husband? Accept with this my heartfelt sympathy in your affliction, through which the good God alone can guide you to peace and resignation. My people are shocked by this calamity, which is to me a personal grief. My tears and prayers are yours. May He comfort and protect you always." When President Garfield was assassinated the Queen sent this message: "I have watched during the last few sad months with admiration the patience and Christian fortitude of your gallant husband, and learn with great grief that he has passed away. I, too, know the sorrow of such unhappy desolation, and I ask you to accept my deepest sympathy in your bereavement. President Garfield was a noble man. May God sustain you in your hour of trouble!"

How much the American people appreciated those words when they came to us across the water! We know that your hearts beat in sympathy with the American people this morning, and this calamity that has befallen us will only unite these two great peoples more than ever before in affection, and in a purpose that a civilisation shall come to this world that will make such deeds as these impossible. God spare the life of our noble President!

Bishop W. J. Gaines, D.D. (African Methodist Episcopal Church), represented the African Churches. He said:

I was shocked this morning with great horror and indignation when I read in the newspaper that our President was shot. No class of citizens of the United States of America has been truer to this Government than the class which I represent, whether in war, in peace, or in sorrow. Our hearts are always open and touched with sympathy for the success of the Government. I am personally acquainted with President McKinley, and thank God I can say he is affable to any of the citizens of the United States, irrespective of race or colour. Therefore, the coloured Methodists of the United States specially join with the white Methodists in prayer to God that his life may be spared. I thought it was proper for some man from my side to say a word in behalf of him. He has not done everything that we could wish he had done, but we believe he has done his duty as best he could under the circumstances, and, therefore, we pray God that his life may be spared. I say further that if any country will not protect its humblest citizens, its King or President is in danger of death. God grant that we may learn the lesson by our sorrows that will save our country, the United States, from destruction. God bless you!

The Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), represented the Minor Methodist Churches. He said:

I have come at the President's call, and at the wish of the representatives of some of the Minor Methodist Churches in this country, to make it perfectly clear how heartily and earnestly we desire to associate ourselves with our Wesleyan brethren, and with the resolution in its very broadest terms which has been proposed to the Conference. I will not detain the Conference by words, because well nigh all that can be said upon such an occasion has been said, and, moreover, I think we ought to have very prominently in our minds the great hope there is of the President's recovery. One of the

grounds for that hope is in his Methodism—I mean in the fact that he, as a good Christian man, has, through the whole of his lifetime, taken such care and made such a temperate use of his body that it has a better chance of passing through such a trial as this than it would have had if his life had been spent carelessly in a dissolute manner, and had been so worn down that he could not endure such a crisis as this.

While I am thankful for that intensified hope—and everyone will allow it is an intensified hope—I am thankful also that when brought into such a sudden and lurid light, attracting for one moment the attention of the whole world, the man behaved with magnificent bravery and coolness. I felt again thankful that in an emergent moment, when there was no opportunity for preparation as to how to behave at such a critical juncture, this man acted like a Christian. I was proud of the fact, too, that it was his very approachableness and lovableness that brought him into such an imminent danger as this. Proud, I mean, for the man's character shone forth in so many different directions at a moment such as this. Now, having passed through such an experience, I am glad and thankful to Almighty God that while on that bed of sickness and suffering, the very same faith that made him brave, and enabled him to go through the crisis, will give him comfort, and consolation, and hope, and the knowledge that, whether he lives or is called away from this earthly scene, it is well.

Mr. George Lidgett, B.A. (Wesleyan Methodist Church), represented the laymen of the Conference. He said:

I trust our lay brethren of all the sections of Methodism, at any rate of our Eastern Section, will allow me to speak in their behalf. I have been a member of this mercantile community of London now for fifty years. I have had various personal and official communications with bodies in America. Our lay brethren from that side will know the rivalry both in trade and in manufactures which exists between our mercantile community on this side and theirs on that. But they will know also our desire for hearty co-operation in a great many things. The name of McKinley has been very frequently upon our lips in that connection. If there is one feeling that is in all our hearts—I might say it of this mercantile community of London, as well as of our Methodist lay friends, to-day—it is one of intense indignation at this most dastardly attempt on a most useful life. I hope that yet the life may be spared. We do most earnestly pray that the aims of this assassin may be defeated, and that God in His mercy may spare this life to us. We all know on both sides of the Atlantic how great the influence of Mr. McKinley has been on a great variety of questions, and we all most earnestly hope that his life may be spared. We most heartily join in the resolution.

The Rev. H. S. Doyle, M.A. (Coloured Methodist Episcopal Church), represented the Coloured Methodist Churches. He spoke as follows:

What shall I say? We have heard from our brethren on this side of the water. We have heard from our brethren from both sections of our country across the water. We have heard from a representative of our people. It seems that in the sad calamity that has befallen our President all of us, loving each other when we came here, have already learnt to love each other better. I do not know what worse thing

could have happened when I heard this morning that our own beloved President had been shot. When I say "Our President," I mean that Wm. McKinley is such a President that all peoples and all races of our common country can claim a part in him. I have known Mr. McKinley myself for some years. The first time I saw him or heard him was when I was a student in college, and he was pleading for the supremacy of his party in the affairs of his own State, Ohio, and closed a magnificent address with words that appealed for equal rights to all the people of the country in the administration of the affairs of the Government.

Mr. McKinley then related an incident that in the battle of Fort Bodello, when the armies of the North were in danger, the colonel called his colour-bearer, who was a negro, and said to him: "Take this flag; carry it into battle, and do not come back without it." That coloured man, with tears on his cheek, said: "Colonel, if I do not bring back the old flag I will report to God the reason why." The battle began; it raged fiercely and furiously. Ascending the fort of the enemy and planting the banner upon its ramparts, a bullet pierced the body of the colour-sergeant, and he fell, but ere he expired he wrapped the folds of the old flag about him. When the battle ceased, as they walked over the battle-field to collect the dead, they found this colour-sergeant. He did not bring back the flag, but he reported to God the reason why. President McKinley, then Major McKinley, narrated that incident, and said that people who had been so loyal to the Government as that must have all the rights that the constitution allowed. It was then that I began to love Major McKinley. I have not ceased to love him since. I join with you in sorrow and sympathy, and pray that God may speedily restore to health Wm. McKinley, to hold with such pious hands, and govern with such wise counsels, the affairs of our great, and growing, and beloved country.

Mr. T. SNAPE, J.P. (Secretary), announced that a telegram had been handed up by a representative of the Press, saying: "The physicians are hopeful."

The Rev. J. M. KING, D.D. (Secretary), proposed "that the resolution to be sent to the President, the family, and the people of the United States should be referred to the Business Committee to put in proper form." The motion was then put and carried by a standing vote, the whole Conference rising and manifesting much feeling on the sad occasion.

A special prayer on behalf of President McKinley was offered by the Rev. J. M. KING, D.D.

The Rev. D. J. WALLER, D.D., LL.D. (Wesleyan Methodist Church), suggested that as many as possible of the members of the Conference should call at the United States Embassy in Carlton Terrace, and either enter their names in the Visitors' Book, or leave their cards, as an indication of their sympathy with the American nation.

Mr. THOMAS SNAPE, J.P. (Secretary), then read the Daily Record for Friday, which was confirmed.

The appointed topic for the day was then taken up, and the Rev. JOHN J. TIGERT, D.D., LL.D. (Methodist Episcopal Church, South), gave an essay on "Biblical Criticism and the Christian Faith," as follows:

What are the foundations of the Christian faith in its Protestant form? The Reformers, accepting the character accorded the Bible in both the Jewish and the Romish Churches, substituted for the infallible Church, with its organ of Council or Pope, the infallible Bible, inerrant in letter, and interpreted, nominally by the individual, but practically by the several symbols framed by the Reformation parties and peoples. This action was both polemically and historically justifiable, if not inevitable; since it was an appeal to a pure antiquity, in its presumably authentic records, against the recognised corruptions of a degenerate present.

Is the truth of Christianity dependent upon the preservation of an inerrant record? To state the question in this form is to answer it with a negative. Christianity is an historical religion which arose in a definite time and place, which was promoted by personal agents, who can be recognised and described, and which left behind it concrete and world-wide results, distinct and determinate in our day, and capable of being traced to their origin. If inerrant records are the necessary base of the science of history, then is scientific history, in any form or sphere, civil or ecclesiastical, impossible. On the contrary, all history worthy of the name begins with documentary criticism and the assortment and valuation of the available data. Christianity can be no exception to this uniform procedure of history. Nor need it be.

Moreover, the distinction must be definitely made between history external and objective, a history of events in the actual order of the life of the world, and history as mere narrative or record. The criticism of history as record is expressly that we may arrive at history as fact. The fact is antecedent, the record consequent; the fact is independent, and exists, so to speak, in its own right and by its own force, while the record is dependent and relative, produced by force of the fact. In the sphere of historical Christianity the recognition of this self-evident principle is not, on the one hand, to fall into the Romish error of exalting tradition to an equal authority with Holy Scripture, nor, on the other, to accept the Anglican High Church heresy of the supremacy of the Church because the Apostolic Church produced the New Testament.

In the presence of the High Anglican it may be freely granted that the Christian Church is older than the New Testament, and has existed as a concrete, living reality in the world from the beginning till now; but to these obvious facts must be added the further fact that, if the first generation of Christians produced the New Testament, as a record of the source and spring and dominating type of Christian life, so the New Testament, not by virtue of any ecclesiastical definition of the canon, and not by any dogmatic assignment of exclusive authority or inerrancy, but because against all claimants it asserts historically its own truth as a

contemporaneous record and as the living Word of God, has begotten and nourished every generation of Christians since the first.

In the presence of the Romanist, without any theoretical denial of his principle of tradition, we may show him that in view of the achievements of modern historical science, the only defensible sense of this term tradition is history; and that, without any dogmatic determination of its exclusive authority, or its canonical limits, or its inerrancy as a record, the New Testament, under the sifting processes of criticism, effectively transmits to the present generation a genuine historical deposit and achieves for itself the character of an authoritative and exclusive source. These same principles *mutatis mutandis*, apply to the Old Testament. Hear the conclusion of the matter considered from the historical point of view: Christianity is an historically-founded religion, living its historically-traceable life in the world since the day of its birth, and exhibiting itself as the most real and stupendous fact of the present. Therefore, historical science alone can primarily transcend the dogmatic differences of Romanist, Anglican, and Protestant concerning the rule of faith and kindred questions, and lay solidly and permanently, not indeed in the realm of fact, but in the realm of conviction and personal belief, the massive foundations of the Christian faith.

So far as the Old Testament—in our day the especial subject of literary and historical criticism—is concerned, we may accept the verdict of the Rev. S. R. Driver, who has given us the most careful and scholarly, at once the most candid and the most modest, treatise in English on Old Testament Introduction. "It is not the case that critical conclusions, such as those expressed in the present volume," says Mr. Driver, in his rewritten sixth edition, "are in conflict either with the Christian creeds or with the articles of the Christian faith. These conclusions affect not the fact of revelation, but only its form. They help to determine the stages through which it has passed, the different phases which it assumed, and the process by which the record of it was built up. They do not touch either the authority or the inspiration of the Scriptures of the Old Testament." The publication in the last few years of such books as McCurdy's "History, Prophecy, and the Monuments," Rogers' "History of Babylonia and Assyria," and Sayce's "Higher Criticism and the Monuments" and "Early Israel and the Surrounding Nations," with others that might be mentioned, has familiarised the popular mind with the fact that there has been preserved a veritable historical record parallel, generally speaking, with that contained in the Old Testament, and serving valuable ends of elucidation and verification. Sayce and Hommel may have considerably exaggerated the value of these independent historical materials for the refutation of the predominantly literary and documentary analyses of higher criticism, having assumed such refutation to be in itself a worthy and desirable end. But historians will find higher and more constructive uses for these records unearthed by the pick and the spade than those of mere polemics.

The data are in hand, and are daily increasing, for a positive his-

torical reconstruction of that great ancient world of Western Asia of which the life of Israel was a part. However the relative political or commercial importance of Israel may have suffered by the uncovering of this wider world, in which the Hebrews but seldom played a leading part, there is incalculable gain in the securing of a correct historical perspective and in the illumination and completion of what remains obscure or fractional in the Old Testament. What once stood alone in that ancient record, moreover, is now vouched for by many witnesses, telling of the same events from the standpoint of the party of the other part, and corroborating, with independent freedom, what prophets and historians had set down in the sacred books of the Jews. Such are the priceless gifts which the science of history is now bestowing upon the interpretation of the Old Testament and upon the origins and early developments of revealed religion.

In the second place, the science of history as concerned with the New Testament has surely, if at times slowly and painfully, led us back to the historical Jesus, who is Himself the Alpha and Omega of the Christian religion. A great body of Christ's own teaching is secure. This teaching is not only, for the most part, rationally and ethically self-evidencing, apart from the record that contains it, but it is also historically traceable to the lips of Jesus, and becomes, both historically and ethically, the norm and standard of all revelation contained in Holy Scripture. The notion of the equal value of every part of Scripture for ethics and religion, which has led in past times to abominable practices of persecution and cruelty, and disfiguring statutes on the law-books of Christian commonwealths, on the one hand, and to distortions of incredible and horrible dogma, on the other, is no longer a formula to which the Christian is required to give his assent. "Holy Scripture *containeth* all things necessary and requisite to salvation." The ethics of the Sermon on the Mount cut from the neck of the Christian Church the millstone of the ethics of the Conquest of Canaan. The parable of the Lost Son is the uncovering of the heart of God by the hand of His Son and the imperishable apologetic of the Christian faith framed by its Founder and Head. The Beatitudes are an immeasurable advance on the Tables of the Law, and should preferably be engraven on the heart of every Christian child. Moreover, while Jesus pronounced upon no modern critical question of date or authorship, the freedom of His attitude toward Moses, everywhere evinced in His discourses, may be taken as the warrant of the privilege and the duty of historical criticism. At the same time, we must remember that the Old Testament, with which we deal, is the Bible of Jesus's personal edification and of His public ministry, and that, while He has set us the example of a great "Discrimination," to use the aptly chosen word of Professor Geo. Adam Smith, "what was indispensable to the Redeemer," if I may again adopt the language of this scholar, "must always be indispensable to the redeemed."

Let us remind ourselves, also, that the body of teaching traceable to the lips of Jesus is not confined to the Synoptical Gospels. More and more the phenomena of the Fourth Gospel attest its composition by an

eye-witness of the ministry of Jesus, and fix its date well within the limits of the first Christian century. I am not unaware of the radical attitude towards the Evangelical tradition assumed by one of our two new Bible Dictionaries. Indeed, I exercised the privilege of transferring to the pages of the journal which I have the honour to edit the masterly *exposé* of the radical positions of the "Encyclopædia Biblica," which proceeded from the able pen of the present honoured President of the British Wesleyan Conference, and recent Fraternal Delegate to the General Conference of the Methodist Episcopal Church, South. But, despite such radical defections, and the grievous hurt to the common Christian cause resulting from such publications, the Gospel of John—for the Gospel of the Apostle it is—steadily wins its way to a wider and more assured critical acceptance.

It unites two apparently irreconcilable characters: (1) a marvellous minuteness of narrative detail and vividness of picturesque reproduction far surpassing anything found in the Synoptical Gospels; and (2) an absoluteness of universal and final statement of the profoundest truths of the Gospel which befits it as the conclusion and crown of the literature of the New Testament. Both these characteristics equally bespeak first-hand knowledge; while its independent scheme of chronology, and the general freedom and firmness of the author's deviations from the Synoptical tradition, both by omission and addition, attest the accuracy and certainty of his knowledge, and his unchallenged apostolic position and authority in the closing decades of the first century. The Eternal Divine Word Incarnate, whose nature and relations with the Father and the world are revealed in the Fourth Gospel with a precision and completeness which dogmatic theology may imitate, but cannot surpass, and yet in unfailing harmony with the lowlier and more human representations of the Synoptical tradition, becomes the sole and sure and sufficient foundation of the Christian faith. "Other foundation can no man lay than that which is laid, which is Christ Jesus." He is the Way, the Truth, and the Life.

The third and final foundation of the faith to which I would invite attention in this connection is Christian experience. I may introduce the subject with the words of the late Professor W. Robertson Smith: "The persuasion that in the Bible God Himself speaks words of love and life to the soul is the essence of the Christian conviction as to the truth and authority of Scripture. . . . The element of personal conviction, which lifts faith out of the region of probable evidence into the sphere of Divine certainty, is given only by the Holy Spirit still bearing witness in and with the Word." We might suspect that these were the words of an historical sceptic offering us stones for bread, were it not that the "testimonium Spiritus Sancti," in the absence of all critical controversy, had long before been unanimously appealed to by the Reformers as the supreme and final warrant of Holy Scripture; and were it not further true that our Methodist doctrine of the witness of the Spirit, if confined to the single point of our knowledge that we are the children of God, is, by common consent of competent theologians, too narrow. "He that is spiritual judgeth all things," and

John Wesley, with a spirit of prophecy in this, as in the case of the lower criticism, as indicated by a comparison of the text of his Notes on the New Testament with that of the Revisers of 1881, or of Westcott and Hort, anticipated Schleiermacher and the theologians of our own day who would verify the entire dogmatic system by analysis of the implicit presuppositions and contents of Christian experience.

This doctrine is no city of refuge, newly-founded by theologians for whom the historical foundations have given way. On the contrary, the uniform, definite, and permanent elements of Christian experience, in the conviction and forgiveness of sin, the impartation of life, and the purification of the nature, with the recognition of Father, Son, and Spirit, as the Authors and Agents of this great salvation, constitute a scientifically recognisable and definable phenomenon of age-long and world-wide occurrence. "Eye hath not seen, nor ear heard, neither have entered into the heart of man, the things which God hath prepared for them that love Him; but God hath revealed them unto us by His Spirit, for the Spirit searcheth all things, yea, the deep things of God; for what man knoweth the things of a man save the spirit of man which is in him, even so the things of God knoweth no man, but the Spirit of God." The Spirit's revelation of spiritual things to the spiritual man is thus not only the normal privilege, but the necessary foundation of Christian faith and the Christian life. This truth, which first rose on my soul in full-orbed splendour when, as a young Methodist preacher, I eagerly perused your Dr. Burt Pope's "Compendium of Christian Theology," Methodism has a special commission to preach and to teach. It is not hers by right of discovery, for it has belonged to all the Christian Churches and centuries. It is no peculiar depositum, but it harmonises with the genius of Methodism in its special emphasis upon Christian experience, and in its assertion of that large liberty wherewith Christ makes all His people free. The Spirit's work in the human soul is in perfect conformity with the Spirit's work in the Word; but that which is immediate with me is the guarantee of that record of the experience of prophet and apostle, immediate with them, but conveyed to me through the medium of the written record.

God in the World, God in the Word, God in Christ, God in the Soul —Creation, Inspiration, Incarnation, Regeneration—these are doubtless mysteries all containing at bottom a residuum of the inexplicable. But they are parallel mysteries, each carrying with it a weight of analogical evidence for the truth of all the others, and each in its own sphere an example of that mighty working whereby God is able to subdue all things unto Himself. For us the regenerating act of the Holy Ghost is indeed private and personal; but for that very reason, having experienced in our own hearts this solitary union of the Divine and the human, the presence of God in nature, in Christ, and in the Bible, while still mysterious, becomes credible and certain.

Thus the strands of historical Christianity, of the Divine Christ, and of the certainties of Christian experience, unite to form a three-fold cord which cannot easily be broken. The time for readjustment to the main conclusions of historical criticism has almost fully come. We are

not called upon, indeed, for a final judgment upon them all; many things remain in doubt, some, from the insufficiency of the materials at command, will probably always remain in doubt. But the main problems, such as those of the Hexateuch and of Isaiah, appear to have been satisfactorily solved, and, amid considerable differences on details, there is essential agreement among the greater critics as to methods, grounds, and results. So far as I can see, there is no reason to anticipate such a reaction from, and repudiation of, the historical criticism of the Old Testament as befell the Tübingen criticism of the New; for that criticism was essentially an attempt to re-write history on the basis of Hegelian *a priori* philosophy. There is nothing common to these two schools and epochs of criticism, and it is unsafe to the last degree to argue from the fate which overtook the one to a kindred one which must speedily befall the other. No; let us not fight as those who beat the air. Rather, possessing the precious pearl and imperishable treasure of the Kingdom of Heaven, sitting at the feet of the incomparable Teacher, the Eternal Divine Word Incarnate, and being guided by the Spirit of the Father and of the Son into all the truth, let us hold fast the profession of our faith without wavering, receiving the Kingdom which cannot be moved, even though this same profession carries with it the removal of those things that are shaken, as of things that are made, that those things which cannot be shaken may remain.

The Rev. MARSHALL RANDLES, D.D. (Wesleyan Methodist Church), gave the first appointed address. His topic was, "Recent Corroborations of the Scripture Narratives." He said:

The revelation contained in the Bible, like the living flesh and blood of the human body, has for its anatomy a framework of history, without which it were unintelligible. The integrity of the revelation depends upon the authenticity of the narratives. The principles rest on the facts, and cannot rest on a basis of legends, myths, and human inventions. The attempts of the nineteenth century to destroy the credit of the Biblical history—especially of the Old Testament—have been met by opportune evidence obtained by explorations in Egypt, Asia Minor, Syria, Palestine, Babylonia, Assyria, Arabia, and other lands, reminding us of that over-ruling Providence to which we owe the marvellous preservation of the Holy Scriptures through centuries of opposition, perversion, and neglect. The testimonies to the historicity of Old Testament books, hidden for thousands of years in the ruins of Bible lands, whose authors could have no idea of the future evidential value of their work—testimonies so numerous, so varied in form, of such different dates, found in so many different localities, and given to us by so many trustworthy explorers and decipherers, just at the nick of time for Christian apologetics—are surely nothing less than a manifestation of the finger of God. The references of recently unearthed inscriptions, on papyrus, stone, and baked clay, to events recorded in the sacred volume, go to show that the Bible accounts are not fiction, but history.

I. Beginning of the world and man.—On fragments at Nineveh, George Smith discovered a legend of creation supposed to date 2,350 years B.C., although it is silent as to successive acts of creation. It tells us the god Merodach "bound together a foundation before the waters." "He made dust, and poured it out with the flood." "He made mankind." "He made the beasts of the field;" "the Tigris and Euphrates;" "grass, the marsh plant, the reed, and the forest." Other accounts tell of the watery abyss out of which the Kosmos came. Another speaks of the god changing man from the form of a beast to erectness, and changing his food and raiment, of man being offered "the food of life," and "the water of life," and of his being charged with disobedience. Another speaks of the "holy tree." Again, the "wicked serpent" is named, and the Fall alluded to in Babylonian tablets, found by Boscawen. "In sin one with another in compact joins; the command was established in the garden of God. The Asnam tree they ate, they broke in two. . . great is their sin. . . . Themselves they exalted." "To Merodach, their redeemer, He appointed their fate." (Sayce Monuments.) It is more rational to believe these several reports of the Hebrew and other nations confirm each other than that they are all false. If the Mosaic accounts were derived from Babylonian, or other ethnic tradition, we have still so many different witnesses to the same events. If the Mosaic writer had his materials by special revelation, the historicity of his record is confirmed by the other accounts, although they are overlaid by mythologic absurdities from which the Mosaic account is absolutely free.

II. The Deluge.—A Babylonian story of the Flood was found by George Smith in 1870, which, like several other recently-discovered heathen stories of it, is sufficiently identical to confirm the historicity of the Genesis account.

III. The campaign of the confederate kings (Gen. xiv.) has, to some extent, its correspondence and confirmation in the cuneiform inscriptions. Experts believe they find Chedorlaomer in Kudur-Lagamar of the inscriptions—Arioch in Eri-Aku—and Ellassar in Larsa. The Tel-el-Amarna inscriptions give some reason to think Melchizedec was priest-king, under Egypt, in the place where Abraham is said to have met him and done him honour.

IV. Hebrews in Egypt.—An inscription lately discovered tells of the expulsion of the Asiatic shepherd (Hyksos) kings from Egypt, under whom Joseph probably lived, which agrees with the statement concerning a later Pharaoh that he "knew not Joseph" (Exod. i. 8), and with the enslavement of the Asiatic Israelites. The two treasure cities, Pithom and Raamses, have been discovered by Naville. "They are very strongly constructed. . . the bricks being sun-baked, and made, some with, and some without, straw. In these strawless bricks," says Professor Sayce, "we see the work of the oppressed people when the order came, 'Thus saith the Pharaoh, I will not give you straw'" ("Fresh Light," 72). Ancient Egyptian inscriptions recently discovered testify to beliefs, customs, and conditions, which show how the ten

plagues must have been especially terrible to the Egyptians, and peculiarly fitted to bring their gods and religion into contempt as compared with the religion of Jehovah.

V. The Sabbath.—"The Sabbath was a Babylonian institution. Even its name is found in the cuneiform texts" (Sayce). It is there described as "a day of rest for the soul." Notwithstanding the astronomical and polytheistic associations which, of course, are not found in the Pentateuch, the Babylonian inscriptions testify, not only to the existence of a pre-Mosaic Sabbath, but also to the historic character of the Pentateuchal account of it.

VI.—High level of ancient civilisation.—Recent discoveries have falsified the modern assumption that the ancients—particularly about the time of Moses—were semi-barbarous; too backward in education to have practised or understood the religious cult of the Pentateuch. We now know the contrary. "A discovery made in Egypt in 1887," says Sayce, "has revolutionised all our old conceptions of ancient Oriental life and history, and has proved that the populations of Western Asia in the age of Moses were as highly cultured and literary as the populations of Western Europe in the age of the Renaissance. This discovery was that of the cuneiform tablets of Tel-el-Amarna." It is proved that the Hittites were a great civilised nation, and contemporary with nations equally advanced. This accords with the state of literature and intelligence implied in the Mosaic records, and proves it needless to bring their authorship down to a late date in order to make them synchronise with the stage of intelligence which they imply.

VII. Kings of Judah and Israel, and their times.—Their history in relation to contemporary history from about B.C. 950 to 750, as given in the Old Testament, is confirmed by the inscriptions. At some points the accounts differ. Each historian was probably predisposed to omit what reflected discredit on his own country. Yet there is identity enough to make the Gentile accounts confirmatory of the Hebrew. The story of the invasion of Palestine by Assyria during Hezekiah's reign has its counterpart in the Assyrian records. "Ahab of Israel" is mentioned in the Assyrian monuments as having sent a contingent against his Assyrian assailants. ("Records of the Past.") One of the most remarkable finds was the Moabite stone at Dhiban (Dibon) over-written in language closely akin to the Hebrew. An edition of the inscription, so far as deciphered, was published in 1886. It is the declaration of Mesha, King of Moab, concerning his victory over Israel, to whom he had been subject. It shows the historical character of 2 Kings iii. in reference to the same events. Biblical persons, places, and occurrences are frequently found in the ethnic monuments—*e.g.*, Lachish is prominent in both. Mention is made of Hazor, Dibon, Hamath, Gaza, Ashdod, Ekron, Ashkelon, Edom, Nineveh; of Benhadad, Tiglath-Pileser, Shalmaneser, Cyrus; and of international affairs.

VIII.—The New Testament.—This also has similar corroborations, not to mention recent discoveries of versions, fragments, and ancient

Christian writings, or the light shed on the geography, civil and political government, language, manners, and customs of New Testament countries and peoples which goes far to confirm the authenticity of the narratives. A strong case has been made out for the historic truthfulness of the Acts by Professor W. M. Ramsay ("Christian Church in the Roman Empire before A.D. 170") and by F. C. Conybeare ("Monuments of Early Christianity"), founded on the story of Paul and Thekla. Arguments to similar effect are adduced by G. B. Harris and B. H. Cowper in the Christian Evidence series. Mr. J. T. Wood has unearthed much of the ruins of the temple of Diana of the Ephesians, the site of which had been long unknown, and thus produced evidence that the Acts of the Apostles is reliable history. ("Modern Discoveries on the Site of Ephesus.")

There is no necessity to contend that the Bible is always rigidly and infallibly exact in its chronological order of events, or in its names, dates, and numbers. That is not necessary to its doctrine of inspiration, nor to its main purpose as a revelation from God to man, nor to its being an infallible guide to salvation. Its design was to supply such a record of facts and their import as was fitting and adequate to those ends. The Divine message is couched far less in dates, names, and numbers than in the significance of the events which compose its historic framework, and which archæology has done so much to prove "cannot be shaken."

The Rev. Chancellor D. S. Stephens, D.D. (Methodist Protestant Church), gave the second appointed address on "The Appeal of the Old Testament to the Life and Conscience of To-day" as follows:

The distinctive characteristic of the ancient Hebrew was God-consciousness. The supernatural was a reality to him. He no more doubted his intuitions of God than he did his intuitions of nature. He approached the supernatural in a realistic spirit. It is this which makes the Old Testament unique in literature. Its message to the world is the declaration of an open thoroughfare between human life and the supernatural. It assumes that the intuitive experience of human consciousness testifies as truly of God as it does of the presence of the outward world. The truth, to which the weight of Old Testament testimony is given, is above the reach of historic criticism. Its existence is not dependent on events in time. While it makes history, it is superior to history. It is a truth that by its nature must find confirmation in the present facts of human life, as well as in those preserved by history. The real criticism by which men will receive or reject this message of the Old Testament is not so-called Higher Criticism, but the criticism of present personal experience. If the human heart finds no verifying experience of the unseen in its own life, then historic evidence is useless. If it does find a verification in its own spiritual consciousness, then historical criticism is a matter of supreme indifference. The spiritual consciousness of men is the tribunal by which each age will settle for

itself its belief or disbelief in the declaration of the Old Testament that God enters into the lives and destinies of men. But does this truth of the commerce of human life with unseen supernatural life appeal to the life and conscience of to-day? We must admit that there are currents of life and thought in the world to-day that are not hospitable to the message of the Old Testament. There are characteristics in the types of mind developed amid the conditions of modern life that array the intelligence against the assertion that human experience embraces a knowledge of the supernatural.

First among these difficulties is the almost exclusive attention given to our sense intuitions—to percepts of material things. Men have studied carefully those phases of their experience that relate them to the outward world. They have learnt much about external nature, but they know yet but little comparatively of human nature. They know something about physical forces and the laws controlling them, but they know but little of the energies that play upon their own inward life. Of the changes that take place in outward nature they can give some explanation, but of the marvellous changes that are going on in human conscious life they can give no account. Where the energies that constitute personal life come from, to what they relate us, what laws control them, how they may be directed so as to minister to man's spiritual perfection—these are inquiries that modern science, with all her boasted achievements, has barely begun to consider. Man has investigated other things more than himself. He has a reasoned knowledge of almost every phase of nature except human nature.

A second difficulty that stands in the way of the acceptance of the Old Testament message is the excess of emphasis that modern life places on intellectual development. An intellectual awakening followed Francis Bacon's announcement that all valuable knowledge must be firmly grounded in human experience. The intellect is the instrument by which the experiences of men are correlated and made coherent in knowledge. The importance of that faculty which thus interprets experience is exalted above the value of the intuitive powers which furnish the material of experience. The intellect has, therefore, been trained with care, while the intuitive powers of the soul have been overlooked. Men are disposed to disregard those deliverances of their intuitive natures which the intellect has not clearly and definitely interpreted. Intellect has been put above insight. We have forgotten that the truth that is but dimly shadowed in the intuitive life of the soul may be greater than the truth whose measure has been accurately taken by the logical faculties of the mind. This disproportionate emphasis placed upon the logical processes and analytical powers of the mind obscures our vision to the finer deliverances of spiritual intuition. Our spiritual intuitions are evasive—they elude the grasp of the intellect. The intellect finds easier work in the interpretation and synthesis of the lower sense percepts. Intellectual culture and discipline are of but little avail in laying hold of the great foundation truths of religion. It is not by logic, but

by spiritual discernment that the elements of supernatural life will be laid hold of in human experience.

A third difficulty in the way of clear apprehension of the supernatural meaning of man's spiritual intuitions is the impatience of modern life with half-perceived truths, with unreasoned intuitions. Men are unwilling to know in part. They are intolerant of those higher intuitions of the spirit, the deep significance of which they have not yet apperceived. They want no half-truths, no fragments. The spiritual experiences of men are so hard for the intellect to get a firm grip upon, they are not correlated with each other into a beautiful and coherent system. They cannot be dovetailed together and snugly tucked away into a dogmatic system, and hence the temptation is to ignore them entirely.

These are some of the tendencies of modern life that predispose men to incredulity in regard to the supernatural as a factor in man's experience. Even the Christian world feels the influence of these tendencies, and consents to lay just as little emphasis as possible on the supernatural claims of Christianity. Christians, too, often consent to relegate the supernatural back to the early ages of Christianity, and hence it is that historical criticism strikes such terror to their souls. But we may rest assured that if God's life touched men ages ago, it touches human experience to-day. Traditional testimony alone to the reality of the supernatural will not suffice. It will not satisfy the exacting spirit of to-day. If we get the ear of this critical age we shall have to show that the present experience of men is pitched in the unseen. The world must realise that the message of the Old Testament is a message that fits the experience of men in all time.

Notwithstanding the difficulties I have mentioned, there are some more hopeful indications. There are some developments in modern thought and life that prepare us to receive and better interpret our intuitions of God. What appealed to the ancient Hebrew simply as an intuition may appeal to the wider knowledge of to-day on the ground of reasoned conviction. I can note but briefly two or three of these hopeful developments.

First, there is an increasing recognition of the spiritual nature in man. Our civilisation at every point is more and more recognising the reality of those spiritual forces that constitute personal life. The thought of men is turning from outward things to those greater realities that are found in the inner life. The inner forces that make character are becoming the objects of serious reflection. These inward forces, which men are beginning to comprehend, are far more worthy of their study—have a far greater practical value—than the things of the outer world. He who has found the secret springs of love, of faith, of hope, has achieved a greater mastery than he who has subdued the forces of nature. The thought of the world is busy about the activities and energies that concern man's spiritual life as never before. The literature of the spirit was never so abundant. Even science ventures within the threshold of this domain. What

forces enter into man's personal life, whence do these forces come, what are the laws that govern them, how may they be reinforced or held in check?—such questions as these are pressing themselves upon the attention of men, and when they approach these questions in sincerity and candour, they are brought face to face with the Divine source of all life.

Secondly, along with this consciousness of man's spiritual nature comes the consciousness of that supernatural life to which it relates man. The knowledge that men have gained of the biology of the natural life has prepared them to grasp the biology of the soul. Christ recognised the essential analogy that exists between the conditions of the bodily life and those of the spiritual life. Because of this analogy our enlarged knowledge of the biology of the natural life enables us to state anew the Bible message in terms approved by science, and in language that forces itself upon the reason as consistent and logical. Biology defines life as the correspondence of the internal organism with an external environment. Biology assures us that life is impossible without relation to a supporting kindred environment. What is true of the physical life must equally be true of the spiritual life. The energies which constitute personal life must be related to an environment of unseen life, from which the spirit receives its energies, even as the body finds its renewal from its physical environment. There can be but one explanation of the personal energies that enter into human life, and that is to be found in the environing life of God. A scientific necessity will compel us to seek for an explanation of the transforming energies that come into the moral life of man, in the superior life of God. No other explanation is left. If love enters into the heart and with its mighty power transforms the life—if a new born hope takes possession of the soul that was cast down—it is because this love, this hope, has been imparted from a life that is above. It has established correspondence with the environing life of God. It has within its reach soul energies of dynamic power, that are as real as light or heat in the physical realm. The enthusiasm for truth and for goodness that uplift us and purify us are the invasions of supernatural life into human experience. Man is a citizen of two worlds. He not only breathes the air of earth, but he inspires the atmosphere of heaven. The logic of science at last leads us to the position of the Hebrew prophet, and assures us that only through commerce with an environing life can the personal life of man be explained and supported.

Thirdly, the knowledge that men have gained of human psychology furnishes a basis in experience for an apprehension of the reality of supernatural life. Psychology acquaints us with the fact that all knowledge consists of interpreted intuitions. The raw material of our intuitions has but slight value for the mind until the intellect has woven it in with the fabric of our past experience. The human race, through ages of inherited experience, has gained such a skill in the interpretation of our sense intuitions, that now we instantly give

them an objective meaning far beyond what they themselves possess. When we bring the same skill to the interpretation of our spiritual intuitions that we now bring to our sense intuitions, we shall have the same definite and positive cognitions of our spiritual environment. We shall find the same foundations for a knowledge of God in our spiritual intuitions that we now have for a knowledge of the world in our sense experiences. As external things are revealed to us through the changes which they produce in our senses, so will God be revealed to us in the impulses which He awakens in our being. When an exalted life-energy enters into our being through the prayer-opened portals of the heart, when it lifts us up out of ourselves to a higher plane, it has an objective meaning; it is evidence that a higher life-environment has touched the spirit. Just as resistance to touch is evidence of the presence of a material body, so a transforming love is evidence of the presence of God. The conviction of the presence of a reality rests upon the same foundation in each case.

The Apostle gives the psychological foundation for the knowledge of God as revealed in present experience when he says: "Hereby we know that He abideth in us by the Spirit which He hath given us." If you have the Spirit whom God has given you, you may know Him as certainly as you know yourself. The transformed disposition which Divine life implants in the human heart evidences the reality and character of the environment of invisible life that surrounds us. From the spiritual reactions of our nature in response to the touch of unseen life the intellect may form some idea of the nature of that superior life which transforms us. We form our judgments of the qualities of outward things from the character of the impressions they make on our senses. This is the only basis of our knowledge. In the same way the spiritual energies that fill the soul when it opens itself towards God are revelations of God's nature. They disclose the lineaments of the Heavenly Father.

This descent of power, of life, from above, that awakens kindred response in man's life—that transforms his dispositions and purposes into heavenly patterns—this is the revelation of God to and in human life. This is experimental religion. This is the essential truth of the Old Testament. This is the truth that Christ elaborated and presented anew to the world. This is the truth that gave Methodism its early power, and that has inspired every true reform in the world. This is the truth the world needs to-day. The problem is how to present it so that it will take hold of the hearts of men.

The religious world is in a state of unrest. Traditional forms and ideas are breaking up. The vitalities of Christianity are eternal and will survive the forms. The verities of religion will outlast the speculations of men. Men have lost their way amid speculations, and need to come back to the intuitions of a God-given experience. Ecclesiasticism, formalism, tradition, may pass away, but religion based upon the intuitions of God must last while human nature remains.

The general discussion was opened by the Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church). He said:

First let me bear my humble testimony as a representative on the Eastern side to the remarkably able paper of Dr. Tigert to which we have had the opportunity of listening. I will not try at this moment to characterise in detail that timely, able, helpful, and suggestive production. I am quite sure that when we come to read it carefully we shall find how much it contains. We had some idea as the paper was somewhat rapidly read, but it needs to be much more carefully read in order to be appreciated.

God is trying to teach His Church, I believe, at this hour by means of historical and literary criticism as He has taught and guided His Church by other means outside the Church in the course of past ages. We often hear the phrase of John Robinson quoted, that God has more light to break out of His Holy Word, and it is true that we shall continually find more and more to study in the Book itself. But God teaches us by light from outside shining upon the Word. We have learnt a great deal from the relation between Scripture and pure science, and we have learnt a great deal, or we might have learnt a great deal, from the relation between Scriptural teaching and social theories. God has intended to teach His Church by means of these movements round about us, and I hope that we have had grace to learn some lessons. With regard to the subject of historical and literary criticism and the examination of the Bible as a record which is now proceeding, God has many things to teach us. Some of them we have already learnt—that human faith as such is an amalgam, and we have to find out by a process of trial how much of that faith is human and how much Divine. When we examine the historical criticism of the Old Testament, and that still more destructive criticism of the New Testament, which is now causing so much attention, we shall not find it a difficult thing to separate between those elements which are transitory and those which are permanent. Dr. Tigert has led us very largely upon the right lines in those two matters. I do not myself think that we should be too anxious about confirmations of the accuracy of the Scripture history in all details, whether from archæology or from other sources. We welcome them, but I do not think that we need to be anxious about the matter, nor to put out eager hands to clutch hold of every possible confirmation and dwell upon it, any more than we need fear on the other side here and there a discrepancy. Rather I believe that attention is being drawn to the spiritual character of that Book which is for us the ultimate ground of appeal, and the authoritative rule of faith and practice—the character of it, the spiritual power of it, and the relation between the Bible and the Church, and between the Bible and Christian consciousness. All these truths are being illustrated more clearly than they ever have been before, on account of the historical and literary criticism to which the Bible has been subjected in our generation.

As we meet from both sides of the Atlantic I hope that we shall co-operate in Biblical study. I hope that those who are interested in topics of this kind will co-operate in the defence of our faith. I dare not speak for others—and yet I think I may; but we upon our side welcome the co-operation of scholars and Bible students on the other side of the Atlantic as represented by Dr. Tigert and many more. I hope that this Œcumenical Conference will not pass away without, in some fashion or another, so bringing us nearer together that in

the next decade, by the blessing of God, more good work may be done for Biblical scholarship than ever has been done in the past.

The Rev. J. Agar Beet, D.D. (Wesleyan Methodist Church), spoke as follows:

I wish to express my strong agreement with the admirable paper which we have just had from Dr. Tigert; but I wish to supplement it by a few remarks which I think ought to be made in this Conference.

If we call attention to recent corroborations of the Scriptural narrative, we are bound to admit that in some cases recent research has, in some small details, contradicted that narrative, and has gone far towards disproving its absolute verbal accuracy. Nay, more. Recent and careful study of the Bible has compelled us to modify a theory of inspiration held by our fathers in the middle decades of the last century. Not that we have changed our doctrines. We hold firmly and unanimously the Gospel which Wesley preached, and the glad tidings of salvation which kindled the flame of the Methodist Revival. Someone said the other day that Methodists were unanimous in holding fast the teaching of Wesley. He might have gone further and said that wherever to-day, in the Anglo-American race, there is aggressive evangelism, it is inspired by the same teaching. The theology of Wesley is the saving faith of the millions who speak the English language. But some sixty years ago, good men, in their wish to pay honour to the Book of God, propounded a theory of its origin and inspiration, derived not from study of the Bible, but from *a priori* reasoning about it, a theory which went far beyond the evidence. From the untenable position then taken up we have retreated to an impregnable position by careful study of the Bible itself. Such retreat has saved many an army. It is our only safety.

We must ask you to have patience with Biblical scholarship. It has done much for the spiritual life of the servants of Christ. It has given to us a purer text of the Bible itself, and a more accurate knowledge of the languages in which it was written, and has thus brought us nearer to the still small Voice which speaks therein. It has given to us a more intelligible Bible, and the Bible thus interpreted is the only safe theological text-book. I cannot deny that not a few able Biblical scholars reject all the distinctive elements of the Gospel of Christ. These men, in spite of many services in the details of Biblical scholarship, we must meet with resolute opposition, but in our opposition we must discriminate. If we shut our eyes and strike out right and left we shall strike our friends, mistaking them for foes. For instance, some scholars deny, simply because it conflicts with their theory of the universe, the possibility of a dead man's return to life, and therefore refuse to discuss the abundant and overwhelming evidence that Christ rose from the dead. The dogmatism of rationalists is no reason why we should revile a man because after careful study he does not think that the last twenty-six chapters of the Book of Isaiah come from the same pen as do the earlier chapters. After all, questions of date and authorship must be left to those who have made them their special study. Such questions we cannot settle by appealing either to the tradition of the Church or to our own religious experience.

The Rev. R. J. Cooke, D.D. (Methodist Episcopal Church), continuing the discussion, said:

I do not approach this subject from the point of view of a specialist. I simply plead in our Methodism for liberty of thought. This subject has agitated the minds and hearts of religious people on both sides of the Atlantic. It has disturbed the thoughts of ministers and the prayers of the laity, but I cannot see, and never have been able to see, why there should be any agitation among Christian people over this subject. Out of English deism sprang magnificent apologetics, from Warburton's "Divine Legation" down to the present time —to the last of the Bampton Lectures. Out of German rationalism sprang the magnificent work begun by Schleiermacher. Had there been no Strauss, there had been no Neander's great "Life of Christ," and I am satisfied that out of this question there will come greater blessing to the Church of God than the fearful saints of the present day now dream of. At the back of Wesley's Chapel lies Adam Clarke. I venture to say that when the whole substance of Biblical criticism is reduced to its ultimate, there will not be found a more drastic iconoclastic critic of the Old Testament than Adam Clarke, as everyone knows who has read his "Notes on Chronicles and Kings"; and Methodism has never yet disowned him. Of all the great ecclesiastical systems, Methodism alone enjoys the proud distinction of never having sent a heretic to the dungeon or a martyr to the stake. It is too late to-day to stir the ashes of Smithfield or to disturb the rusty locks on the doors of the Inquisition. We could not do it if we wanted to, and we would not if we could.

The danger of destructive criticism is this: it is the boldest attack on Protestantism that has ever been formulated by the ingenuity of the human intellect. Neither Bossuet nor Manning, nor that splendid character, John Henry Newman, ever made a bolder stroke at Protestantism than this destructive criticism. The revolt in the sixteenth century was not, as was stated from this platform yesterday, a revolt from ecclesiastical polity, from the rule of Bishops, for England retained the episcopacy, and the Scandinavian, the Helvetic, and the French Churches retained the superintendency. No, the revolt of the Reformers of the sixteenth century was not from a hierarchy; it was from an infallible Church to an infallible Book. Destroy the infallible Book, and you cannot stop by any logic this side of an infallible Church. Destructive criticism plays consciously or unconsciously into the hands of Romanism, and Romanism can stand aside and see the foundation of Protestantism dug from underneath us.

The Rev. Geo. Elliott, D.D. (Methodist Episcopal Church), spoke as follows:

I suggest that as Methodists we can more freely and easily recognise the system of scholarship than almost any other people in the world. Basing at least a large part of our ground of Christian certainty upon the fact of the reality of the Divine life in the soul of man, we are prepared to investigate the more freely and with the larger liberty the external foundations of our faith.

Whatever may have been the results of the critical study of the Word of God as to much of the outworks of the whole history of Revelation, it has left at least more certainly that irreducible minimum, the spiritual facts of Revelation. Years ago, when I first read the

Bampton Lectures on the Psalter, by Professor Cheyne, I can remember how appalling the results were to me. They are still in many ways, for I must confess that I find myself standing more closely to the present distinguished President of the British Wesleyan Conference than to that audacious scholar of Oxford. Nevertheless, there came to me at the end of the vision of that appalling iconoclast as he swept away, one by one, every traditional notion I had with regard to the Praises of Israel—that there remained, after all, the true Praises of Israel, the spiritual fact of them, whatever their source, whatever their authorship, wherever they came from. That which was in them which answered to my own spiritual life did abide. There is a deep in Holy Scripture which calls to the deep in the human soul, and it may happen that steady diapason will be more clearly heard when we no longer listen to the surface washings of the waves, or to the cry of the sea-bird over the lonely waters.

May I suggest another thing—that the post-Reformation doctrine of inspiration is really born of rationalism, is real rationalism. It begins by postulating *a priori* what would be a worthy revelation of God, and, having concluded that it will have to be an infallible and unerring record, immediately tries to prove that the Bible is such a thing, instead of reverently and humbly asking what sort of revelation, in fact, God has given us. I shall not soon forget how twenty years ago, in the city of Cincinnati, I heard a man you honour on this side of the water, Frederic W. Macdonald, say in substance—he must not be made responsible for my paraphrase of his words—that we are not judges to know on what mountain tops God has distilled, or through what rivulets He has gathered, the waters of the River of Life. It is well for us humbly to take the revelation which God, in fact, has given us.

One great name there is that I would like to mention, that of Mr. Gladstone, that white rose of our Anglo-Saxon chivalry, who passed away without one petal soiled because of sin, and hardly one fallen because of age. He wrote a book, "The Impregnable Rock of Holy Scripture." With the conclusions of that book I am frequently at variance, but I find myself more at variance with his title than with the book itself. "The Impregnable Rock" is not Holy Scripture, but that deeper foundation, than which no other can be laid. The impregnable rock is that rock which Jesus saw in Peter, that of a spiritual consciousness, a spiritual fellowship with Almighty God, which sees the things of God apart from flesh and blood.

The Rev. A. E. P. Albert, D.D. (Methodist Episcopal Church), concluded the discussion. He said:

The question of "Biblical Criticism and the Christian Faith" is one that admits of no colour, race, nor sex. It recognises no sectional difference and no latitudinal nor longitudinal complexion. It appeals to the awakened consciousness of the human intellect, the human heart, the human faith and purpose, and, as such, is entitled to our profoundest thought and consideration. It concerns man, and whatever concerns man concerns me.

I rejoice to say in this great Parliament of Universal Methodism that the question of Biblical Criticism, higher or lower, does not disturb the faith of the great body of Christian believers which I have the honour to here represent. I do not mean that our people are entirely ignorant of the severe criticism to which the sacred Scriptures

are being subjected, on both sides of the Atlantic, by the ripe scholarship and searching investigation of many of the greatest minds that have ever tested the elements of fundamental truths. But I mean to declare that, with full knowledge of every point that has been raised against the genuineness, authenticity, and credibility of every Book in the Sacred Canon, and of every fact recorded therein, our people continue to believe that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness, that the man of God may be perfect, thoroughly furnished unto all good works," and that "Holy men of God spake as they were moved by the Holy Ghost." We continue to "contend for the faith which was once delivered unto the saints," regardless of all criticism. Our weakness lies not in the assaults of any adverse criticism against the integrity of the Scriptures, but in our failure to more fully demonstrate in our lives the doctrines which we teach and profess to believe.

Bishop Galloway sounded the key-notes of the bugle blast when he called upon Universal Methodism to accept in sincerity the facts of experimental religion as expressed by St. John, the beloved apostle, and St. Peter, the heroic missionary. Bishop Wilson but emphasised the same great truths when he declared that the permeation of the principles of our holy religion in human hearts and lives would transform our sin-cursed humanity into actual living epistles of the Prince of Peace, who taught us that God was our Father, Jesus Christ our Redeemer, and that every man was our brother. Could Methodism and Christianity lift itself above its prejudices, and take its stand on the housetop with Peter, and say, "Of a truth I perceive that God is no respecter of persons, but in every nation he that feareth Him and worketh righteousness, is accepted with Him," it would need no longer to fear any harm that could come from any form of Biblical criticism, that the world, the flesh, the devil, or even some of our theological professors too often entertain and suggest. It would enter upon such a march of conquest of the world for Christ as would stagger the faith of the most ardent believer.

What we need, and must have, for the final conquest of the world is the vitalising, energising, regenerating baptism of the Holy Ghost. We need another Pentecost, wherein "Parthians, and Medes, and Elamites, and the dwellers in Mesopotamia, and in Judea and Cappadocia, in Pontus and Asia, Phrygia, and Pamphylia, in Egypt, and in the parts of Libya about Cyrene, and strangers of Rome, Jews and proselytes, Cretes and Arabians," shall unite, as an undivided and indivisible brotherhood, in one accord in the service and worship of God, and in testifying to the wonderful works of God.

I am at present pastor of Wesley Chapel, the Methodist Episcopal Church in New Orleans, the largest coloured Church in our section of country. It is the church of which the venerable Bishop Keene, the honoured Senior Bishop of the Methodist Episcopal Church, South, was for many years the pastor, in the days of his ministration to the slaves in our country. As such, I thank God for the magnificent work done by the Methodist Episcopal Church, South, for my people during those dark days, and I thank God for what she is now doing for her children of the Coloured Methodist Episcopal Church. I thank God, too, for our civil war that thundered into, and broke daylight into our night of darkness, and that made my presence possible here to-day. I thank God for the glorious achievements of our coloured brethren in the African Methodist Episcopal Church, the African Methodist

Episcopal Zion Church, and the Coloured Methodist Episcopal Church; but as a representative of the coloured membership of the mother American Methodist Episcopal Church, having an abiding faith in the ultimate triumph of the Gospel which we preach, I express the hope and prayer that the day may not be far distant when all these several branches of American Methodism may be so divested of all race and colour prejudice as to find common ground upon which to stand unitedly, federated or otherwise, for the conquest of our great continent, without the sacrifice of a single principle, or the humiliation of a single member. This much achieved, we shall then be fully prepared to join hands and hearts with the Methodism of the world to reclaim this planet, upon whose surface God has seen fit to place one conquering white and four great coloured races.

I had a dream last night. I dreamed that all the people in the neighbourhood in which I was living were putting weather vanes not only upon their residences, but on their barns, their outhouses, and upon all their possessions. I suppose that was only a dream. I could sincerely hope that it was a pledge and a prophecy that every Church represented in this assembly shall speedily put forth the weather vanes of a mighty faith that will catch the impetus of the "rushing mighty wind," and that with "tongues like as of fire," inspired by the Holy Ghost, they may go forth conquering unto conquest, until our humanity the world over shall unitedly give undivided glory and honour to our God, and until every knee shall bow and every tongue "confess that Jesus Christ is Lord, to the glory of God the Father."

The report of the Business Committee was then given by the SECRETARY, and the following resolution in reference to the attempted assassination of President William McKinley was adopted by the Conference:

"This Œcumenical Methodist Conference expresses its intense indignation at the dastardly attempt made on the life of the President of the United States of America, and its profound sympathy with the nation in its deep anxiety, and directs that a message of respectful and heartfelt sympathy be sent immediately to the President, to Mrs. McKinley, and to the American people."

The following telegrams, signed by the Revs. John Bond and J. M. King (Secretaries) were agreed to:

To Wm. McKinley, President of the United States of America: "The Representatives of all the branches of Methodism throughout the world, assembled in Œcumenical Conference in Wesley's Chapel, London, on this 7th day of September, 1901, desire most earnestly to express their profound sympathy with you in your sad and bitter pain, suffered at the hand of an assassin. Our prayers have gone up to God, and we shall continue to pray for your speedy recovery."

To Mrs. McKinley, Buffalo: "Methodism, in Œcumenical Conference assembled, in London, most respectfully sends its message of heartfelt sympathy in this day of your distress. Our hearts are moved

within us so that we cannot refrain from this utterance of our fellowship with you in this dreadful suffering. May the consolations of God abound to you."

To the Honourable John Hay, Secretary of State, and through him to the American people: "In accordance with action taken on this 7th day of September, this Œcumenical Methodist Conference, assembled in Wesley's Chapel, London, expresses through you to the American people its intense indignation at the dastardly attempt upon the life of the President of the United States of America, and its profound sympathy with the nation in its deep anxiety."

It was further agreed that a copy of the resolution of the Conference should be sent to the Ambassador of the United States in London, the Honourable J. H. Choate.

The SECRETARY read the following letter which he had received from Dr. Parker, the distinguished minister of the City Temple:

"Dear Mr. Bond,

"I resume my Thursday morning service on the 12th inst., and, therefore, dare not be out on Wednesday night at St. James's Hall. I am very much run down, and need all the rest I can get. I regret my absence the less that the list of Free Church representatives is in every respect so strong. I need not tell you that I always thrive in the warm atmosphere of Methodism, and that my heart is with you in all this sacred festival. My love be with you all in Christ Jesus.

"Ever sincerely yours,

"JOSEPH PARKER."

The Doxology having been sung, the Benediction was pronounced by the PRESIDENT (Bishop B. W. Arnett, D.D.).

FIFTH DAY, Monday, September 9, 1901.

TOPIC:

PROTESTANTISM *VERSUS* MODERN SACERDOTALISM

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., the Rev. E. J. WATKIN, D.D. (Australasian Methodist Church), presiding. The Rev. I. B. SCOTT, D.D. (Methodist Episcopal Church), read a portion of Scripture and offered prayer.

The PRESIDENT, in a brief introductory address, said:

On Saturday morning we joined in prayer to Almighty God for the recovery of the President of the United States. This morning we ought to join in thanksgiving to Almighty God for the favourable intelligence which has come; and we should continue in prayer and supplication with thanksgiving to Almighty God that He may spare the life of a man so admirably fitted for the eminent position which he has occupied. We will continue to pray for his wife, a magnanimous, great, Christian lady, and we ought to pray that the nations may learn the lesson which a tragedy like this teaches—not to allow the liberty of the Press, nor the liberty of the platform lecturer, to degenerate into licence.

The Rev. Professor W. I. SHAW, D.D. LL.D. (Secretary), read the Daily Record for Saturday, which was confirmed.

The Rev. J. BOND (Secretary) said: I have received the following telegram in relation to President McKinley, which was received in this country at 6.12 a.m. this morning: "The nine o'clock bulletin, signed by six physicians, says, 'The President is resting comfortably, and there is no special change since the last bulletin. Pulse 130.'"

The Rev. JOHN BOND also read the following letter from the Rev. Hugh Price Hughes, M.A. (Wesleyan Methodist Church):

"Penrheol, Barry,
"September 7, 1901.

"Dear Mr. Bond,

"Your telegram arrived too late this afternoon for me to reply at once in the same way. Please assure my fellow Methodists from all

lands that I value more highly than I can express their sympathy and their prayers. But by obeying the doctors now I hope to be at the next Œcumenical Conference. Still, my inability to take part in this gathering is a great and bitter disappointment to me. I follow the proceedings day by day with the deepest interest, and am specially encouraged by the tone and tendency of the conversation on Friday afternoon. I have long been convinced that Methodist Union everywhere is the essential condition of complete success in our world-wide conflict with sin and superstition. May the richest blessing of God rest on the Œcumenical Conference.

"Yours very sincerely,
"HUGH PRICE HUGHES."

The Rev. A. B. SANFORD, D.D. (Methodist Episcopal Church), made some suggestions in regard to the Official Report of the Conference. The Rev. JOHN BOND (Secretary) replied that the Editorial Committee would unquestionably attend to the points raised.

Certain communications which had been addressed to the President of this Conference were referred to the Business Committee

The topic for the morning session was "Principles of Protestantism versus Modern Sacerdotalism." It was opened by an essay by the Rev. F. W. BOURNE (Bible Christian Church) as follows:

D'Aubigné's famous "Three onlys" define clearly enough for our purpose on this occasion the essential principles of Protestantism.

The Word of God only;
The Grace of Christ only;
The Work of the Spirit only.

First, the Word of God only. The Holy Scriptures, whose inspiration all sacerdotal Churches acknowledge—the Roman Catholic Church not excepted—affirm in numerous familiar passages which, therefore, need not be repeated, "that they contain," to use the phraseology of the Sixth Article of the Church of England, "all things necessary to salvation: so that whatsoever is not read therein, nor may be proved thereby, is not to be required of any man, that it should be believed as an article of Faith." The Bible all true Protestants hold to be the sole rule of faith and practice, and the only standard of appeal in all cases of controversy. "To the law and to the testimony; if they speak not according to this word, it is because there is no light in them." The fearful denunciation with which the Bible closes, "and which forms, as it were, the clasp and seal of all its books," should ever be ringing in our ears. With the example of Luther before us we should watch against the two-fold danger of retaining any dogma, like that of consubstantiation, which cannot be proved from Holy Scripture, or denouncing any letter of the New Testament as an "epistle of straw" in an excess of zeal for a particular doctrine even one as important as the doctrine of justification by faith. But the right of

private judgment—the ultimate principle of Protestantism it has been termed—is a precious part of our sacred inheritance. The Scriptures do not merely testify of Christ as Creation and Providence testify to their Creator and Upholder; they are most prized by us because they are "full of Christ," and the Saviour Himself declares they were given for an express purpose. "They are they which testify of Me." If this were not so, the Bible might remain the most wonderful book in the world, but, to use Henry Ward Beecher's simile, what a babe's clothes are to the mother when the babe has slipped out of them into death, that would the Bible be to us if the Babe of Bethlehem and the truths of deep-heartedness which clothe His life were to slip out of it.

We next speak of the Grace of Christ only. The God and Father of us all has, in the Gospel of His Son and our Lord and Saviour Jesus Christ, secured for man as man, that is for sinful men in every age the wide world over, the right of approach unto Himself through Him and Him alone, "who is the Way, the Truth, and the Life." "For there is one God and one Mediator between God and men, the Man Christ Jesus," "and in none other is there salvation: for neither is there any other Name under heaven that is given among men, wherein we must be saved." "No one," Christ declares, "cometh unto the Father but by Me," and the converse of this is also blessedly true, that by the shedding of His own blood "a new and living way" into the "holiest of all" hath been made manifest.

In the New Testament there is no official human priesthood acknowledged in *name*, and, ranging ourselves by the side of Dr. Enoch Mellor, we dare affirm that the only possible reason for the absence of the term is the absence of the *thing*. "We have letters to Jews and to Gentiles, and to both combined, but throughout them all the conception of a priest as a Christian functionary—subordinate or supreme, stationary or itinerant, inspired or uninspired—is not even suggested in the faintest degree." The key to the whole of the great argument of the writer to the Hebrews, "is to be found in the contrast so sharply defined and so continuously maintained between many priests and one Priest, many sacrifices and one Sacrifice, oftentimes and once; and any interpretation which disturbs the unity which constitutes one member of the contrast utterly destroys the conclusiveness of the argument which is pursued with such elaborateness of detail. Introduce 'two' priests, 'two' propitiatory sacrifices, and 'twice' instead of 'once,' and the whole structure of reasoning falls to pieces. It is the perfection of the Saviour's Person, and the completeness of the Saviour's work, which are here affirmed, and these must of necessity be prospective as well as retrospective. If they terminate one series of priests they must preclude another." Christ has put away what else had been for ever an impassable barrier, namely, the barrier of sin—against which men had in vain reared "government, education, philosophy, system after system of religion," in vain, because sin, "the longest, heaviest drift in human history," has again and again easily "overwhelmed them all."

Let it be remembered that what all the Jewish sacrifices, although of Divine appointment, were unable to accomplish, because they did not show, on the one hand, the infinite evil of sin, and, on the other, the infinite love of God, the Saviour Himself only accomplished by the sacrifice of Himself. Having, as the Lamb of God, "slain from the foundation of the world," actually died unto sin once, and having by His one offering "perfected for ever them that are sanctified," He is now alive for evermore, and is therefore able, as our everlasting High Priest, "to save them to the uttermost that come unto God by Him, seeing He ever liveth to make intercession for them." No Protestant worthy of the name can be unconcerned while the priests of an apostate and corrupt Church, and their followers, and, sadder far to my mind, a large section of the ministers or priests of an avowedly Protestant Reformed Church, supported by hosts of zealous laymen are working most strenuously and stealthily—or most stealthily and strenuously, whichever form more accurately describes their method—to filch altogether from redeemed humanity its most precious possession, or by fencing it round with elaborate, burdensome, and costly rites and restrictions to greatly lessen its chiefest value and consolation.

The Work of the Holy Spirit only is the third essential principle of our common Protestantism. His two-fold mission is to convince the world of sin, of righteousness, and of judgment, and to implant in all penitent and believing souls the new and abundant life which Christ came to bestow. A Methodist preacher and scientist—a combination all too rare—proved, even to the satisfaction of so eminent a man as Professor Huxley, that there is no such thing as spontaneous generation in the natural world, nor is there in the spiritual world. The only way of entrance from a lower into a higher kingdom is by being born into it. Said Christ to Nicodemus, "Verily, verily, I say unto thee, except a man be born again"—from above—"He cannot see"—he is not even aware of the existence of, much less can he enter into—"the Kingdom of God." The one baptism is the baptism of the Spirit, for only "that which is born of the Spirit is spirit," and therefore baptism by water can only be the sign and seal of the blessed reality. A homely and familiar verse in a Methodist revival hymn is as true to Scripture as it is to experience:

"Soon as my all I ventured
On the atoning blood,
The Holy Spirit entered,
And I was born of God."

"Ye are all sons of God through faith in Christ Jesus," says St. Paul, and again, "The Spirit Himself beareth witness with our spirit that we are children of God." I for one am grateful beyond measure that while men would search in vain to find the "dissidence of dissent" within the pale of Methodism, they would easily find many striking examples of "the Protestantism of the Protestant Religion." The

early Methodists appealed directly to Holy Scripture. "Let me" said one of the Oxford Bible bigots,

> "Search the oracles Divine,
> Till every heartfelt word be mine."

His exclamation when brimming over with joy was:

> "O for a thousand tongues to sing
> My great Redeemer's praise!"

He set the core of his creed to music:

> "For all my Lord was crucified,
> For all, for all, my Saviour died."

Necessity, he said with Paul, is laid upon me, yea, more, woe is unto me if I preach not the Gospel, for

> "The love of Christ doth me constrain
> To seek the wandering souls of men."

No true happiness was his unless with his "latest breath" he might gasp the only Name, and his mission in life and triumph at the end could only be complete if he were allowed to

> "Preach Him to all, and cry in death,
> "Behold, behold the Lamb."

So, indeed, said or sang they all—

> "We, by His Spirit, prove
> And know the things of God;
> The things which freely of His love,
> He hath on us bestowed.

Protestantism and modern sacerdotalism negative and contradict each other. They are as wide asunder as the poles. They are as distinct as noonday light and midnight darkness. They are as wholly unlike and as utterly antagonistic as Christ and Belial. Even a serious and old-fashioned Methodist might, if so disposed, make himself controversially merry with the fantastic and ludicrous claims which the sacerdotalists set up, with the sometimes amusing, sometimes offensive, and always baseless assumptions in which they indulge. Suffice it to say that a number of sharp contrasts might easily be drawn.

I know nothing more unlike, or irreconcilable with the Saviour's taking the little children in His arms and blessing them, or Paul's declaration, "Christ sent me not to baptize, but to preach the Gospel," than the authoritative teaching of sacerdotalism—the figment of apostolical succession being first interpolated, and a duly ordained priest being the indispensable actor—that a mysterious, inward and spiritual change is effected by the performance of an external rite. I know nothing more unlike and irreconcilable with the Lord's Supper as instituted by Christ, and the simple manner in which Christ's "last

and kindest word" was observed by the early Christians, than the sacrifice of the Mass which Romanists declare to be "a true and proper propitiation," yet without blood, with its imposing and gorgeous ceremonial, and those celebrations to which we have become accustomed in this country, and which the practised eye can hardly distinguish from the celebration of the Roman Mass. I know nothing more unlike and irreconcilable with the spirit, attitude, and conduct of the Apostle Peter, who expressly disclaimed lordship over God's heritage, and who so earnestly exhorted his fellow-elders to be an example to the flock, than the spirit, attitude, and conduct of proud ecclesiastics who verily usurp the place of Christ. I have read, since this Conference assembled, that Archbishop Ryan, of Philadelphia, preached a sermon at the recent ceremonies in Baltimore, when the red hat was conferred on Cardinal Martinelli, and said, "In the delegate we behold Leo, and in Leo Peter, and in Peter Christ, and in Christ God." If this be not the man of sin sitting in the Temple of God and setting himself forth as God, what is it?

I must refer to the New Testament teaching respecting the Church, which is so entirely in harmony with the oft-quoted saying of Ignatius that where Christ is there is the Church, even where two or three meet together in His name. Rome, however, declares that the Church is always outwardly visible, and many Anglicans strongly insist that a particular form of Church government is essential to its *well*-being. The sturdiest Protestant I know might be willing to forgive an innocent superstition like that, but when they insist that this particular form of Church government is essential to the very existence of the Church we can but marvel at their amazing credulity, and the spiritual blindness with which they are afflicted, so that the bigotry and intolerance thus created remaineth.

In 1764 John Wesley pleaded for an open and avowed union between all those who preached the fundamental truths of the Gospel. He made it plain that he was not pleading for union in regard to outward order. "Some," he said, "may remain quite regular, some quite irregular, and some partly regular and partly irregular." He was ready to establish a slightly modified Presbyterianism in the United Kingdom, and Episcopacy in America. It may be heresy or presumption in me to have an opinion on the matter at all, but I cannot help saying if the glorious irregularities of John Wesley have any lesson for, and his charitable and clearly expressed opinions any weight with, his followers, the Mother Church of Methodism ought to be large enough and elastic enough to embrace ministers and Churches whose views on infant baptism, the Lord's Supper, and the pastoral office are not exactly identical with her own. I need hardly say with such a large number of Bishops present that I, "who am also an elder," have no quarrel with Episcopacy as such; and I am sure they will all readily acknowledge the truth of Bishop Lightfoot's dictum, "that it is a fact now generally recognised by theologians of all shades of opinion that in the language of the New Testament the same officer is called indifferently 'bishop' and

'elder' or 'presbyter.'" And again: "The most exalted office in the Church, the highest gift of the Spirit, conveyed no sacerdotal right which was not enjoyed by the humblest member of the Christian community."

We, in this country at least, have a threefold danger to combat. A latent scepticism, an active and aggressive sacerdotalism, and a profound indifference which often spells death. Sacerdotalists are for the most part much better men than sacerdotalism is as a creed. They are zealous, kindly, active, saintly, devout; and if we are to neutralise their influence in town and village so far as it is sectarian and hurtful, Methodist ministers must strive to excel them in all that is good and praiseworthy in the sight of God. Tenderer if possible to the sick, more diligent workers, more faithful pastors, more efficient preachers, more humble Christians, more kind and patient and helpful to all.

I have a great dread, it may be groundless, of that incipient sacerdotalism which strangely enough finds a hiding place in our own and other Protestant Churches. Even so distinguished a Protestant champion as Dr. Dale says in baptism and the Lord's Supper "the communicants receive something; and what they receive is given to them by the authority of Christ." "Sacerdotalists," as the Rev. W. F. Slater acutely observes, under this new term "will be able to bring in 'anything.'" A very little leaven is sufficient to leaven the whole lump. A tiny seed may grow into a mighty tree. A fearless, impartial, and full application of our own principles would shatter this and many another false conception, lead to the possible modification of some of our forms, and a general improvement in our spirit and methods. Forgive me if I say I am jealous over the Methodist Church with a godly jealousy. I am intensely desirous that it should faithfully, grandly, and swiftly fulfil its mission. The twentieth century is begun. If I may adapt and alter and amplify a phrase of the late Lord Beaconsfield, I will close this essay by boldly declaring that the claims of the future are represented by the thousand millions of unsaved souls, "who neither food nor feeder have," and the Methodists of the world, with their spiritual fervour and stirring traditions, with their glorious theology and magnificent triumphs, with their almost illimitable resources and great army of workers, ought to constitute themselves the trustees of posterity, and at least resolve to take a foremost place in the evangelisation of the world.

The Rev. Professor CHARLES STEWART, D.D. (Methodist Church of Canada), gave the first appointed address. He said:

Protestantism and modern sacerdotalism are, I judge, properly placed the one over and against the other. They are mutually exclusive, and yet, as I understand them, there are certain great points in which they agree, and the recognition of these points is essential in order to a practical understanding of this question. In the first place they agree, so far as man is concerned, that he has the power of self-determination, that he is a sinner, that there is within him the law written upon the

heart, a power not of himself which makes for righteousness, so that when he discovers sin he himself is on the side of right and of justice, and feels that reparation ought to be made, and that, as reparation in his own power and from himself is impossible, therefore it is desirable, it is necessary, that there should be a Daysman betwixt him and the Holy God, one who can lay His hand upon us both. I believe, secondly, that Protestantism and sacerdotalism are alike in the admission of the great and glorious fact that the contents of revelation are exactly set over against man's need, and present us with a Saviour, a Priest, a High Priest, who has a sacrifice to offer, and who has authority to bless.

Thus far we are agreed, and in the presence of a materialistic philosophy we ought to stand shoulder to shoulder in defence of these principles. But here the paths diverge. If it be supposed that the atoning sacrifice of the Redeemer in all its blessed results, and His High Priesthood, are put in commission, and that to a certain man or to a certain order of men is entrusted the mysterious power to repeat that sacrifice, and the power, through that sacrifice, both for the living and for the dead, to open or to close the doors of paradise—to admit a human soul to the felicities of heaven, or shut it out from the presence of God for ever—if it be understood that the claim is made that from this human tribunal there can be no appeal to a higher source, then we say that we must protest with vehemence and indignation. Why? First, because of the claims of our adorable Saviour Himself. It is from heaven that the word comes, "Worthy is the Lamb that hath been slain to receive the power, and riches, and wisdom, and might, and honour, and glory, and blessing." If this be so, then it is ours to render to Him all the power that He has entrusted to us, all adoration, all trust itself. It is on behalf of humanity also that we make this claim; for if you admit the principle that a human being has this mysterious power extending into the illimitable, the eternal future—that he has this power in his hand—then what becomes of the oracles of God? They must necessarily be set aside, or they must be explained away; because they know of no such system, and they protest against any such system. Again, if this power be entrusted to a fallible man, or order of men, then, necessarily, we must obey men rather than God, and even where reason may protest, or the Word of God itself may protest, we must come under the appalling threats which men may make with reference to the duties which they exact from us toward themselves. Hence are found the wonderful extent and variety of the claims of all who believe in sacerdotalism.

How shall we meet this matter? We are obligated to meet it. How shall we, as Methodists, take our part in meeting it? I would fain bring it home, especially to the hearts and consciences of my younger brethren in the ministry, that the first and the great essential to meet this monstrous fraud, this monstrous caricature of the priestly power of the Lord Jesus Christ, is the renewing power of the Holy Spirit and a far greater spiritual power that we have possessed. In this alone our safety as a Church and our safety as Christians consist. Spiritual adaptation is necessary. It is no mere academical question; it is a question

for the people, and to the people it must go. We must take the people as we find them; we must first reach them, secure their attention, and arouse the conscience. We must endeavour, and we must succeed in grasping, somehow or other, if they are to be saved, these vast aggregations of humanity that are crowding from the country and filling our cities, and are without God in the world. We must reach them, we must get their attention, we must bring before them, and bring out clearly their own responsibilities before God, and the certainty of the Revelation which is given us concerning the Lord Jesus Christ. Oh, that upon us and upon our Church may descend, as in former days, the power of the Holy Spirit! It is only a continual baptism of the Holy Ghost that will set this matter right, and that will keep it right.

Let me say, secondly, that I believe one of the most essential things, in order to meet the demand that is before us, is to preach a full-orbed and positive Gospel of the Lord Jesus Christ. I know that in these days the words "theology" and "theologian" have become rather words of reproach than otherwise. I do not know why they should be. True philosophy and Christian theology go hand in hand together. I have no sympathy with the theology that is dry and musty, that has arisen from metaphysical speculations, and then has sought to introduce itself, to fit itself, some way or the other into the oracles of God. I have just as little sympathy with that kind of theology that goes up in sky-rockets, and may make a kind of impression for a time, but brings light and vitality to no one; but certainly there is a theology that we need not be ashamed of. God and man, and sin, and the redemption by Jesus Christ, and the grace of the Holy Spirit, and the judgment seat, and eternity—these are things that never grow old, and never lose their power; and it will be a very poor matter indeed if we be tempted, because of the ill-repute that may for the time being attach to a name, merely to play with the fringes of Christianity, with its ethics or its æsthetics. What we want is Christ crucified—Christ the wisdom of God, and Christ the power of God.

May I say one other word? I believe our call especially is to the children and young people of our own flocks and of our own congregations—to get their minds imbued and filled with the knowledge of God in Christ Jesus. This is the best preservative we can give them against the heresies of the age, and the worldliness of the age, and the evils with which they may have to contend. This is the best to secure them for the Lord Jesus Christ, and to secure them for Methodism.

The Rev. Professor JOHN SHAW BANKS (Wesleyan Methodist Church), gave the second appointed address, as follows:

In dealing with a controversial topic like the present, I should wish to do so in the spirit of the very clear and comprehensive paper that has been read, and the speech to which we have just listened. To me, one of the most mysterious, almost tragical, things is that the priestly view of the Christian ministry was allowed by Providence to arise so early in Church history, and to remain the general belief of the Church for

so many ages. On the other hand, it should never be forgotten that the first two centuries are as clear of it as the New Testament. We know the history of those days, perhaps, as well as we shall ever know it, and the result is that there are as few traces of it during those two centuries as in the New Testament itself.

Sacerdotalism first begins to appear in the first half-century of Church history. I think it is exceedingly important that we should use language on this subject in its natural meaning. The term "sacerdotal" is often used in a very loose sense. One speaker last week told us that there are good people who think that the doctrine of a separated ministry is sacerdotalism. Now, if we understood by a priest one who offers to God a sacrifice for sin, then we should mean by sacerdotalism the view that makes the Christian ministry a priestly ministry—and if we use words in that sense I believe that we shall avoid a great deal that is misleading.

A word or two on the position of the question in this country. The early Tractarians, with their great leader, Dr. Pusey, held together two positions—one the apostolical succession, or, as it has come to be called, the historic episcopate with a certain interpretation, and sacerdotalism proper. The Ritualist party to-day, which is very powerful, especially in the southern counties of England, still maintains those positions, but, so far as I can understand the present situation, it is this: The great High Church party, while earnestly maintaining the theory of apostolical succession, does not hold the sacerdotal doctrine in its proper sense. Take such a representative High Churchman as Canon Gore. In his volume, "The Church and the Ministry," in which he makes out as good a case as can be made out for apostolical succession, Canon Gore expressly repudiates the sacerdotal view of the Christian ministry as we understand it. I have no doubt that the great change that has been brought about in this respect in that very powerful party is due to the teaching of the three great Cambridge teachers, Lightfoot, Westcott, and Hort; and may I say, further, that Dr. Lightfoot, in his great essay on the Christian ministry, which everyone here will know, not only shatters to pieces the sacerdotal theory in the proper sense, but, so far as I understand, does not even argue for the episcopate on the ground of apostolic succession. He argues for it simply on the New Testament principle, "By their fruits ye shall know them." His argument throughout is based upon a very high view of historic expediency and advantage.

I think that this change in thought, in the atmosphere, on this subject in this country makes for peace, goodwill, mutual sympathy, and co-operation between the different Churches of Christ in England; and everything that helps to reduce the bitterness which has been so grievous a feature in religious life in this country is something that we ought to be thankful for.

The previous speakers have referred to several safeguards that we have against sacerdotalism. I should like to mention two to which they have not referred. One is the position of laymen in the Christian Church in the matter of legislation and administration. So far as I

know, laymen had no position whatever with respect to the government of the Church up to the time of the Reformation. Ecclesiastics might rule in the State, but laymen could not rule in the Church; they had no part or lot in it. Anyone who attempted to do such a thing was branded as an Uzziah. Now, how anyone can read the Acts of the Apostles and the Epistles, and think that is the proper position of the vast mass of believers in the Church of Christ, I cannot understand. I know that laymen do not need defenders. They are pretty well able to take care of themselves, but if they should need at any time any help of this kind they will find no stouter defenders of their rights than Christian ministers. Then another strong safeguard that we have against sacerdotalism is found in the doctrine that has always formed an integral part of the teaching of the Reformed Churches—namely, that religion is essentially personal experience, personal life, and personal fellowship with God. Reference has been made to the most priestly Epistle of the New Testament—the Epistle to the Hebrews. It is the one which most strongly insists on the right of every Christian to draw near to God. "Let us therefore come boldly unto the Throne of Grace." "Having boldness to enter into the Holiest." No one who knows by experience that he has always and everywhere the right of free access to God in prayer can ever feel the need of a human priest as a means of access. The thousands of Protestant Christians, and especially Methodist Christians, who enjoy the sense of personal salvation know by experience that no human priesthood is necessary. Let a religion of personal experience be preached and enjoyed, and the danger of sacerdotalism is shut out.

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), opened the discussion. He said:

I am very much obliged to Professor Banks for the sharp discrimination which he has drawn between the two doctrines of apostolical succession and sacerdotalism—doctrines which are often confused by unthinking people, but which are, nevertheless, entirely distinct from each other. It gives me great pleasure also to hear that in this country, while the former doctrine is still stoutly maintained by the leaders of the Church of England, the latter one is somewhat discredited or, at any rate, is not emphasised so much as it was in former years. I wish I could say the same thing were true in the United States. We have learnt there that just in proportion as our brothers of the Protestant Episcopal Church repudiate the Protestant position of the founders of that Church in regard to the true nature of the Christian ministry, they also assert the doctrine of apostolical succession. These two things are so tangled up together that advance in one of them carries a forward movement in the other also. It is nothing less than a marvel to a man bred in an American atmosphere that any intelligent man could believe in the doctrine of apostolical succession as it is held by the High Church leaders in the Church of England. I remember when I was a boy to have read that wonderful essay of Lord Macaulay's, a review of Mr. Gladstone's "Church and State," and it had very much the same effect upon me that Lord King's "Constitution of the Christian Church" had upon Mr. Wesley. Ever since, I have

been obliged to adopt and endorse the view of Bishop Pierce, who said that this doctrine of apostolical succession is an old wife's fable that does not deserve the name of "cunningly devised."

I think that one thing for which American Methodists ought to be devoutly thankful is that the Bishop of London refused to ordain Mr. Wesley's American preachers. If he had ordained as many as half-a-dozen of them we should have been inoculated with the successional virus, a catastrophe the very thought of which is almost appalling. Not having suffered a calamity of that sort, we have been put upon the necessity of proving our descent from the apostles by the purity of our doctrines, the diligence of our labours, and the holiness of our lives. Charles Wesley was something of a High Churchman himself, but he never quite reached the catholic position of his brother John, and yet Charles Wesley asserted the whole truth when he declared that "the Church is where the Christians are," and, I may add, it is nowhere else.

In regard to the other doctrine of sacerdotalism, the only thing that needs to be said is that it is equally amazing that any man with a New Testament in his hand can possibly hold it. The atonement of Jesus Christ is the cancellation and the annihilation of all human priesthood and mediatorship whatever. I think that we cannot too strongly assert what a distinguished and honoured layman in my own delegation said to me the other day: "Not only would I refuse to allow any mere man to come between me and Almighty God, but I should refuse to allow the Archangel Gabriel himself to do it." Religion is intensely personal. Every man has to do with Almighty God on his own account, and it is possible for every man under our dispensation to come into the immediate Presence of Almighty God. The separating veil has been rent away, and we may follow in the blessed tracks of the Lord Himself, until we come into the true Tabernacle which the Lord pitched.

The Rev. Samuel M. Dick, Ph.D. (Methodist Episcopal Church), spoke as follows:

I wish to say a word on what seems to me to constitute the difference in principle between Protestantism and sacerdotalism. Christianity is a life, and not a philosophy. As soon as we reduce Christianity to a philosophy, we have but little improved in our system of philosophy over the great religions of the world. The whole tendency of sacerdotalism is to centre our teaching in a philosophy, and to deprive the membership of the Church of a personality as expressed in a religious life. The great end of Protestantism is not to destroy but to develop personality. When Christ said to Nicodemus, "Ye must be born again," He did not mean that it would change the life of Nicodemus or the personality of Nicodemus—only that it would consecrate the elements that were in him to a better and higher purpose in life. So is it in our Protestantism. The whole principle of our doctrine is to take the individual and make of him a personality in which his power and talents are consecrated unto God.

There is a danger in the world of suffering from what we may be pleased to call truism. In the whole round of sacerdotalism that principle finds its working ground. It has been said that truth crushed to earth will rise again; but it has been said, with equal wisdom, that truth crushed to earth will never rise again until there is a personality under the truth that lifts it up and starts it on its way again. Right is right, and right will prevail; but right will never

prevail until there is the personality of a man linked with Almighty God at the back of the right to push it forward. God is on the side of right, and therefore right must dominate. We remember that Christ said: "I am the Vine, ye are the branches," and if the branch be cut away from the vine it withers, and you can gather no fruit. We are equally conscious that if every branch be cut away from the vine, the vine bears no fruit. It is the branch engrafted into the vine that produces the fruitage. It is humanity working with Christ, co-operation between man and God, that is to bring this world into a saving knowledge of our Lord and Master.

I went into an old museum in Paris the other day, where there was a large collection of musical instruments dating back for several hundred years, and among those musical instruments I noticed two or three old violins, rather crude in form and elementary in their construction, that had a single string—I believe all they ever had. I immediately reasoned within myself that the men who fiddled on them three or four hundred years ago fiddled on one string. But to-day we cannot fiddle on one string. We must touch humanity in a larger way. We do not go to entertainments, to concerts, now, to hear a man play on one string, but to hear the great orchestra that touches every phase of harmony, that exalts humanity in its sympathy and its power. In like manner, in touching humanity we have problems that come before us that need the personality of every man, that need the individuality developed in such a way as to make it efficient in reaching out and building up the Kingdom of God among men. "By their fruits ye shall know them." So I say that the great principle of difference underlying sacerdotalism and Protestantism is this: In sacerdotalism the tendency is to centre everything in the priesthood, and for the personality of the members of the Church to be destroyed, so far as work in Christ's Kingdom is concerned; while in Protestantism it is not to take the individual in excess, but to take the personality of every man, find the place for it, and direct it.

The Rev. J. E. Radcliffe (Methodist New Connexion) was the next speaker. He said:

Face to face with this question of sacerdotalism in this country we are face to face with the Established Church of the country. We have heard once and again about lawlessness in this Church. Doubtless there is a great deal of lawlessness, but much that we have called lawlessness is not lawless. That is the matter I want to call attention to. Knowing the history of that Church, we know that it was the outcome of a compromise—ecclesiastically, theologically, ceremonially, the outcome of a compromise. There is much in it that has come from Romanism. There is much in it which is of the nature of Protestantism.

Since we have in that Church, and have had, two distinct elements, we have had, and still have, two distinct parties, each having a legal position within the Church. There have been times when one of these parties has been in the ascendancy; there have been times when the other party has been in the ascendancy. We go back to the times of Charles I. and Archbishop Laud; we think of the sacerdotal party, the dominating party of the Church. When Puritanism had done its work in England during the course of the seventeenth century, another party, the Evangelical party, dominated; but the nineteenth century witnessed a wonderful revival of sacerdotalism in this country, and the forces of that revival are with us still.

As to lawlessness, and what we have thought to be lawless, but which is not so, let us not forget that baptismal regeneration is a doctrine of the Established Church. Let us not forget that the present Archbishop of Canterbury, in an official deliverance, has made a statement which has not been contradicted officially, that, although transubstantiation is not a permissible doctrine, consubstantiation is permissible. With consubstantiation it is not a difficult thing for the ordinance of the Lord's Supper to be made to assimilate somewhat closely to the Mass of the Roman Church, including the worship of the elements, and the idea that in that ordinance there is a continuation of the sacrifice of Calvary. Then, again, not only is the clergyman called a priest, but we come to see that word "priest" is not a simple, innocent abbreviation of the larger word "presbyter." Priestly functions are associated with this office. It is enjoined upon him that he shall enjoin upon others, under certain circumstances, to make auricular confession of sin, and he is empowered with the authority to grant remission of sin. We know what the High Church party make of all this—that since it is enjoined upon them under certain circumstances to do this, at other times it is permissible to do it, and there is nothing to prohibit them doing it.

That leads me to another matter. I call to mind how, some years ago, there was a revival in this country of an old ecclesiastical court. It was at a time when charges were brought against one of the Bishops, the Bishop of Lincoln. The Archbishop of Canterbury, who presided over the proceedings, came to this conclusion, that the Established Church of England is a continuation—(The bell was here rung.)

Oh! the bell,
It sounds my knell;
I leave you to think
What I cannot tell.

The Rev. GEORGE WHELPTON (French Methodist Church) spoke as follows:

I hesitate, as a simple evangelist, to follow so many wise professors, but I would like to give you one or two facts touching two principles. I think we all of us love every true-hearted Romanist who loves our Saviour, and we are sure of it that there are hundreds and thousands of such. On the other hand, we every one of us here have the deepest detestation and horror of what we may call political Rome. My experience as an evangelist is that, unfortunately, it is very difficult to separate the two, for the principles of Rome act, not only on the theology of its individual members, but on their personal experience of salvation.

May I illustrate this? I was once told, if ever I had to deal with a devout Catholic, to at once attack him on the question of his assurance of salvation. Not very long afterwards, on a boat, I met a very thorough Franciscan monk, whom I recognised as coming from London. I entered into conversation with him, and asked him the question. He was horrified when he found I was a Methodist preacher preaching to French people, while he was sent away from his country, and the response was not satisfactory. It may interest some here to learn that monk is now at the head of the Franciscans in Paris, is attached to the Church of St. Antoine de Padue, and has been one of the special preachers at the Madeleine. I thank God that I had the

opportunity of putting the question to him of his own joyful assurance of salvation.

Not long ago I was in an Episcopal chapel when a former Dominican monk, a most able preacher, and one of my intimate friends, thrilled the congregation by the description of a scene which took place when he was a young man concerning a most holy nun on her deathbed in the convent. She was tortured, actually in despair, as regards her own acceptance of God. He offered her his crucifix to kiss; he said all the prayers he could think of; but he had to leave her. Oh, how our hearts thrilled when he said, "If only I had known then what I know now, and could have told it to her!"

The answer to sacerdotalism is the joyous and glorious assurance that we are the children of God. We see it in our French Methodist Church. Thank God, I have seen lovefeasts where one after another converted Roman Catholic brother has risen and testified of the glorious assurance of sins forgiven. I met only a month ago a poor colporteur just across the Channel who told me how one after another of the Breton people are coming to him, and telling him of their glad assurance of salvation. I am struck, whenever I have the time to go into the Salvation Army preaching hall near the Opera, Paris, to see respectable, well-dressed people, demi-mondaines and others, listening to the simple testimony of those who have found salvation. We are having conversions in France, and that is the answer to sacerdotalism.

There has been for the last sixty years a gradual reaction in France towards spiritual religion. Why? Because Frenchmen feel that this divorce between character and rite, between authority and justice, putting authority before justice, and putting rite before character, is a lie. When priests—and they have told me so again and again—tell me that not half of their number are pure men, when a priest has to go to a family and sits down at a table, and the father knows that priest alone can receive his little girl into the Church, can give her that which is necessary for her salvation, how can he believe it? He does not believe it. But they have found what has been spoken of this morning—that personal loving trust in the Heavenly Father, and the joyousness of sanctification. They have found that Methodism is the key; and a small key will open a great door.

Bishop B. T. Tanner, D.D. (African Methodist Episcopal Church) continued the discussion. He said:

Those for whom I speak could not be expected to enter very largely into such discussions as are taking place this morning, the reason of which need not here be stated; only we have sufficient common sense to appreciate the fact that on this occasion, as upon many others, it may possibly more benefit us to listen than to speak. We are of those whom Methodists very often speak of as "On the receiving hand." The Christianity we have we received from you. You made choice of Methodism. Methodism made choice of us. That is just the difference. On the receiving hand, therefore, you will at least allow us to be particular, or, if not particular, at least to be on the look-out, as to what we shall receive. You certainly cannot allow us less than that—a choice as to the reception of the great truths which our common religion proclaims.

A good brother this morning made a remark which, from our standpoint, at least, needs an explanation. He made the statement that truth crushed to earth would never rise unless there was some great human personality behind it. We beg to dissent. We believe, too,

that behind every great truth there must be a personality; but, as we see it, that Personality is God. For we have seen people rejoice in truths crushed to earth, and we have seen these truths rise without any human personality behind them—only God. We have infinite faith in the Divine statement that "My Word shall not return to Me void," human personality or no human personality to the contrary notwithstanding. God's Word is dominant, God's Word is omnipotent. If the venerable brethren of this most venerable body call for witnesses, as we Methodists sometimes say, we have them here—that God, upon more occasions than one, without any human personality behind these truths, has insisted that these truths shall come to the front, that they shall remain at the front, and conquer at the front—of the which we are witnesses. There are truths to-day, spiritual truths, which have no human leadership, which have no human backing, but God is in them. Our faith is the faith of our fathers, they who knew what it was to sing in the midst of the darkness, they who knew what it was to trust when, as we are wont to say, "There was no eye to pity and no arm to save." Our faith is the faith of our fathers, and although these truths seem crushed to the earth, and have no human backing to push them to the front, our glory and our joy is that God is behind them, and that, in His own time, as in the past, so now, and so in the days to come, these truths shall be made to triumph, although even the Church of God and the men of God deny them and push them aside. God reigns in the affairs of man, and whether truth has human assistance or not, that same truth will yet dominate; a lesson to which all good people ought to give a good, hearty Methodist "Amen."

The Rev. THOMAS CHAMPNESS (Wesleyan Methodist Church) spoke as follows:

I should like to say a word which will reach the people called Methodists in the villages of the country. Some time ago an accomplished young gentleman wrote to me and said, "Mr. Champness, what am I to believe about ritual?" I knew that he came in contact with men who were not Methodists, and who were teaching him that which was not according to our doctrines. I said, "My friend, get your Bible; go through the New Testament; make a mark against every word that gives you any direction about ritual—about the dress of the ministers, about the way in which they should conduct the services—and if you do that, and follow it, I have no fear what your future views will be." I should like Methodists to bring their common sense to bear upon these questions. For instance, let any man look at the paintings of the Lord's Supper, either painted by the great masters of the distant ages or painted by the great men of to-day, and let them compare those paintings of genius, picturing the Last Supper, with the Mass. We have only to look on that upper chamber, and that simple service, and contrast it with the ritual of the sacerdotalists, to see that it has not the mark of Divinity upon it, but the mark of the beast.

I would make another remark, suggested by what my mother used to call "gumption." A great deal is made of baptismal regeneration, and the rights of certain men, however gifted, however godly, and however scholarly, to administer holy baptism. According to the teaching of the Bible, as I know it, no order of men has the monopoly of baptising little children. I say to my own brothers, as well as to the priests, the more I study the New Testament the more I am persuaded that it is possible for parents to enter into covenant relationship with God whenever they bring their children to holy baptism. I often

tell parents that it is not I, nor any other minister—even the Archbishop of Canterbury, if he were here—who can make it a sacrament. You cannot. If you come with the sincere desire to link your child on to Divinity, you can do it now. God will join His hand in yours, not in mine nor the minister's. It is the parent that makes it a sacrament, and not a ceremony. I have only to appeal to any rural policeman to find out if there is any truth in High Church principles about baptismal regeneration. He ought to be able to pick the boys out that have been regenerated. Is that so or not? Can he distinguish between the children that have been baptised in the Church of England or baptised by a Nonconformist minister, or the child of a Quaker that has not been baptised at all? I would appeal to all the local preachers of Methodism and say, Prove that you are in the apostolical succession by making men feel that you can bind up the broken heart, and that you can win men to leave sin and come to Jesus Christ.

The Rev. G. Armstrong Bennetts, B.A. (Wesleyan Methodist Church), said:

I think that the Papal question is as much a burning question for the men of this period as it was for the men of the period of Elizabeth, Raleigh, and Drake. I feel that there has been a tendency of late years to imagine that there is no need for us to throw ourselves with ardour into the defence of our Protestant principles, and into the antagonism of the errors of the Papacy. There is a sort of idea abroad in some quarters that the Pope is really the head of Christendom, and the eyes of Protestants are being pointed in the direction of a Reformed Pope as the instrument for the regeneration of the world. He must cease to be Pope if he is to succeed as an instrument for regenerating mankind.

I feel that there is intense need at the present time for calling attention to the general scope and meaning of that great book of William Arthur's which has been allowed to be too much neglected, "The Pope, the Kings, and the People." Events are proving that in that wonderful book Mr. Arthur had almost prophetic foresight. He tells us in that book that the syllabus of Pope Pius IX. meant a deliberate attack upon the foundations of modern society, that it meant a reorganisation of the Roman Church under the leadership of a so-called infallible Pope for the abolition of the institutions of modern democracy. Fifty-two years ago this magazine, a copy of which I hold in my hand, and which I read regularly every month, the "Civilta Cattolica," was established for the purpose of drilling especially the priests of the Roman Church into a solid army for the destruction of what it calls the civilisation of the Revolution and the re-establishment of the civilisation of the Middle Ages. Anyone who reads this magazine will know that, not only in Italy, but throughout Europe, especially in all the countries of Protestant Christendom, there is a desperate, secret, well-organised plot to endeavour to restore the temporal authority of the Pope. This magazine makes it plain that the ideal of the Papacy is monarchical despotism, with the Pope as the despot of all the monarchs.

This is not only an intensely serious religious question; it is an intensely serious political question, and a question not of party politics, but of the politics which lie at the very foundations of the principles of Christianity. In every country of Protestant Christendom these men are working to endeavour to destroy in the minds of the people

the idea that lies at the very foundation of modern Parliamentary government, and to lead the nations to look to the Pope as the leader of the world. If we were in the times of Raleigh and Drake, we should not have seen what we have seen during the last few weeks in the British Parliament, with respect to the exemption from inspection of the laundries connected with monasteries and convents. It is a disgrace that such privileges should be given to the Papacy in a Protestant country. I cannot understand how it is that now Mr. Newdegate has gone from our midst there is no other voice raised among us to insist upon what is bare justice, that all these monasteries and convents should everywhere, in all respects, be open to public inspection.

The Rev. R. Abercrombie, M.A. (United Methodist Free Churches), continuing the discussion, said:

One thing that seems to me to have a practical bearing on this question is whether there is anything that we can learn from our High Church friends. I hold there are some lessons that we can learn from them. I hold that we have not always given sufficient emphasis to the idea of the Church. We have to bear in mind that throughout the New Testament, in the writings of the Apostle Paul, great emphasis is given to the idea of the Christian Church, and we Methodists hold an ancestral theory of that Church that has come to us from John Wesley himself, who laid very great emphasis upon everything that belongs to the Christian Church, especially the communion of saints.

Another practical question is as to our attitude towards the High Church, as to the way in which we are to indoctrinate our people. I hold that we should endeavour to indoctrinate our young people. We should teach them the history of the Reformation. When I was in a Sunday school, in my early days, my Sunday school teacher went through the history of the Reformation with his boys, and every one of them is a good Protestant.

The last piece of practical counsel I have to give is this: Let us avoid all high pastoral theories that tremble on the borderland between ourselves and the High Church. Let us hold no spiritual intercourse with those ghostly figures that shimmer and disappear, and glimmer again upon the borderland.

The Rev. George Parkin, M.A., B.D. (Primitive Methodist Church), was the next speaker. He said:

There are two points in this conversation which I am anxious to emphasise. The first is the attitude of our Master with respect to the word "priest." We have only to think of Him confronted by a powerful Church, which for fifteen centuries fed the piety of men, and being confronted by a powerful priesthood; and yet when we would naturally expect Him to use the word "priest" He always avoided the word. He never called His followers "priests." I know that the argument from silence is a dangerous argument, but when I think of Christ's surroundings I am driven to this conclusion, that He had a reason for not using the word "priest." His followers were disciples, not priests. As He fought shy of the word, I think we should, too.

In the next place, it is only just to our friends on the other side to notice what truth there is in their system, and I cannot for one think that a system which commands the assent of so many people

at present is altogether false. Our High Church friends tell us that the Church is a spiritual organisation. They tell us that the Church rests on this philosophic principle, that spirit is of far more importance than matter, that matter is used to represent spirit. This comes out in their theory of the sacraments. I agree with them that matter is inferior to spirit, that matter is used to represent spirit, but I demur altogether to the assumption that matter is the only representation of spirit. As Methodists, we hold that the Divine Spirit has direct access to the souls of men. We prize the celebration of the Lord's Supper as much as any persons do, but we are very far from thinking that this is the only channel through which God flows into the souls of men. I think we shall act wisely if we impress upon the minds of our people that there are many ways in which God can flow into their souls, and that the sacrament is only one. When I have heard High Churchmen preach, and they have been dealing with penitents, I have heard them ask, "Have you been baptized? Do you receive the sacrament?" The impression is made on the minds of inquirers that regeneration flows through those channels only. We believe, as I have just said, that God has other ways of reaching men, and we should emphasise them.

The Rev. JOHN BOND (Wesleyan Methodist Church) said:

There is an ancient doctrine which we all hold, which we all strongly preach, the doctrine of the witness of the Spirit. I am persuaded that the great method of dealing with sacerdotalism in this country is to preach more emphatically and more and more constantly that great doctrine. The priest offers you absolution. If he offers you an absolution which God does not give, he commits you to a great lie. If he offers you an absolution which God has given, the absolution is a great impertinence. What we want is the witness of the Spirit, which God alone can give, and which He does give, so that those who have it need not go to a priest. They can sing, as our fathers sang—

"My God is reconciled,
His pardoning voice I hear;
He owns me for His child,
I can no longer fear.
With confidence I now draw nigh
And Father, Abba, Father, cry."

The Rev. R. J. COOKE, D.D. (Methodist Episcopal Church), spoke as follows:

We have had before us the subject of sacerdotalism and Protestantism. It is a strange thing that many years ago, in his controversy with the Anglicans, John Henry Newman settled that question when he declared that the difference between Protestantism and Romanism was not so much a difference of form as it was an essential difference of religion. He declared that Protestantism was one religion and Romanism another religion. I am sorry to hear certain statements made from the platform this morning, but which I take simply as an expression of private opinion, as all our speeches are, so that we are not committing any body of Methodism to these expressions.

I was sorry to hear certain statements undervaluing the ministry,

undervaluing episcopacy, undervaluing the sacraments, undervaluing forms of worship and ritual. I belong to the Methodist Episcopal Church. I believe in episcopacy, I believe in the sacraments, I believe in ritual, I believe in everything that has come down to us sanctified by the prayer and devotion of the children of God from the earliest day until now. We try to wring admissions from Anglican scholars, and we read more into their admissions than they admit. We refer to Lightfoot, but do you know that magnificent Bishop of Durham modified his statements in his "Notes on the Philippians"? We refer to Dr. Hort; but should we not quote the whole of Hort in his pregnant statements in his last work on the "Ecclesia." Using the word in its New Testament sense, there never was a time—and I appeal to the scholarship of this Conference—when there was not a Bishop in the Church of God. Put the New Testament sense upon it, right up to the present time. What other sense will you put into it? What other sense can you put into it? Put in sacerdotalism? Sacerdotalism is a growth not of the New Testament, but of paganism engrafted into the New Testament Church. In all the long range of the centuries there never was a religion from the days of Adam until Christ came that did not have a priestly caste, a priest, a sacrificing priest. But never in a single instance were ministers of Jesus Christ called priests in the New Testament.

What we want to do, I think, is not to minimise the episcopacy, not to minimise the sacraments, and not to run into Quakerism. In my country to-day there are thousands of Christians who think they can live without this holy sacrament of the Lord's Supper. They see no necessity for it. They think that worship consists in going to church on the Sunday morning, and hearing the preaching; whereas there is no difference between that kind of so-called worship and going and hearing a lecture on some spiritual subject. We need in our country to emphasise the Church and to magnify the Church of Jesus Christ. We need in our country to dignify our public worship, and not to run into barbarism. I do not know how it is in your country—you have too much millinery here to suit us—but in my country we need to draw the line and to steer the Church of God between sacerdotalism on the one hand and mere Quakerism on the other.

The Rev. GEORGE JACKSON, B.A. (Wesleyan Methodist Church), said:

It is a very tiny contribution which I offer to the discussion of this great question, but it has been my joy and privilege to labour for a number of years now in that part of Christendom where the priest is of least account. I want to say one or two words about an incident in the life and work of John Knox which is not known as it ought to be known on this side of the border, and which deserves far greater prominence in these current discussions than perhaps has ever been given to it.

In talking with brethren in the ministry here I do not generally discover that they are aware that John Knox was very much more than a Scottish Reformer. He was parish minister of Berwick-on-Tweed, and he was parish minister of the lovely cathedral church of Newcastle, whose lantern tower attracts the attention of every passer-by on the railway. He was one of the six royal chaplains of King Edward VI. If you search for it you can find the facsimile of the signature which, in his official capacity, he appended to the first draft of the Thirty-

Nine Articles. He was offered the vicarage of All Hallows Church in London, and, what is still more incredible according to modern ideas about Knox, he was ordered and declined the Bishopric of Rochester. I do not know whether you can picture our sturdy Scottish national hero arrayed in the glory of Episcopal leggings and gaiters, but that is the fact. Indeed, Mr. C. J. Guthrie, the son of the famous Dr. Guthrie, who is, perhaps, the best-informed student of Knox living to-day, is very firmly of opinion that so friendly were the relations between King Edward VI. and Knox, that had King Edward lived Knox would have lived to be Archbishop of Canterbury. Had that been, much of English history would need to have been re-written.

What I want to emphasise especially is this. When Knox came to England, what is commonly known as the Second Prayer Book of King Edward VI. was in preparation for publication. There was in that Prayer Book a rubric enjoining kneeling at the sacrament of the Lord's Supper. John Knox took very strenuous objection to that rubric. Do not misunderstand me. It was not with him, nor with any of his brother Reformers who shared in that matter his opinion, a question of reverence. Do I need to say that there are no more truly reverent people on God's earth to-day than our Scotch people? But you find no communion-rail inside the Presbyterian churches, nor, for that matter, inside the Methodist churches north of the Tweed. It was not in any sense, I say, a question of reverence. To them, and to Knox, kneeling at the sacrament was a symbol that they accepted what was the grossest superstition in the teaching of Rome. For once in a way, however, Knox failed to get his own way. Instead of getting the rubric struck out, he secured the insertion of a very remarkable declaration, which is found in the Anglican prayer book to this day, and which I should like, if you would permit me, to read again in your hearing, asking you to remember what I believe many of our High Anglican friends either do not know, or choose to forget, that it was entirely owing to the influence of John Knox that this remarkable declaration found its way into the Anglican prayer book.

It is: "Whereas it is ordained in this office for the administration of the Lord's Supper that the communicants should receive the same kneeling (which order is well meant for a signification of our humble and grateful acknowledgment of the benefits of Christ therein given to all worthy receivers and for the avoiding of such profanation and disorder in the Holy Communion as might otherwise ensue), yet lest the same kneeling should by any persons, either out of ignorance and infirmity, or out of malice and obstinacy, be misconstrued and depraved, it is hereby declared that thereby no adoration is intended or ought to be done, either unto the sacramental bread or wine, there bodily received, or unto any corporal presence of Christ's natural flesh and blood. For the sacramental bread and wine remain still in their very natural substances, and, therefore, may not be adored (for that were idolatry to be abhorred of all faithful Christians), and the natural body and blood of our Saviour Christ are in heaven, and not here, it being against the truth of Christ's natural body to be at one time in more places than one."

That is the famous "Black Rubric," inserted, as I have said, in the prayer book of King Edward VI. through the influence of Knox; struck out at the accession of Queen Elizabeth, as a kind of concession to the Roman Catholics; re-inserted in 1662; and in the Anglican prayer book to this day, a stone of stumbling and a rock of offence

to every Romanising Anglican priest who teaches the doctrines of Rome while he eats the bread and takes the pay of a Protestant country.

The Rev. GEORGE ELLIOTT, D.D. (Methodist Episcopal Church), made the following remarks:

I desire to call attention to one result of a sacerdotal theory of the Church life. Perhaps it is more a result of monarchism, but the two things are so closely related that we need not draw fine distinctions. It is the fatal cleavage of life into the secular and the religious. A great voice which might have been heard ten years ago at Washington, and which has since been silenced, that of Professor George R. Crooks, was often raised in this saying, that the first great heresy and apostasy in the Church was the loss of the priesthood of all believers. It is not absolutely certain that even where high Protestant theories are held there is not a subtle recognition that certain things and acts are distinctly religious, and that others are not. Therefore, I may suggest that we shall well oppose all sacramentarian theories of religion, when we shall teach our people the sacred character of all life, and that God is worshipped, not simply by services, but by service. We still consecrate graveyards, and not market places. Death is blessed, and life is left under the ban, and we forget that we buy and sell, that we vote and trade, with the same immortal souls with which we worship and pray.

This cleavage of our life into the secular and the religious is closely and essentially connected with the sacerdotal theory of religion. The lay minister who has received the Holy Ghost is as truly a minister of God as myself, upon whom the fingers have been placed, and to whom has been said, "Receive ye the Holy Ghost for the office of an elder in the Church of God." The question is whether we have it or not. It remains for us to preach and teach a universal priesthood of all believers, that every merchant's counter, every banker's desk, every kitchen table, every smoking forge, becomes an altar where man, God's priest, offers spiritual sacrifices to Him, as Peter calls them. When this vision shall have fallen upon the Church then shall shop, show, store, forge, and factory all be sacred temples of our God; and not on the bells of the high priest's robe alone, but on the bells of the horses in the streets; not on the sacred vessels of the sanctuary, held up by consecrated priests alone, but on every pot and kettle in the new Jerusalem shall be written the message, "Holiness unto the Lord."

If we can teach our people and make them feel that every act of labour is indeed a prayer, and that every meal may be a sacrament, and that every word may be a benediction; when we shall have a universal priesthood who know that there can be no such thing as a second-hand religion, but that religion always comes first-hand from the Lord God of Heaven, then indeed we shall have created a new heaven and a new earth, that new Jerusalem in which the prophetic vision saw no temple.

The Rev. HUGH C. TUCKER (Methodist Episcopal Church, South) spoke as follows:

I wish to say a few words, based upon personal observation and study of some principles of modern sacerdotalism for the last fifteen years. I put emphasis, as I understand the subject this morning,

upon the word "modern." We are not discussing the sacerdotalism of the Bible, or the functions of the Christian ministry, but we are discussing the modern developments of sacerdotalism.

I wish to emphasise one or two things that have been said here this morning, as I have seen sacerdotalism in Brazil, in South America. One thing is that unrestricted sacerdotalism tends not only to obscure Christ, but to usurp the authority of God Almighty Himself. In that country, where for four centures sacerdotalism has had unlimited sway, Christ has long since disappeared from the thought and consciousness of the people, and even the authority of God Himself is being usurped by the priests of that country.

Just to give you an instance. I have heard with my own ears statements like this. On one occasion I visited a small community in the far interior of the country, and there I was told, when inquiring about the religion of the people, that a rugged stone jutting out of the side of a mountain was the place where they worshipped. They called themselves Roman Catholics. I said, "What is your worship?" They said, "That stone there. The priest was here a few years ago, and said that he controlled Divine power, and he deposited it in that stone, and that if we wished any intervention of Divine power or influence in our behalf we must pray to that stone, and at the same time put our money in the box, for prayers without money availed nothing." There was the usurpation of Divine power and Divine authority, the priest controlling God, and putting Him into a rugged stone. That is the tendency of modern sacerdotalism in that country, and the great curse of that people. Christ is not only obscured and lost sight of, but God Himself is belittled in the sight of the people.

One other thing I have observed in that country, and that is that the development of modern sacerdotalism, where it is uninfluenced by Protestantism, tends to minify sin. Any scheme of mediatorial intervention between God and man, other than through the Man Jesus Christ, tends to minimise sin, and to make sin a small matter. It is an easy matter to get rid of sin, and to obtain pardon through the mediation of the priesthood. It also not only minifies sin, but it destroys the conscience, and men drift more and more into sin without knowing what sin is, thinking that it is an easy matter to obtain pardon by paying the priest and making confession. It reduces the scheme of human redemption to a commercial aspect, and men seek to obtain pardon by paying money. I tell you that the only way to combat the tendencies of modern sacerdotalism is to emphasise Christ, Christ who is supreme and absolute in the mediation between God and man, and to dignify the individual conscience and the individual life. Methodism is a potent factor in such preaching as this, bringing the individual into direct contact and into personal contact with Jesus Christ, the only Mediator between God and man. It is Jesus dealing with man, and man with Jesus, the son of God.

The Rev. Wm. A. Bracken (Irish Methodist Church) said:

As an Irishman I know perfectly well that Ireland requires no sacerdotalism, and if there be anything which separates the Protestant Irishman from his fellow countrymen of another creed to-day, it is the fact of the purer religion of the one and of his freer access to his God. While we have the genuine article in such perfect development and in such potent sway as we have it in Ireland, we have no desire for the miserable Anglican counterfeit. To-day there is not a section

of the Protestant Episcopal Church so free from the taint of sacerdotalism as the Irish Protestant Episcopal Church is. It is not absolutely free from it; but we have certain guarantees which go a very long way to make us tolerably secure in reference to the future. We have the power of the laity in that Church; and one of the most blessed actions that ever a British Parliament did for Ireland was when it set free the Irish Church from the thraldom of the State, and when it gave to the laity of that Church their proper place and their fitting authority in the Church's councils. To-day the Irish Protestant Episcopal laity stand as a mighty bulwark between a strong section of the clergy of that Church and the movement towards Rome, and if that Protestant bulwark of the laymen were removed it is highly probable that in Ireland we should see an advance towards Rome such as has been witnessed in England with the most profound regret.

In addition to that fact, we have a strong Protestantism side by side with the Protestant Episcopal Church which has never been under the dominion of the State. While you have a vigorous Presbyterianism and a wholesome Methodism and a vital Congregationalism at work in the country you may depend upon it that such influence as that makes for our common faith and for our common Protestantism. I need not hesitate to say that the continued revival movement of the past hundred and fifty years, of which Wesley and Whitefield were but the forerunners, has always tended to the maintenance of the Evangelical faith and of the spiritual life. But we have seen with growing regret that in almost every division which has taken place in the highest court of the Protestant Episcopal Church on a question of doctrine, or on a question of ritual, the overwhelming majority of the clergy have gone in one direction, and of the laity in the other. As I have said, but for the restraining Protestant influence of the laymen that Church would have moved much more rapidly than it has dared to do in the Romeward direction.

I must confess with regret that there are men in that Church which dares to call itself Protestant who are not prepared in any way to recognise the ministerial status of their brethren of other Churches. They ignore our existence and they despise our work.

The Rev. Thomas Allen, D.D. (Wesleyan Methodist Church), concluded the discussion as follows:

I wish to bear my testimony to the value of the paper to which we listened this morning, and the value of the addresses which were delivered after the reading of that paper. I have enjoyed also the speeches to which we have listened. I should be disposed, I think, to take exception to a few things which have been said, perhaps under the influence of some excitement.

With regard to baptism, I understood my friend Mr. Champness to say that the parents had the power to turn the ceremony into a sacrament. The minister had not, but the parents had. What if both parents should be unconverted people? Jesus Christ has the power to turn that service into a sacrament, and nobody else has. As to baptismal regeneration in relation to the Church of England, I confess that my mind was immensely relieved a few years ago by reading an article by the late Canon Mozley on that subject. I imagine that most men here present would accept him as one of the ablest interpreters of the principles of the Church of England. In that article he says distinctly that the Church of England never has taught that all children

become regenerate in baptism. He says that they use in regard to that ceremony and in regard to all others what he calls the language of charitable assumption. They assume the highest. He goes on to say: "When you conduct worship on a Sunday morning your hymns and your language in prayer imply that all the people before you are penitents, and want to be saved. It is not true. But you must assume the highest that is possible in conducting the worship of God." I hope that these remarks of mine may lead some brethren present to look up that article and to read it with great care. It brought great light and relief to my own mind.

As to the Anglican movement, it seems to me that was a natural reaction after all. The Reformation placed the Church of England in an attitude of denial in regard to some of the doctrines and a great many of the traditions of Popery. The life which had been generated by a Puritanic and Evangelical movement had located itself in separate organisations, and the Church itself, by means of the Reformation settlement, had become to a very considerable extent a branch of the national Church. Newman and Keble and others were intensely dissatisfied, and they set to work to recover a lost Church ideal. They said: "It is all very well to locate Christianity in personal consciousness and experience, but you need to locate it also in a physical organisation, an organisation that will impress the mind and the imagination of men." Within certain limits they were right. I agree with Hutton, of "The Spectator," now passed away from our midst. He said: "The Christianity which alone can conquer earth is neither rooted so entirely in personal conviction as that of Luther and Wesley, nor reflected so studiously in secondary agencies and external institutions as that of Rome." He meant that the Christianity of the future will be an inward life, and that life will express itself through a reasonable Church. That I believe with all my heart.

The SECRETARY read to the Conference the following telegram which had come from the Rev. W. L. Watkinson (Wesleyan Methodist Church): "Sympathy of Œcumenical Conference greatly appreciated. May the Conference be crowned with blessing. Special sympathy with the American brethren."

The Benediction was pronounced by the CHAIRMAN, and the Conference adjourned.

SECOND SESSION.

TOPIC:

METHODISM AND EDUCATION.

The Conference resumed its sittings in the afternoon, the Rev. E. J. WATKIN, D.D. (Australasian Methodist Church), again occupying the Chair. Prayer was offered by the Rev. OWEN WATKINS (Wesleyan Methodist Church).

The subject for discussion was "Methodism and Education in the Twentieth Century," and the essay, written by the Rev. C. J. LITTLE, D.D. (Methodist Episcopal Church), who was unable to attend the Conference, was read by Bishop JOHN H. VINCENT, D.D., LL.D. (Methodist Episcopal Church). It was as follows:

The educational problem of every century is to find the schoolmaster; not to found the school. First Socrates, then Plato and the Academy. The founder of Methodism was her schoolmaster; for nothing is more misleading than the exclusive stress placed so frequently upon the evangelistic energy of our fathers. John Wesley had a genius for discipline; from this proceeded hymns, tracts, rules of societies, books, schools, and philanthropic schemes. Originally he thought only of training his adherents in religious life; then of training his helpers and their children; then of the neglected classes.

The Methodist schools of two continents, which face the twentieth century, are the splendid outcome of this genius for discipline. They have developed differently in environments full of contrasts, but in both systems the chief problem remains, namely, how to find the teacher who combines competency and piety. As competency under the conditions of the twentieth century involves unusual mental power and special preparation, the difficulty is likely to increase. Yet without competent teachers our schools would perish, and in their gradual decay ruin many minds, while without piety they would defeat the purpose for which they are now maintained.

Our Sunday Schools and our theological schools are for religious training strictly. The relation of the former to the higher schools of learning, however, requires serious consideration. They are no longer for poor children only; in America, particularly, the religious in-

struction received by thousands of children is limited to the superficial study of one fragment of the Bible weekly. The rules for Sunday Schools of the Wesleyan plan of education are admirable; happy the communion in which they prevail! We, of the Methodist Episcopal Church, find it difficult to obtain for the elder classes teachers of ample knowledge and Christian experience. We are hampered, moreover, by a lesson system which cripples denominational and personal independence and influence. Whatever may be gained by a widespread uniformity, spiritual power and genuine Scriptural knowledge are not. The piety of our children is neither robust nor intelligent, and is bound up with implications which the most gifted of them must inevitably surrender, directly they enter the higher schools of learning. Surely we can devise text-books for our Sunday Schools in which the Bible shall be taught according to its own grandeur, and thus avert for our young people every unnecessary crisis. Surely we can find teachers for our gifted children who can do for them what Ambrose did for Augustine, preserve them from vulgar and dangerous error and lead them to the truth.

Our schools for ministers assume that God will call from among our pious lads those having gifts for His service. The ideal minister is not easily described; there are too many species in the genus. But an ideal ministry is another matter. For the Church needs not a multitude of ministers of one pattern, but a sufficient company of many kinds. It should be a select company, trained by noble teachers for every variety of Christian work. It should be not wholly, nor even mainly, a company of profound scholars, least of all a company of theological specialists, yet every member of it free from vulgar prejudice, with enough powerful and candid thinkers to give the entire body the authority of science, while every member of it is a competent guide to essential truth and to Christian living. The theological school of the twentieth century must educate ministers towards the light and for the people, according to their several gifts. It must demand of each some fine aptitudes, and of all a noble diligence. It must enlarge the range of their studies to include every great contemporary discovery; it must teach them to face courageously and wisely the social problems of epoch and environment; above all, it must inspire them to strive for superiority in saving the lost and preserving the found.

The introduction of the scientific method into theological teaching has created trepidation, but the age has rendered it imperative. In the first place, the scientific method dominates every department of knowledge; theology would forfeit recognition as a science if it insisted upon its rejection. In the second place, the scientific method could not be abandoned to the enemies of Christianity without alienating every scientifically-trained intelligence. In the third place, the Reformation and the great Revival have changed completely our position. The schoolmen defended the authority of the Church; we assert the authority of the Christian conscience and defend the implications of Christian experience. In this sign, as Wesley clearly

perceived, we must conquer. To us was given the grace of testifying to the immanence of the living Christ in the believing soul; and thus preparing for the changes now taking place in the intellectual world. We should not only repel from our ministry the noblest of our students, but we should discredit our own testimony to the living Christ, if we refused to apply the intellectual method of our epoch to the traditions that we have inherited. We have many gifted minds already; there will be many more among our children; and only by holding these for our Master can we hope to transfigure science and literature with the splendour of Christ.

To this end we entered upon the larger field for general education. Here, again, the chief problem is to find the teacher; to find him for our own schools while we find him also for the schools of the State. He must be pious; he must be competent; and he is going to be a layman. The nature of modern science, the specialisation so characteristic of modern education, make the latter inevitable. At any rate, in the Colleges and Universities of America the clergyman is conspicuously absent, where he used to be controlling. The environment of Methodism in the British Isles is so different from that of America that I forbear to speak of English or Irish schools. But our territory is so vast and our development so rapid that schools have multiplied beyond our means, and sometimes beyond our needs. Then the States have a system of schools crowned with Universities to which our gifted youth are drawn by the reputation of great teachers and by magnificent facilities for scientific research. Our teachers of ability and attainments are eagerly welcomed to the famous schools of other Denominations and of the State. The education of our negroes, hampered as it is by the history of the past, taxes our utmost wisdom. Our meagre settlements and mission schools are unable to cope with their polyglot environment. The demand is for unexampled generosity, economy, consecration, and sagacity. Buildings, books, apparatus, adequate for modern needs are not easy to obtain. But whence shall we bring teachers alike competent and pious? Around these the rest may accumulate; without these the rest is of no value. Into the few Methodist Colleges of sixty years ago went the best brain and the noblest soul of our American ministry. Now we must conquer for them the finest intelligence, the richest culture, the deepest piety of our laity, and the conquest is not easy.

Then, again, Methodism is within the State, and is deeply concerned with the action of the State respecting education. Certainly there could be no greater calamity to a country than for the schools of it to fall into hands hostile to Christianity. The picture of Dr. Rigg sitting at the same table with Professor Huxley in the London School Board is both consoling and instructive. For it shows how, during the coming century, Christian intellect may and must assert itself and sometimes ally itself with commanding, but alien personalities. Aggressive parties are contending everywhere for the coming generation; apathy on our part will prove a costly luxury. This is especially true of the situation in America. The danger lies

in the growth of a positive irreligion, of a covert or open hostility to Christianity. During the nineteenth century the influence of the entire school system was Christian and chiefly Protestant. There are signs of an impending change, especially in the higher State schools and Universities. Hence the presence of Methodist scholars in these commanding institutions is often a blessing to the students. Their religious opinions are known to be untrammelled; their learning and intelligence give weight to their testimony, and they, with their Christian colleagues, attract irresistibly the eager and serious youth who are not deaf to the persuasions of eternity.

Whether, then, we consider our own schools or the schools controlled by the State, the chief problem for us is to develop, to retain, and to economise the gifted minds born and brought within our borders. This, however, will require a breadth of view, a tolerance, and a discernment of intellectual values not everywhere alarmingly abundant, for intellects are stunted in an atmosphere unfreshened by candour and free inquiry. Men and women eager for knowledge, and urged by the spirit that "proves all things," will not be tormented at every turn by the cry of "No thoroughfare!" The demand for mental power is so great in the modern world that, although its nobler possessors may go unrewarded, they are not willing to be wasted. Furthermore, if our gifted youth are to be won away from the chief corruption of the time, the degradation of magnificent powers to the mere increase of individual wealth, they must be offered diviner opportunities. Or if they are to combine with commercial genius and administrative power, the delights of knowledge and of philanthropic activity, these must be presented to them as prizes worthy of their utmost effort.

It is pleasant to recall the triumphs of the past; the story of our schools is splendid with sacrifice and immortal names. We are expecting a future of corresponding grandeur. It is, however, the blunder of new communities to overlook the changes wrought by their own success or concomitant with their own prosperity. We are no longer a group of despised societies within the Church of England. The bones of our founder lie outside her cathedrals, but the whole earth is his sepulchre, and his descendants form independent organisations charged with the spiritual destiny of millions. Neither, though, are we standing alone for the strange warming of the heart and the proclamation of free agency. Our lines have gone into all the earth, and there is no ecclesiastical speech where their voice is not heard. We separated our children from their ancient inheritance that we and they might reach a nobler stature and live above the common level. If we keep them separate it must be for the same great end.

As the religious aspect of the Anglo-Saxon world has changed, so has its social structure. Industrial order, political institutions, schools, science, literature, modes of feeling and of thinking, ideas of nature, of man, of God and His Kingdom, all are changed or changing. The environment is full of challenge, of social conflicts and con-

trasts, of painful realities and enticing dreams and beneficent enterprises, of bold imaginations and intellectual victories. Nor is it clear how the school of to-day is related to this whirl of complex humanity. It cannot, we know, escape the currents of the age, but does it control or is it yielding to them? Is it only a part of the machinery whereby crude intellect is converted into streams of fire for the increase of material splendour? Or is it the training place for a sublimer species, for the princes of a new society who shall rule by the divine right of superior knowledge and beneficent intention? That depends, it seems to me, upon the amount and the quality of Christian mind now operating in our educational systems. If the Christian teachers are the masters of them that know, then the separation of the clergy from secular education, due to the specialisation of knowledge, the immense expansion of physical science, and the universal adoption of the scientific method, need not involve any damage to Christian morality or piety. The richest of our Methodist schools is poor measured by existing standards. If they are to survive under the new conditions, they must afford the largest opportunities—not for the pomp and circumstance of education—but for the mastery of mind and of knowledge. Then, if our teachers are aglow with Christian experience we shall furnish our share of the princes of the future.

If from our homes we are sending to the modern schools of Church and State men and women, who are peers of the mightiest in discovery and reason, and yet full of faith and the Holy Ghost, we are contributing to the transfiguration of science and literature and to the conquest of creation by and for a better people. We have homes enough where wealth abounds. But have we men and women in them wise enough to see and noble enough to acknowledge that the conquest of an age like ours is impossible with the crumbs that fall from the rich man's table, that it demands an outpour of treasure commensurate with the golden stream that floats our mighty industrial combinations? Upon these things depend our part in the education of the twentieth century and, to no small extent, our destiny as a people. For no organisation can live without the intelligence to deal with its environment, to escape its dangers and to discern its opportunities. The wheels of God are full of eyes.

Mr. T. G. Osborn, M.A. (Wesleyan Methodist Church), gave the first appointed address on this topic. He said:

A man who has to speak on Education for exactly ten minutes, if he has not the gift of being epigrammatic, can hardly avoid being dogmatic. I must in a moment explain the limits and restrictions fixed for me, partly by my own knowledge and experience, and partly by choice.

I shall limit myself to Higher or Secondary, as distinguished from Primary or Elementary, Education. Then, again, in this Conference I wish to confine myself to the religious, and exclude the political, the semi-political, and even the social aspects of the question.

Moreover, I must be frankly insular, for I have but little knowledge of the education of the West, although I believe that there has been a very distinct movement towards not identity, but similarity of educational aims and methods in England and America during the last twenty years. Then, too, if I can get up high enough into the region of first principles and highest truth, local considerations will be of little importance. Perhaps I shall be forgiven if I sometimes substitute Religion for Methodism. The tendency towards agreement on the principles and processes of Higher Education which I have already referred to as existing in England and America is, I believe, actively working in all civilised countries, and education in the twentieth century will be profoundly modified by this. The freer co-operation, the wider experience, and the more extended induction will do much to improve methods and to secure better results, while the doctrine of the survival of the fittest will be found to apply to theories and systems as well as to organisms. So much one may safely prophesy as to education in the twentieth century; but in reference to these early years of the century, I wish to call special attention to two points.

(1) As to the curriculum or range of studies in our schools. These must necessarily be twofold—practical and formative—or, as some American writers have conveniently phrased it, "Vocation" and "Culture" subjects. Now, the tendency of the day is to ignore the culture and lay all stress on the vocation. No one can have read the English Press and the speeches of prominent men in England for the last year or two without realising that the great demand here is for an education that will pay, that will help us to meet our commercial rivals and compete with one in inventiveness and another in enterprise. This is undeniably of great importance, and there is much to be said for it. What I want to do is to suggest two correctives. First—and but in passing—even from the mental and intellectual standpoint, this is misleading, unless carefully guarded. You cannot teach enterprise; you cannot instruct in originality; and if the mind of a child in its opening stages is narrowed and confined in its range, it will be cramped and crippled in its subsequent movements. Chemists tell us of the peculiar powers of nascent substances, and there is something very similar to this in human nature. It is a blunder, if not a crime, to starve and stunt the growing intelligence of a child by confining it to the minimum of mental food. But, secondly, on the moral and spiritual side, this is still more serious. No theory of education is worth discussing that does not recognise the profound truth that "Man shall not live by bread alone." One of the deadliest foes of the coming generations will be materialism. I am inclined to parody and reverse the saying of a French statesman, and say, "Materialism—that is the foe." It is a foe that must be fought in the schoolroom, if it is to be fought successfully. We were warned the other day by Dr. Allen against the growing selfishness of the age. What wonder that this grows if boys and girls have their thought and work tied down to what is called "getting on in life"? Christian parents often have lamentably low ideas of their duty in this respect. They aim at having their children educated

according to the measure of their commercial productiveness, with scarcely a thought for the development of their mental and moral powers, and their infinite possibilities of doing good. We must from the very first let our children see that the ideal is not success, but service.

Again, I wish to say something as to another and perhaps a more subtle danger. It is a matter of growing importance, and, I think, will be found of increasing difficulty to secure that Higher Education should be well-balanced and symmetrical. This may seem to some too technical, but I believe grave moral and religious issues are involved. The claims of the Nature sciences to the supreme and almost exclusive place in modern education will have to be faced and settled. The marvellous advance of these sciences of late years, and their frequent association with the utilitarian and materialistic theories of the day, distinctly threaten that symmetrical development of mind and faculty which is the aim of all true education. I must not be supposed to be depreciating science in the interest of the Church or of anything else. I rejoice in its advance and its victories. I would not say one word to disparage the earnest and reverent study of Nature. I would not exclude it from any, even the simplest, scheme of education. I am not afraid of the results of scientific inquiry—however the light reaches us, let it come ; we know from whom it comes, and there is healing in its wings. But I am afraid of what some men of influence are advocating among us to-day—an education based almost entirely on scientific instruction and investigation, for which most of the older studies are to be brushed aside as out-of-date and useless. An education based wholly on such science would be cold, hard, soulless, religionless. The retention of linguistic and literary studies in a prominent place in education is more than an antiquated prejudice. It is more than ever intellectually necessary in the earlier stages of study, in view of the almost infinite specialisation now found in modern scientific work.

But I must confine myself to the religious aspect. We all believe that the young should be taught to study Nature and its laws—the work of God's fingers and the impress of His mind ; but we must not forget that God's clearest revelation to man is given in human language, enshrined in a wonderful literature, and illustrated by centuries of history. We must never let the work of His hands supplant the message of His love, nor forget that when God would come nearest to man He revealed Himself as the Word. Some here may think that all this is but an imaginary danger. Yet I read a few days ago in the "Saturday Review" that the anti-religious party in France had realised the wisdom of the policy of "capturing the schools." They are not behindhand in England. We must save our schools and colleges from that. It is of vital importance that for our children education should not mean alienation.

(2) The second point on which I would fain have spoken is the grave question, "Who are to be the teachers in the new century?" If your teachers are religious men and women, no curriculum and no time-table can make our education "godless," but to entrust the training of our

children to those who are indifferent or irreligious, in the hope that home or Church will redress the balance, seems to me a most hazardous experiment. Our friends from the West will remember that with us a very large number of those receiving Higher Education are in boarding schools or residential Colleges. How, then, are we to secure a supply and a succession of competent Christian teachers? To my mind, this is one of the most difficult, as it is also one of the most essential, problems which we shall have to deal with in this century. Our present provision for education is by no means equal to our present needs, and, although the recognition of our just claim to an unfettered share in the national provision cannot be much longer delayed, we must not forget that it will be many years before places of learning like our great public schools, that have for centuries been under direction and influences hostile to us and to our views, will be so free as to do for us the special work for which I have been pleading.

Another interesting point which I should like to have raised is the connection of teachers with the Church. I have heard William Arthur argue for a distinct Order of Teachers in our own Churches, but I am not prepared to go so far as that at present. It would, however, be well if something could be done to bind our higher teachers closer together and to our Church, not merely to give parents greater confidence, but to give teachers greater influence. I do not myself believe that to entrust the education of our children to the ministry is the solution of this, not only because of the Past, in which this method has had unfortunate association, and created bitter memories, but because of the Future, in which the preparation for both professions must be much longer and more elaborate than it has been; while the training will have to be widely different. I should gladly hail some practical suggestion which would give our Churches power to avail themselves of the rising tide of interest in, and enthusiasm for, Higher Education in our own day.

Professor H. T. Kealing (African Methodist Episcopal Church) gave the second appointed address, as follows:

This subject looks to the future, and places me in the rôle of a prophet, always a difficult, and often a discredited, one to the uninspired man. But it is not impossible to forecast some things accurately, guided by their history, constitution, characteristics, and manifest tendencies; and on that firm ground I take my stand here. If the world's estimate of Methodism as a reformatory and educational force depended upon Methodist opinion and assertion alone, it might well lie under the suspicion of being overrated. General Booth, when in America, told of an Irishman, named Pat Maloney, who applied for employment, but had no recommendation. On being told that he must bring a paper showing that he was honest, reliable, and industrious, he retired, but soon returned, saying, "And sure, here it is." The paper, when opened, read as follows: "This is Pat Maloney. He is a jewel, honest, reliable, and the most industrious man I have ever known. (Signed) Pat Maloney." We have not

signed our own credentials. When Lecky credits Methodism with having saved England from a counterpart of the French Revolution; when Green accounts Wesley's Church the least result of the Wesleyan Movement; when Canon Farrar acknowledges it to be a mighty lever in advancing national and technical education; and when Lincoln asserted that Methodism contributed a larger quota of soldiers to save the American Union than all the other Churches combined, we may consider that its place among the saving and civilising forces of the world is no longer an open question.

The Methodist Church has ever been a pioneer, going wherever there were people, and sometimes where there were none, to be sure there were none. In the early days of settlement in America, when the woods were full of bears and other ferocious animals, if anything were heard breaking the sticks in emerging from the cane-brake, the old hunter would seize his gun, and then caution his companion, "Don't shoot till you see whether it is a bear or a Methodist preacher." Since those days we have made great strides in all respects, especially in the work of providing schools for the young and seminaries for theological training.

Our Western statistics, not quite complete, show 431 institutions of higher learning, with 70,000 students, and nearly 25,000,000 dols. in school property. We raised for education last year 1,211,247 dols. This is for combined American Methodism. Of those forty institutions, 7,000 students, 1,000,000 dols. in school property, and 90,000 dollars raised last year, belong to the Negroes as represented by their three leading Denominations, the African Methodist Episcopal, the African Methodist Episcopal Zion, and the Coloured Methodist Episcopal Churches. In addition, there is the projected American University for post-graduate work, at Washington, soon to be a reality—truly a twentieth century conception! Eight million dols. of the Twentieth Century Fund of twenty millions have been raised or pledged. One-half of this will go to education. On this side of the water, you have Kingswood School and some twenty other institutions, and, in addition to others, the Wesleyan Church is engaged in raising one million guineas as a Twentieth Century Fund.

There is much more to be said on this phase of my subject, but brevity of time and the importance of another phase, enjoin me to take it up here lest the scope of Methodism as an educator be thought to be confined to school work. It has led in movements for the alleviation of distress and the improvement of social conditions; and in this, possibly, more than in its organised schools, it has been the educator of the people. John Wesley, Charles Wesley, and George Whitefield have been the school-masters of the world. If we would know the record of this movement, we must know the life of John Wesley; if we would know its twentieth century tendencies and prospects we must know the purposes of John Wesley; for Wesley was Methodism concentrated, and Methodism is Wesley disseminated. His character has become its characteristics. What he sought to do it will do; what he purposed, it proposes.

I said Methodism was a pioneer. Let us see. Wesley taught perfection in this world; lived the doctrine of self-denial and liberality; established banks for the poor; founded the first free dispensaries; first gave cheap dissemination to saving truth by the weekly newspaper; was mentor of the people's social and domestic as well as spiritual life; was opposed to the use of alcoholic drinks; ante-dated Clarkson and Wilberforce as an anti-slavery advocate; preceded John Howard in ameliorating prison life; instituted funeral reform; ennobled open-air preaching; was second only to Luther in instituting the greatest Evangelical reform in history, out of which, besides our own form, have come the spiritualising of the Established Church and the energising of the Salvation Army. All these practices and opinions became, logically and inevitably, formulated Methodism, so that, following this little scarlet thread, we not only find what it is, but arrive at a point of clear outlook into what it is to be. Accordingly, Methodism stands for the Gospel preached to the poor; a heart-felt religion; pure and simple living; generous giving; institutional relief of suffering; liberty and equality of opportunity for all men; alcoholic abstinence; social purity, and the evangelisation of the world. So strongly rooted is it in these principles that even its great but errant Whitefield could neither lead it into slave-holding nor Calvinism; and, in 1844, it sadly pointed the way to the American people by which, sixteen years later, the great Thor hammer of the Civil War, at one and the same time, broke in pieces, slavery, the rock of offence, and rewelded the nation into a more glorious and indissoluble union based on the All-Fatherhood of God and the all-brotherhood of man. This work is still to be finished in the century before us.

What of the work of education and uplift among the labouring classes? Wesley found them in unutterable vice and squalor in 1745. He began preaching to them in Northumberland, and they have so grown in worth and manhood that our day has seen the miner in Parliament and the stonemason in the Cabinet. Methodism has proved the best school the people ever had. It has done more to adjust the relations of labour and capital in England than any other agency. Right here is the root of the whole matter. Beget right views, respect and self-respect among men, and you bring in peace, prosperity, plenty; otherwise, warfare, strikes, misery.

There are on this side of the water eight Methodist Denominations, with a round total of 1,225,004 members; in America there are seventeen Denominations, with 6,247,239 members; about six of these Denominations and 1,400,000 of these members represent coloured organisations. How has this great growth been attained? By our own peculiar system of lay preachers working in conjunction with the itinerancy. These men, undifferentiated from the pews, have sought the people, caught the people, taught the people, and brought the people. The lay preacher is the stay preacher, and without him woe to the pay preacher! When Wesley heard his mother's counsel, buried his prejudices, and said to the layman, Thomas Maxfield, "Preach

on!" he changed the whole social and political history of two continents.

You have learnt the strength of this arm better than we of America have, for while we have about 40,000 ordained ministers, and a little over the same number of local preachers, or one lay preacher to one ordained; you have 6,319 ordained preachers to over 58,000 lay, or nine lay to one ordained. The result is, you are in closer touch with your masses, and exercise more influence over them in secular affairs than we can. Dr. Fairbairn tells us that the regulative ideas of the English labouring classes are religious rather than utilitarian and secular, and this has been brought about by the ministrations of the lay preachers. We are further told that one half the leaders of the English mining associations, comprising 400,000 men, are lay preachers in Methodist Churches. When I remember that Methodism was planted in America by Barbara Heck and Philip Embury, I wonder that we have been so slow to utilise this arm of might as we should.

I pause here to remark that in that first American Methodist congregation of four, one was of my race, and she is the denominational mother of 1,500,000 swarthy Methodist sons who greet you to-day through me. Not far wrong was he who said:

> "There's not a movement, good or bad,
> Wherever men begin it,
> But surely somehow, first or last,
> Will have a negro in it."

Methodism is remarkable in being so mobile in form and yet so adamantine in essence. It seems, in every land, to bring in that most lacking. In your monarchy it manifests itself as a democracy; in our republic it assumes the monarchical form, and in each case is the better for it.

Do not think I have missed my subject. I have been bringing stones from the quarries of the past with which to build an observatory for spying into the future. From this outlook, as I see it, Methodism will continue to foster educational institutions, both collegiate and parochial, for the formal training of the young. The great American University in Washington designed to bring God into philosophical and scientific research, will become a reality; for while we love learning, and were born in a College, we realise that godless training leads to ungodly living, and with the master-poet of the recently past century we exclaim:

> "Hold fast the truth, define it well,
> For fear divine philosophy
> Should push beyond her mark and be
> Procuress to the lords of hell."

We are to enlarge and numerically increase our schools of the prophets, so that no odium of narrowness shall discredit the zeal of our pulpits; and to this will be added a university extension feature

for the lay preachers. But, although faithful to the interests of the young, as in the past, our most important educational services will still be to society, government, and the home. We are to teach the nations as well as the nations' children. The great reforms begun by Wesley are not completed. Let the twentieth century complete them.

I know that many believe the distinctive work of Methodism is done, but that is where we have been conforming and stopped reforming. We have in many instances shrunk from our work, but that is the shame of Methodists, and not the blame of Methodism. This shall be our corrective century, when, sneered at from the slippery heights of human pride, and called to from the sodden depths of human need, we shall awake from our Delilah-bound slumbers, and break our withs like grass. We are to walk in the way of Timnath, and as the Spirit of the Lord came upon Samson when he went up against the young lion and rent him, so we are to go up against the lion of intemperance and rend it, feeling sure that out of the carcase in due time shall come the honey of happy homes,strong sons, and virtuous daughters. On a barren stretch of island shore, where all was salt and sand and sun, an exhausted shipwrecked sailor perished for want of food, even after he was saved from the waves. A single cocoa-nut drifted to that island afterwards, took root, and grew into a lordly tree ; and when many years subsequently another shipwrecked man was cast ashore, he found on that lonely beach both water and food for his need hanging from the boughs. So now, for weary souls, once in better surroundings, but now perishing in the dreary wastes of poverty and unloved life, Twentieth Century Methodism plants a tree which shall feed and water their yearning souls.

Then there is the other class, who have never known better things, in whom the weight of hereditary depravity acts to sink them into all vice. What is the mission of Methodism to these? If you drop a lump of iron into water it will sink ; but if you beat that lump into a thin sheet, and fashion it into a pan, it will float, although having all its former weight. Methodism shall take these lumps of human iron, ever tending downward, and beat and mould and fashion them, with all their weight of human nature and defect, into vessels of honour that will not sink, but float. As the water lily draws whiteness, sweetness, and beauty from the mire of the stagnant pool, or as science has taught us to get light and heat for the community out of its garbage, so must Twentieth Century Methodism draw virtue from the slum and Christian graces from the brothel. We are still sent to the poor and the despised.

One of the greatest works for us in this century is to throttle the tyranny of commercialism which is fast overwhelming us and substituting interest for ethics. We are expanding and elbowing on every side, nominally to spread the blessings of our civilisation and the Christian religion, but really, too often, to sell our whisky and tobacco. Is it fair that Christianity should be made the victim of a commerce it has created? You remember the story of the fisherman who drew a copper kettle from the water? When he opened it a mist arose till it assumed

the form of a giant, and bade him prepare to die. When the poor fisherman asked the cause of this strange ingratitude, the giant replied: "I was cast in here by King Solomon, centuries ago; for many years I offered riches and honour to whomsoever would rescue me; but no one coming, at last in rage I vowed to kill the one who should rescue me. You are the unfortunate man." The fisherman professed to be resigned to his fate, but asked the giant to re-enter the kettle to prove that so huge a body had really occupied so small a space. This the giant did, when the fisherman, clapping on the lid, would not release him till he promised protection and obedience to his deliverer. So Christianity released Commerce to opportunities it never had before, and now Commerce threatens its deliverer with death. We must coax it back into bounds, and make it our messenger rather than our master. The golden rule must outrank the rule of gold, and love for man control the lust for loot.

Methodism must cease not, day nor night, to sound the clarion blast that shall call men up from their sordid pursuits to the heights of spiritual life. They will respond with a shout if we blow our trumpets, break our pitchers, and show our lights. They always have; they always will; the best in man answers to the best in God's Church, for both are of the same spirit. A hunter on a mountain found a young eagle in the nest, and, taking him home, dropped him in the barn-yard with the chickens and thought no more about it. The little fellow attached himself to an old hen, and entered into all the pursuits of his fellows. He grew day by day, but he never sought to use his wings that had become long and strong. One day he paused and lifted his head, for there came sounding down through the blue a scream. Although he had never heard it before, he knew that it was an eagle's voice, and there was born in him the self-same moment the knowledge that he was an eagle too. With one answering cry he lifted his wings and mounted above the trees, houses, everything, to join his kind in his sphere. So let the Church of Wesley sound the call from its height, and men who have too long been consorting with that which is beneath the Divine in them will awake to their real life, and, putting forth their untried spiritual wings, they "shall renew their strength, they shall mount up with wings as eagles, they shall run, and not be weary; and they shall walk, and not faint."

The Rev. J. Hope Moulton, M.A. (Wesleyan Methodist Church), opened the general discussion on the topic. He said:

I am nearing the end of a sixteen years' mastership at a Methodist public school, and have been thinking how to condense into five minutes some rather miscellaneous fruits of experience. To be scrappy is the inevitable result of this limitation. Our problem is the combination of sound and thorough education with the all-pervading influence of vital religion, and particularly of that kind of religion which we express by the word Methodism.

In this country we are at a grave disadvantage. Practically, secondary education is in the hands still of one Church; and a large and active section of that Church is zealous for education avowedly because it is

so easy to teach an unthinking boy their first and great commandment, "Thou shalt not enter a Dissenting chapel." In the face of this organised proselytism, which would filch away our children before they are old enough to know the meaning and the history of their fathers' faith, the Free Churches of England have been distressedly apathetic. Only a very few schools, and those but young, undertake to give an English public school training in a Free Church atmosphere; and while this continues, and the old public schools remain closed to conscientious Free Churchmen who seek to enter the teaching profession, it follows that profession offers no career and no prospects to young men who cling to their ancestral belief. It is one among many reasons which would make me cry, were I an American, "My English brethren, I could wish that you were altogether even as ourselves!"

That the Methodist public school, "The Leys School," Cambridge, which my father founded twenty-six years ago, has been a success I will not stay to prove. I will only observe that it has undeniably given the University of Cambridge a higher opinion of Nonconformity. I want to refer, however, to the meaning of "religious education," as it has worked itself out in our great experiment. The close bond there is between education and Christian activity has been a central feature of the school's history. Just on the other side of Bunhill Fields, opposite Wesley's Chapel, some sixteen years ago, our Old Boys began a Leysian Mission. It has not been a school mission merely in the sense that boys past and present subscribed to its funds. An ever-growing body of Old Leysians have thrown themselves into the actual work there—evangelistic, social, medical, recreative—and many times has it been found that young men making no profession of Christian faith have been won for Christ by being drawn into some entirely secular work for their poorer brethren in connection with the Leysian Mission. So has this work been blessing "him that gives and him that takes." It has grown so fast that we are now driven to face a building scheme of £100,000, for nothing less will enable us to keep on the work which is actually in our hands.

I have thus briefly sketched the work our public school has done, in the hope that it may prove an object lesson. There are those who are supremely eager about Home and Foreign Mission work, and who may be tempted to regard education as relatively a lesser thing. May I earnestly urge that education, taken up in the highest spirit, pays better than anything else for the accomplishment of this Mission work, which must always stand first and unapproached in a Methodist mind? Oh, that our Churches were truly alive to this! We do not want to capture young lives for the Church we belong to, but for Christ and His work. Is it not supremely worth while to polish and temper to their utmost capacity the weapons which in His hands can do so much? A more highly-trained ministry—one of our greatest needs in these days, when the pew is advancing so fast in culture and thoughtfulness—would be one great result of the new enthusiasm for education for which I have ventured to plead. We are in no danger of depreciating spiritual gifts, nor thinking that the highest education uninspired by Christ can do much for the redemption of humanity, but when the one thing needful is there, shall not the Churches strive to use all their power to love their Master with all their mind as well as with all their heart?

The Rev. JOHN P. BRUSHINGHAM, D.D. (Methodist Episcopal Church), spoke as follows:

In Westminster Abbey there is a bust of Richard Brinsley Sheridan, who was for twenty years in the House of Commons, and came out a poor man. His son Tom was an aspirant for the same place, and he said, "Father, when I go to the House of Commons I am going to write over my forehead 'Rooms for rent.'" "Yes, Tom, and you can write underneath, 'unfurnished,'" said his father. The brains which have produced the addresses of this morning cannot be labelled "unfurnished." They are the highest examples of the power of Christian education. I desire to pay a personal tribute to the power of Christian education. My parents went from Ireland in the year 1840, driven out by the famine, and they could neither read nor write their names. In the public schools, God in His Providence led me, the only one of all generations past, into the more excellent way of Christian faith and the higher practice of Evangelical religion and the higher faith of salvation.

It has been suggested that education is sometimes impracticable, as well as affected by commercialism. That is true, and Methodism in our country has not been always the pioneer in education. In the early settlements of the Western States there was an opposition to education, strange as it may seem, and when in one Conference they were attempting to establish a theological seminary one of the ministers rose and said, "Bishop, I thank God I have been educated in 'Brush College,' and I do not believe in any other." Bishop Jaynes was presiding, and, in his high-keyed voice, asked, "Did I understand the brother to say that he thanked God for his ignorance?" The minister said, "Well, you can put it in that way if you please." The Bishop replied, "Then all I have to say is that he has a great deal to be thankful for." We can have no substitute for Christian culture. We can have no education which becomes a substitute for religion.

"'Tis the heart and not the brain
That the highest doth attain."

If you undertake to substitute mere culture in science or art for vital piety, for the real life and power, then you substitute chaff for wheat, husks for corn, shadow for substance. There is the danger. Yet we must grapple with science; we must understand science; we have to meet science on its own ground. The battlefield to-day for religion is the basis of science.

Christian education must be broad. It has been suggested by one of the papers that it must be broad, that it must educate the whole man; and it must be broad enough not to exclude from any Methodism on the face of the earth a man because he is educated or because he is uneducated. The rich and the poor in intellect and wealth dwell together—God is the Maker of them all. There is room enough in Methodism for the scholar, for the man of eloquence, for the man of high social standing. We must not be restrictive or exclusive. Lord Macaulay hits this in his review of Von Ranke's "History of the Popes," when he says that the old Church would take the scholar and use him in the schools, and then take the rough, half-educated man and put a robe around him and a rope round his waist and send him to the Arctic regions to carry the Gospel to the utmost ends of the

earth. It should be the broadest education for the sublimest purposes we can possibly have.

Mr. F. CHAPPLE, B.A., B.Sc. (Australasian Methodist Church), Principal of Adelaide College, South Australia, who described himself as a gift to South Australia from the Wesleyan Westminster Training College, London, twenty-five years ago, said:

Methodism in Australia has dealt with the problem of education in a very different way from that with which it is dealt in England. In England, Methodism considered it had a mission to the poor. It founded elementary schools that can be well represented by those who know it better than I do. In Australia, Methodism felt it was in a new country, where there was room for everybody, where any man could rise to the front if he had God-given ability. Methodism there proceeded to found in every one of the great centres of population a secondary school, a high class school, often two, one for boys and one for girls.

The question we have on the programme to consider this afternoon is "Methodism and Education in the Twentieth Century," and I want to speak of the lessons we have learnt from history, which seem to me to tell us what we shall do in the twentieth century.

First, I believe that the Methodist Church will do more for education in Australia. It has done nothing for the poor, and I fear that it can do nothing for them. The Church of England has done a little; the Roman Catholics have done a great deal; but elementary education is nearly all in the hands of the State, and the only way in which we can influence such education is by electing representatives on administrative boards, and by securing that Methodists become teachers in the schools. The lesson of the last half century has been that the Methodist Church has done too little in education, but, as my friend Mr. Moulton said, there is no expenditure that the Church has undertaken which it looks upon with greater satisfaction, there is no work that it has taken in hand that it believes has been more valuable to it as a Church—I do not mean only as a factor in the great communities in their earlier stages, but as a help to the Church itself—than its educational work.

I believe there will be more and more a career for the school-master, and that we shall find it possible to say to our educated, godly laymen, "There is a future for you." I am not speaking personally. No man could have wished for greater esteem than I have had from the fathers and the brethren of the great Methodist Church in Australia. Everything they could do to show their love and kindness to me they have done. Speaking generally, I say there is not yet a career for a school-master, but we are beginning to see there must be, and our experiments at these early stages teach us that more and more the men should do the work, whether they be lay or clerical, who know how to do it.

Mr. THOS. SNAPE, J.P. (United Methodist Free Churches), continuing the discussion, said:

The Methodism that has to do with education in this country is chiefly with reference to the Sunday School, but in British Methodism the decline in the attendance at our Sunday Schools is becoming positively

alarming. If the recruiting ground of the Church is depleted, there are not very bright hopes of the future prosperity of the Church. The causes of that decline are diverse, but would take up too much time to dwell upon just now.

With regard to the secular education of the country, I have to differ with those who have preceded me, and to say that the mission of Methodism is not to establish Methodist secular schools. The mission of Methodism is to see that the public school system is of a character that has nothing to do with sectaries or sectarianism. If you are going to have your public school system run by various Denominations, you must remember that the sacerdotalists—the Episcopalians, and the Papal Church—can fight as well as you, and that they will fight, and fight with greater power and influence. They are at this present moment fighting and straining every nerve to capture the elementary and secondary schools of the country. These are facts that must not be set aside. I quite agree with Mr. Osborn that the highest object of education should be to prepare the young people for service rather than for success, but surely even he, with all his great experience, does not mean to say that parents are to set aside the question of the future success of their children when they grow up, in the education they seek to have administered to them.

The secular part of it is the part with which the State has to deal, and the question is, How much of the secular education should we direct our attention to? In the United Kingdom, at least, the influence of Methodism—I do not speak of any one section of it—in establishing sectarian or Methodistic schools has not been helpful to the spread of education throughout the country at large. It has done a great service, as many of the Denominational schools have done, but in so far as it has helped the real spread of the education upon which the commercial and material prosperity of the country depends it has not been so helpful as it ought to have been. In the coming Session of Parliament we are promised legislation in the establishment of a secondary system in this country. I do not intend to refer to any political aspect of it, but I wish to deliver my soul in this matter. Having had great experience as the Chairman of the Education Department of the largest County Council in this country, I say that, unless you take care, you will find that the two chief sacerdotal Denominations of the country will do their utmost to so bias and influence that legislation as to put back the clock of educational progress and religious educational progress for a very long period of time.

Bishop Wesley J. Gaines, D.D. (African Methodist Episcopal Church), spoke as follows:

Methodism has been the patron and ally of education since its birth at Oxford University. In England and America, and in the islands of the sea, it has invested its sublime energies and its magnificent gifts in schools and colleges, thus emphasising its advocacy of primary and higher education for its adherents. There are no indications of any decline in her zeal for this cause, but, on the other hand, each year adds to the number of her schools and colleges, and to the funds invested for their endowment and support.

As a member of the African Methodist Episcopal Church, it is fitting, perhaps, that I speak to this question, particularly with reference to my own race in the United States of America. In 1896 my Church in that country had under its fostering care forty-seven colleges

and secondary schools for the higher education of the negro. The number of teachers employed in these schools was 167, and the value of their property was 756,475 dols. These schools have an annual income of 125,000 dols. This is a splendid record showing of just what one branch of the great Methodist family of Coloured Churches is doing, but it is not one tithe of what is needed. Out of their poverty the coloured people of America have done the best possible to them, but unless the rich men come to their succour the cause of higher education will suffer, and Methodism, to that extent, fail in its great mission to them.

Methodism cannot relax her energies in the twentieth century along these important lines. Especially is it important that the negro Methodists press this great question with renewed faith and interest. First, because education is at this time the negro's greatest need. His very existence in America is bound up in his intellectual enlightenment. Even religion will fail to qualify him for citizenship without the enlightening influence of Christian education. Situated, as he is, in the midst of a progressive people, trained in the arts and sciences, equipped, perhaps, as no other people in the world for the struggle for existence, the negro will be forced to yield to superior skill and culture, unless fitted for such rivalry by thorough educational equipment. The public schools in the United States of America had enrolled for the years 1891 and 1892 1,374,316 negro pupils, out of a total population at that time of 7,470,040. At this time 50 per cent. of the American negroes, of ten years of age and over, can read and write. Thus we see that in primary education the negro in the United States is doing well, but if his education must stop with this merely rudimentary training it will fall far short of the necessities of the situation. This is all the State will do or can do for them, and it follows that if the negro is to have higher education the Church must supply it.

Secondly, if Methodism is to retain its hold upon the negro in the twentieth century, she must supply this higher education, for if she does not other Churches will. Already other Denominations are in the field. The Baptists in America are active and zealous, and are contributing millions of dollars for the secondary education of the negro. In Atlanta, Ga., the city in which I reside, Mr. Rockefeller, perhaps the wealthiest man in America, has recently given 250,000dols. to Spellman Seminary, a Baptist institution. To hold the coloured people in America in loyalty to Methodism, our Church must provide for their higher education, for it will be impossible to compete with other Churches who supply what we fail to furnish. Methodism in the twentieth century, therefore, will have to continue her efforts for the education of the coloured people even on a broader scale than in the past. She must do this first as the highest charity she can bestow, and secondly to hold in allegiance to her standard these millions of needy and deserving people.

Thirdly, Methodism in the twentieth century will have an unrivalled opportunity for doing great things for the coloured people of America, and, through them, for the whole African race. Forty years ago there was scarcely a coloured man or woman in the United States who could read or write. Now fifty per cent. of them have a primary education. Thirty-five thousand pupils are at this time in Methodist coloured schools in America for higher education. With such an educational basis to start with in this new century, what may not Methodism accomplish through the negro and for the negro before it closes? These educated negroes, imbued with the missionary spirit, will undertake the

conversion of Africa to Christianity and Methodism. Already many of them are in that distant field. Of the same race, they are best fitted for this grand work, and to them, in the Providence of God, this glorious task will be committed. Imagination is dazzled by the contemplation of this vast enterprise. If Methodism, through her educated coloured missionaries, should be largely instrumental in bringing the 200,000,000 of African heathen to the cross of Christ she would achieve the most magnificent conquest in all history.

Fourthly, Methodism must not abate one jot or tittle of her zeal for Christian education in this twentieth century. Where she has given her thousands she must give her millions. With her magnificent vantage ground, possessing in America and England unrivalled opportunities for splendid achievements, she must push the battle as never before. She must not debate for a moment the question of transferring the cause of education to the State, for this would be to secularise it, and to furnish infidelity with weapons for her destruction. Especially at this time should she see to it that the negro, who owes to her teachings and doctrines all that is most dear and valuable to him, is furnished with that higher Christian education which is necessary to his advancement, and that will ensure his fidelity to her cause and his continued loyalty to her communion.

Professor S. G. Atkins, A.M. (African Methodist Episcopal Zion Church), was the next speaker. He said:

The splendid condition of things in the United States, which is sometimes described by the phrase, "American civilisation," in my opinion is the result of two things—first, Evangelical religion; secondly, general education. I believe also that the general education which prevails in the United States is largely the result of Evangelical religion. Therefore the progress of the American Republic has been due in large measure to the evangelising power of the Methodist Church in the United States.

One of the most fruitful missionary fields of the Methodist Church has been the coloured people of the United States. I do not know anywhere else that the Methodist Church has been so fruitful in its work in evangelising the people. As Bishop Gaines has suggested, it is the work of education that is of most importance to that people, the work of education spread abroad among them, lifting them up to a high plane of Christian manhood and Christian citizenship. That is the best thing any friend of these struggling people can give them. Education to these people means life. Their future is bound up in their education, in lifting them up to intelligence and Christian character. In the Southern States, among the coloured people, the Methodist Church should send teachers. Other Churches have their teachers ready to go into the public schools, to go into all the educational fields, and the Methodist Church ought to be ready also.

You have heard a good deal about industrial education and the higher education in the United States. I think one gentleman on this platform has stated it properly: We want to educate the people for service rather than for success. We are not opposing industrial education; we believe in it. We believe that the negro's industrial opportunity in that country is very great, and he ought to be prepared for it. But the tendency in the advocacy of purely industrial education for the negro is to carry him into materialism, is to take him away from his own Evangelical foundation, is to carry him into the field of mere

success rather than into the field of service. Therefore we appeal to the Methodist Church throughout the world, throughout the United States in particular, to stand against the tendency which urges industrial education for the negro merely to make his hand and his physical condition dominate his life.

We believe that whatever education is given him ought to comprehend his heart training, his intellectual training, and prepare him to be a brother among the people, stimulate him in interest in Christian and religious work and in missionary work, even to go to work in Africa —to go anywhere that the interests of his people call him; and when he gets there to be prepared to do the work laid upon him. We want more industrial education rather than less of it, but it is leading millions of people in that country into the danger of magnifying success rather than of magnifying service. I appeal to the people in this Œcumenical Conference, to the Methodists in the United States, and to the friends of suffering and struggling humanity everywhere, to antagonise the idea that the negro is to be prepared only for a field hand. Let him be made a man, and everything else will take care of itself.

Mr. G. P. Dymond, B.A. (Bible Christian Church), made the following remarks:

As a practical teacher of some years standing, I should like to make an appeal on behalf of our own English humanities, that we be not so overcome with the tendency to organisation as to forget for what purpose we organise, and forget what the end of our instruction should be. There is a large mass of our young people, who leave our schools at a comparatively early age, who cannot go so fully into the older humanities, but who might spend much of their time with profit in the study of English history and English literature. I am glad we have nothing to fear from the study of English history as Methodists and Puritans. Under the guidance of men like the late J. R. Green, and the present S. R. Gardiner, our young people are taught to understand that their ancestors have played no small part in our history. This will lead to the elevation of their sentiments as regards the spirit of loyalty in which they attach themselves to their common Methodism, and prevent that comparatively easy translation of such a large portion from the Church of their fathers to another Church.

I should be also glad if in all parts of the world it were possible to instil into the minds of those who have the control of our education the fact that we have a literature which will compare with the oldest literature, which has in large measure done its work, and which has already saturated and influenced our literary life. It will be helpful in the formation of our national character if our young people become acquainted with the religious and social teaching, for instance, of Piers Plowman; if they be brought into closer acquaintance with the conforming Puritanism of Spenser; if they know what non-conforming Puritanism is in John Milton; if they be made acquainted with Cowper, the poet of the Methodist Revival, who has a message which is fresh still for our times, and will appeal with strong influence to the public sentiment of our day; and if they have some knowledge of Wordsworth, the great prophet of the Revolution period.

Then we might do a great deal more than we are doing, in order to make our adult members acquainted with social matters, and for the advocacy of sound principles of political economy among the working

men. There is a great class outside to whom we have a mission. The democracy of to-day will not accept our direct religious teaching, but it might accept it in another form, if we were willing to go out into the streets and proclaim to them what the true foundations of society are, and how they may best secure their own interests by giving their attention to the best interests of the State. It ought to be possible for us, instead of being so eager—I do not deprecate it—with regard to Continuation Schools, to have continuation classes in connection with all our Churches, that we might saturate them with that spirit of broad-minded Methodism, which shall bring them into common accord with the best sentiments of our race. The Board of Education will do great things in the near future, but I hope it will not crush out that spirit of individual enterprise which has done so much in the past for our education. There is a large class in the community which has done valuable service in the transition period, which is in danger, and feels its danger. If we are to bring to the front those individual elements which have done so much in the past, we must see that we conserve them in whatever system and organisation may come into vogue in the near future.

The Rev. R. C. Ransom, D.D. (African Methodist Episcopal Church), said:

I have not risen to discuss the University side of this question of Methodism as it looks towards education in the twentieth century. That has been, and doubtless will be, handled by others. There is one phase I wish briefly to touch on, the work which I think the Methodist Church will feel itself more and more called upon to do during the years of this century.

I do not know what the problems of Methodism are in England, but I presume that the tendency here is the same as it is in the United States. We find the tendency is for the young people, and for the people generally, to flock from the country into the great cities, and we find in our great cities dense populations which are not directly under any educative or upliftive influence. They are largely neglected. The Methodist Church has been from the beginning the Church of the common people, the Church of the masses. I have no fear that Methodism will go backwards in its educational work, that we shall neglect the higher reaches along the educational river; but it seems to me that there is some fear that the fundamental work may be neglected by turning our attention too much to the higher side. My friend, Dr. Brushingham, of Chicago, has a Methodist Episcopal Church in the business district of our city. The African Methodist Episcopal Church also has a church in that district of Chicago, which is called "The Open Church." Those are the only two examples in that section of that great city where any attempt is being made to get hold of the tens of thousands who are practically neglected there.

I do not want to initiate any heretical doctrines, but I believe the church of the twentieth century will be architecturally differently built from the church of the nineteenth century. I believe that it will be built so that it may serve as a centre to the life of the people, and in that centre the people may be educated and uplifted instead of spending their time in the saloons. There is more political economy, more domestic economy, more almost of every phase that relates to the actual life and problems that confront us every day, discussed in the wine-rooms and saloons than in some other centres I might mention. I believe we shall realise everywhere the beginnings that have been

made to keep the church open seven days in the week, and make it a centre of educative influence of the neighbourhood in which it is situated.

What I am trying to get at is this. Take the thousands of children in the streets. Every child has a right to be well reared. The child you do not want to play with your child, because you are afraid he will contaminate your child, ought to be made fit to play with your child, and that other child ought to be given as good a chance in life as your child. Particularly in our country, if we are to have a strong government, if we are to save our cities—and over there our cities rule the country practically, although we have a good deal of saving strength in the rural districts—if Methodism is to make good her splendid beginnings as the Church of the masses, she must make her churches centres of educative influence. She ought to have a kindergarten room in each of them somewhere as we have in ours.

The Rev. William F. King, D.D. (Methodist Episcopal Church), spoke as follows:

At this stage of the discussion I am forcibly reminded of three things—"Methodism, Education, and Twentieth Century." That is the topic we are to discuss. I suppose that Methodist education is not taken in a narrow, technical, or ecclesiastical sense, but rather as a broad religious force in the world, and that the topic requires us to plan for the future rather than give a history of the past.

If we plan with reference to the future, we will need to consider the conditions that we have to meet, just as our fathers considered the conditions that they had to meet in their day. If we do this, I think our method will be different from that of the fathers to a certain extent—I think it will be broader. We shall be willing for some of our Methodist children to attend other schools than our own, and other children will be welcomed to our schools.

In America one of the great problems we have to confront is the problem of secular education as against religious and Church education. I think one of the ways for Methodists to meet that problem is to become interested in State education, in elementary school education, as well as in our Methodist institutions. If professors from our Churches could have chairs in the State University, all the better. Many of them have, and I hope more will have them in the future, and in that way we shall exercise an influence upon the State University, as is done by other Denominations, and make it more religious and more cosmopolitan.

On the other hand, I think it is not absolutely necessary that our Methodist schools should be wholly manned by Methodist teachers. That may be considered heretical by someone, but if we have the administration, if we have the large majority and the prevailing influence of our Church, and have some of the broadening influence brought in from some other Churches, it will be the better for the schools and the better for the students. In that way we shall hope to influence the State schools, and make them more religious and more Methodistic, and at the same time adapt ourselves better to the public, so that they shall feel we are not narrow and technical, and blindly Methodistic, but Christian.

A second point I would like to mention is that we should apply the same principle in reference to the question of scientific education, and of literary or classic education. I would plant the two together and have

a symmetrical education, so that the students that go out from our colleges shall not go out so narrow, religiously and educationally, that they cannot be easily adaptable to the condition of society, but shall go out in such a way as to have the greater influence among those with whom they come in contact. If they are to do this, they must study modern science as well as the ancient classics.

The Rev. P. H. Swift, D.D. (Methodist Episcopal Church), also spoke. He said:

The question has been asked here: What is the relation of Methodism to the public school? I quite agree with the speaker who said, "Nothing whatever directly." The public school should not be controlled or interfered with in any way, shape, or manner by any religious Denomination whatever, and palsied be that hand that should be raised against the public school system! But there is another question —the relation of Methodism to Higher Education, to which I desire to speak for a moment, saying some things that possibly have not been emphasised quite as sufficiently as they might have been.

We stand on the threshold of the grandest century of the ages, and one that is crowded full of great needs. One of the needs with which we stand face to face is the Church School, which should not be sectarian, but religious; and there is reason for that. In many of our State schools we find an atmosphere that is tainted—an atmosphere charged and surcharged—with scepticism and infidelity. It has come to pass a thousand and one times on our side of the Atlantic that our brightest and best young people from Christian homes and Methodist homes, who have been converted, and have come to have a beautiful Christian experience, have gone away to College, living in an atmosphere that is tainted with scepticism, secularity, and infidelity. They have lost their religion entirely, backslidden, and have gone home without the consciousness of an acceptance by the Almighty, and absolutely unfitted for the work that they might have done before. Therefore I plead for the Church School that it should be thoroughly Christian and absolutely religious, although by no means sectarian. It has happened over and over again among the young people with whom I am acquainted that this need has been emphasised.

The second need, I fancy, is the need of a great Methodist University. Much has been said about what has been accomplished in the past. In our land beyond the sea one-twelfth of all the Colleges and Universities in the United States are owned and controlled by the Methodist Episcopal Church alone, and other branches of our great Methodist family could make quite as large a claim; but we have no great University that is absolutely adequate to the demand of the day that is before us. I plead for a great Methodist University. Dr. Little, in his paper, emphasised the need of the teacher for to-morrow. Whence shall come the teacher who shall grapple with the great problems in our Universities, in our Colleges, in our Public Schools, and everywhere, except out of the great University where the brightest minds from the little College shall have been trained by contact with the superior mind that can be secured only where a great University has been established? Therefore some such University as the American University at Washington is an absolute need of the hour. To make possible these greater Universities there must be a larger liberality on the part of our people. There is money enough in the pockets and in the possession of the sons of Methodism on both sides of the

Atlantic to meet every need of the hour, and what we need to pray for more than anything else at this time, I think, is a mighty baptism of liberality on the men of means in Methodism.

Then, the relation of the Methodist preacher to higher education. From the beginning the Methodist preacher has been an inspiration to the young men and women of the land. The circuit-rider of the early days carried with him books, which he sold and gave away, and these opened the intellectual eyes of those who were filled with larger ambitions and nobler desires. This work is far from complete. There is in this age a dangerous tendency towards what I may call "commercialism." Young men must get on, and speedily make money, and win a place in the world. There is among many of our young people a feeling that a higher education is unnecessary, or may even stand in the way of their rapid advance in the commercial world which they crave.

The Methodist pastor has the ear of the young people as no one else has. He must seek in every way to counteract the dangerous tendency, which must surely result in great loss to the Church, the State, and the young people themselves. It is our duty to seek in every possible way to open the eyes of the young to the mighty advantages of a higher education, and thus crowd the halls of our Colleges and Universities with men and women who will, in the near future, be centres of power in society. Then we have it in our power to gain the attention of men of wealth, who may be induced to pour out their wealth to make possible the realisation of our hopes.

The Rev. M. C. B. Mason, D.D. (Methodist Episcopal Church), concluded the discussion, as follows:

The Methodist Episcopal Church, through the Freedmen's Aid and Southern Education Society, has a large work in the Southern portion of our State for the education of all the people who desire to come to us. Very much of this work, in the very nature of the case, is for those who a generation ago had no opportunities. It is to fit them for the highest possibilities of citizenship, of manhood, and of womanhood. About five millions of dollars have been expended by the Methodist Episcopal Church in the South since the close of the last war. Last year it required 355,000 dols. to carry forward this work. As a result, we have to-day hundreds and thousands of Christian teachers, scores and hundreds of physicians, ministers, and industrial workers, who have gone out all over the South, and, indeed, all over the world, to help forward a higher civilisation and to bring forward a better day.

Let me give emphasis with all the earnestness of my soul to this fact, that every one of these young men and women, however much proficiency they may make in their studies, must first, before they can get their diplomas, pass an examination in the Bible—in Jeremiah, in Ezekiel, in Isaiah, in Jonah, in the Pentateuch, and say that Moses wrote it, the Higher Criticism to the contrary notwithstanding.

We have been careful in order to prepare these people for service—and that word ought to be emphasised more and more—to give them an education in all departments of life, believing that in the solution of any great sociological problem not one method, but many methods, must be vigorously prosecuted, in order to obtain the highest possible results. We have industrial schools and schools for the preparation of teachers, and theological seminaries—indeed, our aim has been to prepare the people for usefulness without regard to any particular

theories here or there. I believe that the theory question with us, regarding all classes of people and religious work, has been our main stumblingblock; and we, in the prosecution of this work, have endeavoured to give to the people all they needed for the highest possible service in God's Kingdom. Already there have gone out hundreds and thousands of these young men, in all portions of the country, who help to make our blessed religion strong, permanent, and true, not only on the side, as we believe it, of Methodist principles and polity, but of all the Churches; and we have the distinction that many of the strongest men in all the Churches have had their education in some of these institutions. This great work has done very much to make possible the addresses you have already heard from distinguished men of colour.

The Rev. ALBERT CLAYTON then brought up the report of the Business Committee.

The following Fraternal Greeting was received from the Society of Friends:

"To the Œcumenical Methodist Conference now being held in London.

"The Representative Meeting of the Society of Friends being held in regular course this morning at Devonshire House, Bishopsgate Street Without, London, desires to send fraternal greetings to your Conference.

"Your world-wide service for our Lord and Saviour Jesus Christ, and for your fellow-men of so many races and nationalities, has our warm sympathy.

"May the abiding presence of the Holy Spirit rest upon you in all your deliberations, and your gathering tend to the strengthening of the Christian life in your own Church.

"Signed in and on behalf of the Meeting,

"(Signed) ROBT. A. PENNEY,
Clerk this time."

"6. ix., 1901.

It was agreed by the Conference that a suitable reply be sent by the Secretaries to that very gracious address. The following is a copy of the reply sent:

"To the Representative Meeting of the Society of Friends.

"Dear Brethren,—

"The fraternal greetings which your Society has forwarded have been presented to the Œcumenical Methodist Conference, by the members of which your kindly words have been most cordially received.

"The Conference recognises with gratitude to God the faithful testimony your Society has rendered to the manifestation of the love of God in Christ Jesus, and the continual efforts you have exerted to redress and remove the social and moral ills that afflict humanity, to give freedom to those in bondage, to promote international concord and peace, and to proclaim to all peoples the Fatherhood of God and the brotherhood of man.

"The Conference reciprocates for your Society the earnest prayer expressed in your address for the Divine presence and blessing in the work in which both are engaged.

"By order of the Conference,

"(Signed) JOHN BOND,
THOMAS SNAPE, } Secretaries.

"September 10, 1901."

The Rev. ALBERT CLAYTON stated that the Business Committee had carefully considered the resolution of which notice was given by the Rev. Professor W. I. Shaw, D.D., LL.D. (Methodist Church of Canada), seconded by the Rev. S. B. Cawood (South African Methodist Church) with reference to a Common Hymnal for the use of all the Churches of Methodism throughout the world, and they reported as follows, and the report was adopted by the Conference:

The Business Committee regards the suggestion of the resolution with sympathy, and trusts that at some future day it will be realised, but, having regard to the fact, first, that several Churches in the Eastern Section have recently published new hymn books, and thereby incurred great financial responsibilities; secondly, that arrangements for the publication of a new hymnal by the Methodist Episcopal Church are in an advanced stage; thirdly, that the Wesleyan Methodist Church has decided to publish a new hymn book, which will also be adopted by the Irish Methodist Church, the Methodist New Connexion, the Wesleyan Reform Union, and the Australasian Methodist Church; and having regard to the legal and financial difficulties involved in the proposal, the Committee is of opinion that the proposal contained in the resolution is not at present practicable.

The Rev. ALBERT CLAYTON further reported that the resolution by the Rev. Thomas Mitchell (Primitive Methodist Church) with regard to Methodist Union had been under the consideration of the Business Committee, and the Committee submitted the following resolution, which Mr. Clayton moved should be adopted by the Conference:

"That this Œcumenical Conference rejoices in the abounding evidences of the essential unity which pervades the Methodist Churches throughout the world, and records with devout thankfulness to the great Head of the Church the accomplishment of the organic union of the several branches of Methodism in Australasia. The Conference confidently anticipates that the Methodist Churches will, when they see that such is the Divine Will, follow the example set by the Methodist Churches in Canada and Australasia."

Mr. PERCY W. BUNTING, M.A. (Wesleyan Methodist Church), moved as an addition to that:

"That this Conference recommends the Churches of the Eastern Section taking into serious consideration that the time has come for, at all events, a partial union among themselves."

The Rev. THOMAS MITCHELL (Primitive Methodist Church) said:

I beg to second that amendment or addition. The amendment suggested is a little stronger than the resolution the Business Committee have suggested. May I say, however, that my sole wish is simply to keep this question alive. I cannot be any party to hurrying it, but I think we should keep in such a state of movement as will be, at all events, distinguishable from absolutely standing still. That is all I desire. I have heard it said that there are in the highest forma-

tions of the Alps great fissures in the ice, which it would require superhuman power to bring together, but it is said that sometimes the direct rays of the sun melt the ice and the fissures close. I want to close this question in that way. My sole wish is to keep this purpose as much as possible within the direct ray of the Sun of Righteousness.

The Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), said:

I am sorry that I cannot agree with my friend Mr. Bunting, that it is a desirable thing just now to make this addition to the resolution as read by Mr. Clayton. I think that all who are desirous of taking some further steps towards Methodist Union at this time should do so with very great care, and that the delicate question of closer organic union should be approached very carefully indeed. I ask myself what would be the effect of adding these words to the resolution, and how it would act if this Œcumenical Conference, as a whole, recommended the different Conferences to take this question into consideration. Suppose the whole of the moral influence of this Conference were brought to bear upon each separate one, so that it would be bound to consider, say, at its first meeting after this Conference, whether Union were desirable or not; and supposing that in one Conference the conclusions were in the affirmative, and in another in the negative, would that promote the cause that we all have at heart? Would not the work be better done, I submit, with deference to my brethren here, by private overtures and by our coming to a mutual understanding, instead of, first of all, throwing it, shall I say, in the face of the world at large, and dealing with these delicate questions in the first instance publicly and overtly?

Dr. Stephenson, in his excellent address on this subject a while ago, used the now somewhat familiar illustration of courtship and marriage, but, if he will allow me to say so, I do not think he applied it in precisely the best way. It seems to me the Methodist bodies are in the position of a number of young people who have been very friendly with one another for some time, and here and there two of them may be in their own minds thinking of the question of beginning a courtship which shall end in marriage. That is a very delicate moment. It is the time when precipitancy may not only prevent the engagement taking place, and the marriage taking place, but may even produce alienation, and I would remind the Conference that the object of our meeting together here is that we may get to understand one another better, and that we may unite in such general sentiments as were embodied in the resolution moved by Mr. Clayton. We should not bring even moral pressure to bear upon the several Conferences, either in one direction or another. I hope that we may agree unanimously, without any hesitation, with all our hearts, in the general sentiments as expressed in the resolution read from the platform, and that we shall quietly, and not in a very great hurry, draw nearer together in such a way that the Union may be permanent and abiding.

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), said:

I hardly meant to speak, but I feel bound to say a word. I believe that in this matter I shall not be suspected of any want of friendly feeling toward my brethren of the other Denominations of the Eastern

Section. For forty years it has been one of the joys of my life to try to bring them a little more together; but I feel that the Conference is in danger on this point. It may recommend this. What else may it recommend to the various Churches? Why should not we recommend our friends of the Methodist Episcopal Church and the Methodist Episcopal Church South to consider the question of Union? Why should not we recommend a good many other things that any one of you could easily imagine? The strength of this Œcumenical Conference is in the expression of opinion, in the comparing of notes, in the formation of acquaintance, and in the cultivation of good feeling. This will do far more in the direction which many of us most desire than we can possibly accomplish by formal resolutions of any kind at all. I am not quite sure that the passing of this resolution is not contrary to the very constitution on which this Conference is established. This Conference will do far more in the direction which many of us desire by what has already occurred and by the discussion of the question than by the passing of any formal resolutions.

Mr. Percy W. Bunting, M.A. (Wesleyan Methodist Church), said: I will not divide the Conference.

The original resolution was accordingly agreed to.

The Rev. Thomas Mitchell (Primitive Methodist Church) said: We have reached unanimity on this question. Could we reach unanimity on the further point that this minute be sent to each Conference represented here?

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), said: I shall be very glad to second that.

The Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), said: I should most heartily agree.

The motion was thereupon carried.

The Conference adopted the recommendation of the Business Committee, and appointed Mr. Hanford Crawford (Methodist Episcopal Church) and the Rev. Stephen J. Herben, Lit.D. (Methodist Episcopal Church) for the Western Section, to act with the Rev. H. B. Kendall, B.A. (Primitive Methodist Church), and the Rev. Andrew Crombie (United Methodist Free Churches) for the Eastern Section, as Joint Editors of the Official Report of the Conference Proceedings; the Rev. Andrew Crombie being Convener.

The Benediction was then pronounced by the President (Rev. E. J. Watkin, D.D.) and the session concluded.

SIXTH DAY, Tuesday, September 10, 1901.

TOPIC:

CHRISTIANITY AND MODERN UNBELIEF.

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., Bishop JOHN H. VINCENT, D.D., LL.D. (Methodist Episcopal Church), presiding. The Rev. JESSE BOWMAN YOUNG, D.D. (Methodist Episcopal Church), read a portion of Scripture and offered prayer.

The Rev. J. M. KING, D.D. (Secretary), read the Daily Record for Monday, which was confirmed.

The Rev. ALBERT CLAYTON read the minutes of the Business Committee, which were approved.

The Rev. J. M. KING, D.D. (Secretary), said he held in his hand a telegram which he was sure every member of the Conference would be glad to hear. It was addressed to him, and was signed by the Rev. H. K. Carroll, D.D., one of the Missionary Secretaries of the Methodist Episcopal Church, and the Secretary of the Programme Committee for the Western Section. It was received at 6.53 last evening, and read as follows: "King, Secretary Œcumenical Conference, London. President's progress: recovery steady, satisfactory.—Carroll." The Conference received the news with much satisfaction.

The Rev. JOHN BOND (Secretary) said he had a resolution to submit on the preparation of an address from the Conference to the Methodist world. The resolution was: "That an address be issued from this Conference to the Methodists of the world, and that four persons be chosen to prepare the address on behalf of the Conference." He moved that it be referred to the Business Committee, and the Conference agreed.

The Rev. JOHN BOND (Secretary) announced that there were 262 appointments requested for Sunday next, and asked for volunteers from among those who were not already planned to preach.

The Rev. Robert Hughes (Methodist Church of Canada) read the following message from the President of the British Columbia Conference of the Methodist Church:

Brother Hughes conveys the greetings of one of the youngest Conferences of Methodism situated on the sunset slope of the Rocky Mountains.

"We are not divided,
All one body we;
One in hope and doctrine,
One in charity."

H. H. Barraclough, President.
John Robson, Secretary.

Mr. N. W. Rowell (Methodist Church of Canada) submitted a resolution on the manner of discussing the topics which was referred to the Business Committee.

The Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), suggested that speeches might be given from the floor of the chapel, but the arrangement already made that every speaker must go to the platform was upheld.

The order of the programme was then followed, and an essay on "Christianity and Modern Unbelief" was given by the Rev. J Agar Beet, D.D. (Wesleyan Methodist Church). He said:

By unbelief, I understand in this paper an intelligent rejection of convictions held firmly by the mass of Christians as the ground of their hope and the rule of their life. These deeply-cherished convictions are rejected by not a few, either as in themselves incredible or as not supported by adequate evidence, and therefore unworthy of confident acceptance. Unbelief, thus understood, is not modern, but is as old as Christianity. It has, however, in a modern environment, assumed forms more or less peculiar to our own day. These we shall now consider, and shall also consider our duty towards some who reject beliefs which to us are dearer than life and absolutely certain.

Among these unbelievers we distinguish two classes. Some reject, as destitute of sufficient evidence, all definite conception of an Unseen greater than the visible world around us and claiming to control human action. These unbelievers are sometimes called Agnostics. They profess to know nothing beyond the visible universe around. Not a few of them assert that nothing more can be known. Others look up with more or less confidence and joy to a Father in Heaven, and accept, with hope or fear, a judgment to come. But they reject, either as incredible or as destitute of adequate proof, certain distinctive doctrines held firmly by a large majority of professed Christians, such as the Divinity of Christ, pardon of sins through the death of Christ, and the resurrection of Christ. These doctrines, peculiar to Christianity, and underlying and moulding the entire religious thought of a large majority of the most devout of the servants of Christ, they

reject as perversions of His teaching. This second class of unbelievers may be called Rationalists.

Each of these forms of unbelief has been prevalent in all ages, and their prevalence reveals deep-seated causes. Some of these we will now for a moment consider. On the one hand, religion, especially the religion of Christ, claims to rule the entire action and thought of man, thus limiting his activities and pleasures, while at the same time the fascinations and terrors of the material world, supported by subtle influences born in us, draw us in an opposite and lower direction. This influence tends to warp the judgment and to weaken the moral sense. They who yield themselves to the fascinations of the world are prone to welcome arguments which tend to break down barriers to self-indulgence, and to discredit an authority which demands self-restraint. In other words, no one comes unprejudiced to the claims of religion and of Christ. If we have felt the insufficiency of things around to satisfy man's deep need, we shall welcome One who offers rest to the weary, even though it be by laying upon them His yoke. But if we have never felt this need, we shall resent the interference of an influence which claims to limit our pleasures. The above moral influence hostile to faith and to religion is always present in all religious thought, and must never be forgotten by those who deal with unbelief. Another hindrance to faith is that Christianity involves a new and complicated conception of God, as Father, Son, and Spirit, and, therefore, involves to thoughtful men sustained mental effort. Mere theism is much simpler than is the New Testament teaching about Christ, and, in the weariness of life, we are prone to welcome that which makes least demand on our thought.

We turn now to certain specifically modern hindrances to faith. Strange to say, among these must be placed the searching and accurate methods of research adopted now in all departments of human knowledge, and the indisputable success gained by these methods in the field of natural science. These methods commend themselves at once to our intelligence, and the results thus gained have greatly enriched and elevated human life. On the other hand, religious teaching has often been little better than traditional dogmatism, or has been supported by arguments sufficient only to give a colour of plausibility to beliefs already accepted for other reasons. Moreover, the Gospel has sometimes been so misrepresented as to drive into revolt the intelligent moral sense even of devout persons. As examples I may quote the doctrines of unconditional election and reprobation, the atonement so perverted as to represent Christ as rescuing the sinner from an implacable Judge, and awful pictorial descriptions of the doom of the lost. For these serious hindrances to faith, Christian teachers are largely responsible.

Other hindrances have their source in a one-sided development of knowledge. No results of modern research are better attested or of further-reaching importance than are the universal reign of law, the invariable sequence of cause and effect, and the close relation of whatever exists to whatever else exists as parts of one whole. In days

gone by events differing widely from the ordinary course of things and unaccountable by natural causes excited little surprise. We have now learnt that whatever exists and whatever takes place, belongs to a class larger than itself, and has appropriate antecedents. The frontier of the natural has advanced and that of the supernatural has proportionately receded. Now, Christianity is essentially supernatural. Moreover, the resurrection of Christ, asserted again and again by the writers of the New Testament as an essential element of the Gospel, is altogether different from all phenomena known to us. So much is this the case that, if we were told that a dead man had recently returned to life, we should refuse to examine seriously the evidence for this assertion. Not a few devout men have rejected, without discussion, the emphatic and repeated statements of the writers of the New Testament that their Master was raised from the dead. We have here a plain contradiction between the teaching of the earliest followers of Christ and an attitude of mind prompted by modern methods of research.

In view of these tendencies of modern thought, what attitude ought to be taken up by those who have in their own experience decisive proof that the Gospel is true, and especially by those set apart to proclaim it? This question the greatest of the Apostles will answer by his own example. His own method, he thus describes (in II. Cor. iv. 2), "by manifestation of the truth, commending ourselves to every man's conscience in the sight of God." This implies that the Truth, by which I understand here the great reality underlying the Gospel, appeals to that inner faculty by which every man, in spite of human fallibility, pronounces what is in the main a just judgment on moral questions. This inborn moral sense is the preacher's powerful ally even in the most degraded. It is "the law written in their hearts," by which, as Paul teaches (in Rom. ii. 15), even the heathen will be judged. To this voice of God in man all moral truth appeals. This principle involves a lesson and a warning. Before going into the fight, we must carefully examine our weapons. For, however plausible error may appear, it is always dangerous, and may be fatal. For it may lead astray; or, on the other hand, discovery of the truth may discredit the teacher. Truth alone appeals to that which is noblest and best in man.

To eliminate error from our own religious beliefs is by no means easy. For, although in our own moral and spiritual life we have complete proof that the Gospel is true in the main, we have no right to assume that our beliefs are true in all minor details. For, with truth, error is apt to mingle. To remove error from his statement of Divine truth is the first duty of the Christian apologist. In our effort to do this the methods of modern historical and scientific research will greatly help us. We must sift the evidence for the historic facts, and for the doctrines of Christianity, as we should sift the evidence for any other human belief. We may hope thus to remove from our advocacy of the Gospel some of the misrepresentations which have raised serious hindrances to it. Moreover, this

method will gain for us the respect of some whom we wish to convince, and who, in other departments, are accustomed thus to sift evidence.

But, when all is done, serious difficulties will remain, especially those which gather round the resurrection of Christ. Can we do anything to lessen them? I think we can. We can show that a denial of the resurrection of Christ does not remove the difficulty of accounting for the origin of Christianity and for its wonderful effect on the world, as revealed in the unique pre-eminence of the Christian nations. Indisputably, out of a religion peculiar to a small and decaying nation, arose suddenly another religion similar to it, yet containing elements quite new; and, in marked contrast to Judaism, which had existed for centuries without greatly influencing the nations around, this new religion soon burst all national bounds and spread rapidly over the Roman Empire, and continued to spread, until now for many centuries it has been conterminous with civilisation, and has monopolised all that is best in human life. The rise and influence of Christianity stand absolutely alone in the history of the world. They reveal a unique cause. It is also certain that the earliest preachers of the Gospel, they who gained for Christ the homage of all later ages, and through whose agency He became the Saviour of the World, bowed before Him as One infinitely greater than the greatest of men; and did so because they had evidence which convinced them that He had risen from the dead. If He did not rise and was not in a unique sense the Son of God, these men were in deep error touching their Master and touching the nature of God. In other words, a movement based only on a stupendous delusion has, in this case, conferred on our race infinite blessing. From this dilemma the only way of escape is through the empty grave of our Risen Lord.

On this way of escape modern science sheds welcome light. For it reveals to us an event, or a small series of events, as unlike the ordinary course of nature and as unaccountable by the known forces of nature, as is the return of a dead man to life. Of these the most conspicuous is the origin of life. For science asserts with unfaltering voice that our planet was once lifeless. It now teems with life. Most careful research has failed to do anything to explain the transition from the lifeless to the living. Certainly the Power which out of inorganic matter raised even the lowliest forms of life could breathe renewed life into the dead body of Christ. In other words, the origin of life is as much or as little a miracle as is the resurrection of Christ. Other similar events which science fails to explain are the origins of matter and motion, the distinction of the chemical elements, and the advent of reasoning man. Thus the resurrection of Christ, followed by the marvellous effects of the Gospel He preached, no longer stands alone, but stands in line with a few other events, each of them introducing a new era which changed completely the whole aspect of the world. This relief from a serious theological difficulty is of utmost importance, for it reveals a deep and far-reaching harmony between things seen and unseen, and shows us light reflected from the one upon the other.

To sum up. Our first duty to unbelievers is ourselves to examine carefully the treasure committed to our charge; and to eliminate as far as we can the error which ever tends to mingle with truth. In so doing, we shall welcome, from all departments of knowledge, all correct methods of research. This will do much to gain us a hearing from those whom we wish to convince. We must then state clearly the results of our research; and reproduce as far as we can the evidence on which our own belief rests. To the believer, the strongest confirmation and verification of our faith is found in his own inner life; but this can be reproduced only to a very small extent. Yet, just as the unseen grandeur of the Son of God revealed itself to men in His holy life on earth, so may we hope that He will clothe us His servants with some measure of His own moral glory. This will be the true complement to the historical evidence we ought ever to be ready to produce. Each of these departments of evidence needs, and neither supersedes, the other. We read that, while Moses talked with God on the mountain, his face caught the brightness of Him with whom he spoke. That supernatural brightness revealed to Israel the Divine authority of the covenant given through Moses. But it did not supersede the words written on the tables of stone. So do they who set forth and defend the Gospel of Christ need to stand before Him, and to go forth from His presence bearing in their hands the words of life written down from His lips, and reflecting in their own uprightness, kindness, and devotion to His work the moral glory of the Master whom they serve.

Bishop J. W. HAMILTON, D.D., LL.D. (Methodist Episcopal Church), gave the first appointed address, his subject being "Secularism and Christianity." He said:

When Napoleon had come to the tomb of Frederick the Great at Potsdam, he stood abstracted for a moment, and then addressing the great soldier said: "If you had been living I should not have been here." Secularism, as theory or practice, proceeds upon the presumption that there is no God. He is dead or on a journey, and cannot be concerned with the men and women who are on the earth. It will not matter whether secularists presume to justify themselves with some form of philosophy or only irreverently or profanely abandon themselves to indifference or lawlessness, the case is the same; their thought or thoughtlessness and conduct recognise no present governing Father, by whom duty is enjoined, or to whom responsibility is answerable. In this one agreement all are included, whether they may choose to be known or we may designate them as atheists or agnostics. No violence is done, however much they may be classified apart to include positivists, materialists, and pessimists.

The outbreaking sinner practically proceeds in his conduct upon the same presumption. They recognise no supersensible world, no supernatural presence, and no spiritual sense in man. They disallow all extra-natural guidance, all revelation, all forms of historic religion

and theological study. They make all types of religious experience to be mere "illusory creations of imagination." The evidential value of religious tradition and instruction they avow to be nothing. They would make man to be a passionless creature of "spontaneous mental action." They talk much of the "relativity of knowledge," which is a sort of Bible among agnostics, and then lay claim to a great job-lot of knowledge which they have picked up from every conceivable source, including Christian instruction and tradition. However much they may ignore authority, reverence, or worship, they substitute their negations for every form of religious instruction, belief, and life. They are extreme dogmatists, whose business it is to denounce dogma.

Christianity, on the other hand, is the direct revelation of the presence of the one true and living God in this world. It must be supreme in its authority, and universal in its dominion. It will tolerate no rival claim; all other forms of faith must disappear, Jesus of Nazareth, the historic Founder, must be accepted as the only Son of God.

The conflict is, therefore, on. Is there no God then? Or but at best an absentee God, sitting idle ever since the first Sabbath, at the outside of this universe and seeing it go? Is there no foundation for the Christian faith? The external test of integrity in any claim, human or Divine, is very largely in its consistency, and "the value of a belief is tested by applying it." Secularism is "the system of conduct which claims to find all the duties and inspirations of life within the earthly sphere." It assumes to say when claiming to be a philosophy, that "we can know nothing beyond phenomena," or that "sense-experience is the only field of knowledge." It then repudiates a whole realm of phenomena, as much the care and study of the scientific mind as the mere "insensate things." There is a world of spirit in human nature, whose needs and appetites must be known to compass evident phenomena. Secularism is not fair in the treatment of the phenomena it assumes to investigate, for professing to use only "reason," it relies for most of its conclusions upon the acceptance of only such evidence as faith can give. All science, even for its demonstrations, relies upon such confidence in its sense-experience as only faith can furnish. Then its egotism concerning, as Josh Billings says, the "knowledge of things which are not so," disqualifies it for good reputation concerning the "knowledge of things that are so."

I have often heard say that a player might teach a parson, but science is not a mask which every player can put on, and only when the play begins. "Who," as Mr. Balfour says, "would pay the slightest attention to naturalism if it did not force itself into the retinue of science, assume her livery, and claim as a kind of poor relation in some sort to represent her authority and to speak with her voice?" No naturalist can speak with authority who does not study human nature in his study of "nature." This is not a world of machinery so much as a world of mechanics, and every mechanic has both a head and a heart, with longings both to know and to love. The law of the clod

is not the law of the "clodhopper." The law of the well-clothed lilies is not the law of human spirits. Mr. Romanes acknowledged his neglect of the study of human nature to be the weakness of his theory of theism, which on reconsideration he frankly abandoned. If the "relative truth" or the "relative knowledge" upon which the secularist claims to rely is the only outcome of the study of physical nature, the unknowableness of the supreme object of "relative truth" inevitably follows. Mr. Clifford could, therefore, very properly have inscribed as the epitaph on his tombstone in Highgate Cemetery:

"I was not; I became;
I lived, and did a little work;
I am not, and I care not."

The question might arise, however, as to whether he even "did a little work," brilliant and clever as his talents were, if the value of that work was wholly unknowable. The force of such reckless thinking and carelessness is to make one's estimate of one's own life contagious, and go far to vindicate the slight paraphrase of another epitaph very widely known in the United States of America—

"Poor workman! Here he lies;
Nobody laughs and nobody cries.
Where he's gone, or how he fares,
Nobody knows and nobody cares."

To substitute such meaning of all human destiny for the "Christian Interpretation of Life" is, to say the least, to set forth a very impracticable and unsatisfactory philosophy of life and theory of conduct. A man needs nothing so much, in his study both of positive and negative criticism, gnosticism, and agnosticism, as the spirit becoming to inquiry, and a whole head full of good, hard, worldly-wise, common sense. At the dinner given to Sir Thomas Lipton in New York the other day, it was proposed that he should speak to the toast, "May Shamrock II. Win." He chose modestly, however, to speak to the toast which he himself proposed, "May the Best Boat Win." Better than the winning of the race was the unselfish courtesy of the gallant and chivalrous yachtsman.

It is only the best which in the end will prevail anywhere. Righteousness and truth are not manufactured by the dialectical skill and measurement of "the tierce and quart of mind." Has life no other meaning, no higher meaning, than that described in three score and ten years of physical geography, mental and physical anatomy, physiology, and hygiene? Is man only an automaton, without duties or responsibilities? Human history answers that. Are ethics nothing more than a summary of human prudence? The history of religious character and conduct makes a Waterloo for any such arrogant pretence. If it were granted that the accumulations of "relative knowledge" could produce and formulate a satisfactory system and code of ethics, Professor Bowne has shown that it would yet be devoid of "the inspirations of ethical practice." "Formal moral principles" are not enough, there must be "certain extra-moral conceptions which

condition their application." All high meanings of the destiny of life depend on something beyond ourselves. There must be basis for ethics "on faith in the moral structure of the universe and a trust that it will not finally put our moral nature to shame."

Secularism must account for the moral atrophy of worldliness, the tortuous conduct of men, and what Burke aptly called the "ill-husbandry of injustice" in every age of the world. Think you that the claim of some fatuitous "natural law" and the "assurance that the universe is indifferent to good and evil alike" will hush the contradictory voice of patriotism when the assassin under the garb of purest friendship fiendishly betrays, and murderously smites, the prince of rulers, who is his best friend? This is not the time for even brilliant speculatists who go swapping angels in the night for the excitement of the bargain. Who is to save us? Who is to recover and save the coarse, cruel, shambling crowd? We want no unknown god or goddess, who, though amiable and propitious half the time, like Proserpine, can only guard the Fields of the Dead. There must be a Gospel of inspiration, elevation, salvation. The only cure for anarchy is the monarchy of Jesus Christ.

Christianity is no experiment; it is not an opinion, not a phenomenon, not a philosophy. It is the holy assertion of the Immanent Presence and Infinite Truth of the supernatural world, brought down to earth. It is accredited both by historic evidence and historic experience. It is intelligible and reasonable. It is not to be vindicated by skilful argument, but by that holy, incarnate living which makes holy the lives of men and nations according to the pattern of a Perfect Example. It is the religion of the future, because it enspheres the inner life of all men—makes a world for their souls. It is unassailable and irresistible. It is adequate. It belongs no more to character than to conduct, to the Church than the State. It is fitted no less to the working days than the Rest Day, to health than sickness, to prosperity than adversity, to joy than sorrow, to the rich than the poor, to the young than the old. Indoors, outdoors, it is silently present everywhere and every when—there is no secular.

"God of our fathers, Thou who wast,
Art, and shalt be, when the eye wise who flout
Thy secret presence shall be lost
In the great light that dazzles them to doubt,
We, who believe Life's bases rest,
Beyond the probe of chemic test,
Still, like our fathers, feel Thee near."

The Rev. R. ABERCROMBIE, M.A. (United Methodist Free Churches), followed with an address on the same subject. He said:

Secularism, like most other modern doctrines, is taught in novels, as well as in other forms of literature, and the best statement of one side of secularism I found in a well-known modern novel. I wish to begin by reading it to you:

"After struggling to see the unseeable, growing drunk with the endeavour to span the infinite, and writhing before the inscrutable mystery, it is a renovating relief to turn to some simple, feelable, weighable substance; to something which has a smell and a colour, which may be handled and turned over this way and that. Whether there be or be not a hereafter; whether there be any use in calling aloud to the Unseen Power; whether there be an Unseen Power to call to; whatever be the true nature of the I who calls and of the objects around me; whatever be our meaning, our internal essence, our cause (and in a certain order of minds death and agony of loss inevitably awaken the wild desire, at other times smothered, to look into these things); whatever be the nature of that which the limits of the human intellect build up on every hand, this thing is certain—a knife will cut wood, and one cogged wheel will turn another. This is sure." ("Story of an African Farm," pp. 92, 93.)

Thus a balance is created between Mysticism and Certainty. That we have certain mystical tremors and strange vibrations of the nerves is quite true; what their value is we cannot tell; whether they have any relation to outside facts we cannot tell. But we know that a knife will cut wood; we know that money will procure power and pleasure; we know that life, when healthy and strong, is sweet. Let us, then, abide in the certainties of secularism; as for the mystical tremors, we can still retain them as a sort of sauce to season life when it becomes monotonous and vapid. That is what some would say.

What, then, are we to say to these things? Certainty is the plea of the secularist, as it is the plea of the scientific agnostic. The agnostic also says: "It is on knowledge, not on beliefs which may or may not be true, that I intend to build up my life." This desire for certainty we find also in our High Church friends, and in Rome. Rome has met this desire by proclaiming the Infallibility of the Pope. Our High Church friends regard that as certain in which the Church of all ages has concurred. We find the same love of certainty in the great unsystematic and sentimental teacher of our time, Thomas Carlyle. He admired the Middle Ages, because Religion was then "a great, heaven-high unquestionability." Whereas now there is little faith, only the wish to believe.

This desire for certainty may be met in two ways. 1. It may be met in the Butler way, by insisting on the doctrine of probability as the guide of life. Butler, like all of us, especially some, has been a much misunderstood man. He has been thought to be a very dry man. It is perfectly true that he was a man of his own time, and very much influenced by it, and that time was a very dry time. It was a time in which enthusiasm was tabooed. The law of taboo was applied to it. It was looked upon as something profane, something accursed. Hence so many pages of Butler's which seem dry and sawdustish, but under the dry appearance there are fires—the fires of a suppressed enthusiasm. This fiery man who seemed so cool, this enthusiastic man who seemed so dry, taught the doctrine of Probability. What did that doctrine really mean? Did it not mean that we are to believe the Highest if

there is but a slight balance of probability in its favour, just as we are to believe in a friend if there is but a slight probability in his favour when accused, because it is the noblest thing for us to do? With Butler, the antecedent presumptions are all in favour of the high, the noble, the Christian, the Godlike; even a slight intellectual probability added to these antecedent presumptions has in it the voice of a demonstration. Butler does not put it exactly in this way, but we read between the lines.

2. Another way of meeting the demand for certainty is by pointing out that there are spiritual facts which are just as certain as material facts, nay, more certain. Descartes was the first, in modern times, to teach us the absolute certainty of the spiritual. He could doubt everything except his own consciousness and identity. I think—therefore I am. But I am conscious also of imperfection; therefore, there must be a perfect One, by comparison with whom I feel my own imperfections. Newman, in our time, was a very different man from Descartes, but he also felt that there were two certainties—his own soul and God. The language of the New Testament is the language of knowledge; faith grows into knowledge. Let a man be a true disciple of Christ, and he will acquire an experience which will give him certainty of those things in which he has been instructed. I do not say that this certainty will be quite free from the clouds of doubt; but all that a healthy mind requires is what I may call a working certainty. Let us bear in mind that there may be a morbid desire for certainty. A man may get into a morbid state of mind, in which he distrusts all his friends.

Nevertheless, the Christian Church is well able to meet the demand for certainty; for there are great spiritual certainties. It is certain that I am. It is certain that there is a Right and a Wrong. It is certain that I have a will which can choose between the Right and the Wrong. It is certain that I am surrounded by fellow-beings, who have a will and a sense of Right such as I have. It is certain that sense of Right has been violated, more or less, by all men. It is certain that men are in an abnormal state, that they are sinners. It is certain that no outward means can save us from our sins, and it is certain that Christ can save us. Power is always shown in fact. We believe in Sir Christopher Wren's power to build St. Paul's Cathedral, because he actually built it. Christ's power is much better attested than Wren's, for we have witnesses of more than 1,800 years of all nations and variations of temperament. These are certainties of consciousness and of history; and the certainties of consciousness and history are, to say the least, equal to the certainties of science. This is saying the least; for, in very truth, we are more certain of our own consciousness than of any fact in the universe besides.

The general conversation was opened by Bishop Evans Tyree, D.D. (African Methodist Episcopal Church), as follows:

In the eight Conferences I represent there are more than 550 preachers. I represent a people of a simple faith—people that believe in God. They believe the Bible and all it says. We do

not doubt any part of it. We have not reached the age yet of philosophising or speculating upon the Bible. We believe that God created; we believe that Christ hath redeemed; we believe in the salvation proclaimed in the New Testament Scriptures. To give you an idea of how simple the faith of our people is, I will give you an illustration. A master said to his slave once: "John, how is it that you people know so much, and profess to know so much about God, claim to be in Him and He in you, and yet are not able to give any philosophy for it, any permanent philosophical reason?" The slave answered: "Master, I cannot explain it that way; I do not know how. But I will show you." He went to the fire and put in the tongs, and when they were red-hot he held them and said: "Now, master, here is fire in the tongs and tongs in the fire. We believe in the doctrine that God is in man and man is in God."

We believe that the preaching of the simple Gospel will be the salvation of the world. You cannot interest our people very much about stories of the Reformation, about things that are secular. Illustrations of that kind in many instances do not strike, but the Gospel of the Son of God always goes home to the hearts of the people who hear it. We are trying to preach that simple Gospel, that thing that we believe will save the world at last. We are not inclined to secularism, we are not inclined to go after the world, and sometimes I fear that we have not gone after it enough. We belong to a class of people that have been singing a long time: "You may have all the world, give me Jesus Christ." I believe the other part of the world is taken, sure enough. But if we have Jesus Christ, God, and the hope of glory, we are, after all, the richest people in God's universe. With Him we work, for Him we shall live, and in Him we hope to die.

One other thought. We believe that it is dangerous to tamper with the Holy Scriptures. We believe that it is dangerous to undertake to put in any alteration of "Thus saith man," but all should accept as "Thus saith the Lord." Thus, then, for the Church which I represent, and for the Gospel of Jesus Christ our Master, I appear before you this morning.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), said:

I have a fear that modern apologists for our Christianity are too much on the defensive, and not enough on the aggressive. As I read the books that are being published in these days in defence of Christianity they seem to me to be too largely an attempt to ward off the blows of the enemy. Any system that is too much on the defensive will be certain to lack aggressive power. I read the writings of the fathers, and they were not so much on the defensive as they were on the aggressive. It has always been true that when Christianity has assumed the attitude of aggressiveness it has been a conquering power, and just to the extent that we lose the spirit of aggressiveness in our attitude towards modern unbelief we will find ourselves more and more weakened in the propagation of Christianity. I would, therefore, call attention to this thought, whether we are not losing in our Theological Faculties, in the new world and in the old, the spirit of aggressiveness that obtained among the fathers in the days when Christianity was a conquering force in the world.

I think we can find out what our attitude towards modern unbelief

should be by the attitude of our Master towards unbelievers in His day, and by the attitude of the Apostles and of the Early Christian Church. We will do well in these days to study the attitude of Our Lord towards the doubt of His day, for the doubt of all days is very much alike. Our Lord assumed the attitude, first, of very great kindness towards those that were without, towards those that were His enemies; but He had a definite and distinct testimony to bear. You remember His conversation with the Pharisee, Nicodemus—how He held him to the one great central truth, "Ye must be born again." He would not stop for one moment to attempt to explain the mystery, nor to attempt to tell how it was done; but He simply held Nicodemus to the one great truth, "Ye must be born again."

When you take up the teachings of the Apostles in the New Testament, you find that they assume the very same attitude as did the Master towards the unbelieving, the doubting world; and they went out to preach the doctrines of Christ, and not to apologise for them, as being in any manner things that were to be questioned or doubted. St. Paul did not hesitate to preach Jesus and the Resurrection, and he never spoke a word to explain how the Resurrection was brought about. He puts into one chapter, in one of his Epistles, his teaching concerning the doctrine of the Resurrection, and he asserts it and leaves it there. In those four "its"—"it is sown in corruption, it is raised in incorruption; it is sown in dishonour, it is raised in glory; it is sown in weakness, it is raised in power; it is sown a natural body, it is raised a spiritual body," he asserted this truth, and left it in the minds and the hearts of the people.

In like manner these old teachers went forward, lovingly declaring the great doctrines of Christianity, and not trying to find out how many things were to be set aside, not spending time in trying to explain away the things to which the objectors levelled their heaviest artillery; but they simply went forward lovingly bearing testimony to the truth. Christianity must be a witness to an experience, and it must proclaim a life and a death for the world's redemption. It must be a witnessing Church; it must testify to something it knows about thoroughly. Its attitude towards unbelief must be that of the witness who stands in the witness-box to tell about something he knows. We are not to testify to things we believe, but we are to testify to things that we know in the realm of the experimental. I am always glad that the Lord Himself locates this question of the reality of our faith in the realm of experience. The eye may deceive me, the ear may deceive me, the tongue may deceive me, and I may be deceived by all the sentinels that stand about my being more readily than by my experience.

The Rev. JESSE B. YOUNG, D.D. (Methodist Episcopal Church), said:

I want to express my gratification and gratitude in view of the sane, safe, clear paper of Dr. Beet, and I want to express my sense of obligation to him and Dr. Davison and Dr. Tigert for their utterances on Saturday morning with regard to Biblical study and the attitude of the Church towards modern critical investigation of the Scriptures. I am glad that thus far there has been no hysterical shriek in this body lest the critics were destroying the Bible. Some year or two ago a man I met in a railway train, who was a trustee in a College, and a Methodist layman, unfortunately said to me, "The Higher Critics

are tearing the Bible to pieces." I am glad if that belief is cherished here that the man who believes it has kept silent, for it is my profound conviction that sort of hysterical outbreak is making infidels by putting the wrong stress on the Scripture, or the stress on the Scripture in the wrong place. The question whether there were two Isaiahs or not, and the question whether Moses wrote the Book of Deuteronomy in its present form, are questions for the critics to settle. They are still fighting over them. But a man may be a devout believer in the Lord Jesus Christ; he may be an orthodox believer; he may be a consistent worker and leader in the Church; and yet take either side of the case, and I am glad that there has not been an utterance thus far in this body to the contrary.

The Rev. JOHN HALLAM (Primitive Methodist Church) spoke as follows:

I wish to say how much I enjoyed Dr. Beet's address, and how much it stirred me. I especially rose to say, as a practical teacher from the pulpit and in social life, I join in the closing words. My experience is that, if we can show the Christian spirit, embody what Dr. Beet closed his essay with, we have little to fear in working among secularists and those that are troubled with unbelief. It is not simply those that write apologies that have to deal in their own way with unbelief, but we have to deal with it in our Church life, and in connection with those who are round about us in our ordinary life.

I wish that the Churches, and that Christian people, could somehow or other cease to create secularists and doubters. I believe that the Christian Church has not only to defend the faith, but also to try to avoid, far more than it does, the faulty expressions of the Christian life. I stood in a pulpit not a month ago, and I was almost unnerved for my service by seeing a well-meaning man go to a youth of eighteen years of age and say, "You must take another seat." He and his mother rose and left the place, and I was not surprised. I have myself, as a minister, been one of eleven persons turned out of a pew in a Methodist Church by a young lady who would call herself a Christian, and not more than four persons sat in that pew all the evening. I claim that the way in which we have in practical life to deal with unbelief and secularists—and some of my best friends have been those that have doubted the Christian faith—is to embody the Christian life, and treat those about us with kindliness as well as with forceful teaching. If we exhibit the kindly and tolerant spirit, showing it to the utmost of our ability, we shall win men from doubt and from secularism, and it is better to win them into than to drive them from the Christian Churches.

The Rev. W. H. NELSON, Ph.D., D.D. (Methodist Episcopal Church), said:

Our Saviour sounded the keynote which is the salvation of the world primarily upon His first journey to Jerusalem, when He said to that ruler of the Jews, "Ye must be born again." The only way, among the many ways, of fighting down the evils of which we speak to-day is by first calling upon men everywhere to be born again. The tendency of the present day is largely to get men into the Church in great numbers, of which we may be able to boast. I believe in a great Church, but I do not believe that we should be hasty in getting men into the Church without emphasising the necessity of a new birth.

Then, I believe that when we have got men up into the Church, through a knowledge of their sins forgiven, they will put into practice the life of the Lord Jesus Christ. Practical Christianity, then, is the most essential of any phase of our Christian endeavour. It is not possible for us to convince the world that we love Jesus and His Church unless we impress upon the people to whom we preach to live that life which they profess. Live Christ in spirit, live Christ in example, live Christ every day.

Again, I believe in that Christianity which does not only live Christ, but which believes in Christ, and shows this belief continually by every act of life. Away with that form of godliness which only professes but does not put into practice, and does not believe fully in what it says! If the Christian world, especially the pulpit, goes forth with a faith demonstrating that it believes what the Word says, that faith itself will be one of the most potent powers for bringing men to their knees.

Then I believe in consistent Christianity. I believe in that Christianity in England, in America, in China, and in Africa, which is the same, and puts on the same phase at all times. I believe in a Christianity that embraces the white man, and the black man, and the red man as brothers, and does not change its form of tactics under any circumstances wherever a man is found. Jesus Christ tasted death for every man. Consistent Christianity is the Christianity that will save the world.

I also believe in earnest Christianity. The most powerful Christianity is that of earnestness. When we go after a man with an endeavour to save him, there is no power that can overcome the power of the Gospel, and whenever a man has been sought through earnest prayer and effort there will be no failure. The failure at this present time in overcoming secularism and unbelief is largely a matter of earnestness. Whenever a man knows you are in earnest to save him he cannot very well resist the efforts that shall be attended by the Holy Spirit.

The Rev. Chancellor N. Burwash, D.D. (Methodist Church of Canada), continuing the discussion, said:

The words of Dr. Leonard, to my mind, have a very great and important significance in our dealing with the unbelief of the present day. The souls of men are hungry, not for negations, but for positive truths. But that positive truth must be the truth that appeals to the conscience and to the religious heart of humanity. It must be truth that will save men; the truth that comes home to them with strong, positive, and living conviction; the truth of which our Lord spoke when He said, "The words which I speak unto you, they are spirit and they are life"; the truth that Tertullian referred to when he made his appeal to the soul of the common man as we find him in the market-place and the highways of life.

At the same time there is another important side which we must not forget, and which is equally illustrated by the teaching of our Divine Master. Never in all the history of religious life in the world was the Revelation of God more heavily overlaid by the traditions, interpretations, and dogmas of men than it was in the time of the Master, and you know how unsparingly He dealt with those traditions, how loudly He protested against that overlaying of the truth by the teachings of men. One great part of His work was to sweep away

these hindrances to true, simple, honest faith. The words of Dr. Beet, therefore, are of the very strongest importance, and require the strongest emphasis in our day. In entering into this conflict we should not merely come furnished with fulness of positive, saving truth, but we must be very careful not to intermingle, not to overlay, not to hinder, not to weaken that truth by traditional interpretation and dogmas that have not their foundation in the teaching and inspiration of the Spirit of God.

The Rev. George Parkin, M.A., B.D. (Primitive Methodist Church), made the following remarks:

I wish, in the first place, to thank Dr. Beet for the very careful paper which he has read to us. I think that the attitude of the Christian Church towards the unbelief of the present day should be one of calmness and tolerance. The reconstruction of our religious creeds is a necessity. We have been told on the highest authority that the most sacred possessions which a man has are his religious beliefs. But a creed can only represent the thought and feeling of the age when it is formulated, and as thought and feeling grow, a time of necessity comes when that creed fails to represent the thought and feeling of the men who are living. When that time comes—and it has in our own age, for ours is a transition age—I think that we ought to stand by and be calm. If our religion be a religion of facts, which we believe it to be, I do not see any reason why we should be disturbed. When the struggle is over we shall find that what is good and beautiful in our creed will enter into other combinations, for truth, like God, is immortal. That is one reason why I think we ought to be calm. Another reason is this: We have before our eyes the Christian Church, and there can be no Christian Church apart from a Risen Christ. We should also be tolerant as well as calm. We can afford to be tolerant to the men who differ from us. As one of my revered tutors once said—and I have pleasure in quoting his words—"The wounds of reason can only be healed by reason, and it ill-becomes us as reasonable men to act unreasonably towards those who differ from us." Reference has been made to the attitude of our Master. We know how tolerant He was with Thomas, and that tolerance, I think, helped to retain Thomas within the sacred circle; and all of us will say that Thomas was a blessing to the Church. I am not saying that we ought not to be dogmatic—we ought; but our dogmatism should not be an unreasonable dogmatism, and there is no reason why it should be. We have truth on our side, and all that we require to do is to assert it, and the Divine Spirit who makes truth one of the great channels through which He operates on the souls of men will operate on them through our utterances.

Our Church has always taken up the attitude which I am advocating. John Wesley was tolerant—not tolerant towards what he knew to be error—but he was tolerant towards men who, he thought, were struggling for the truth. We go forward to-day with truths for the intellect of men, and we also go forward with a Divine Person for the affection of men, and for that reason we have no cause to fear.

The Rev. P. A. Hubbard, D.D. (African Methodist Episcopal Church), said:

I am in hearty accord with the papers read, but I am more joyed to be permitted, as one of the products of American slavery, to appear

before this great Conference this morning. One of the speakers said that the cure for anarchy was the monarchy of Jesus Christ. This great Conference and the Christian world cannot rest until men everywhere stand upon one common level. Not only has anarchy given us trouble, but we have great troubles in our own country. The religion of the Lord Jesus Christ is sufficient to cleanse the world, and when the Man upon the White Horse shall ride in full triumph, and shall reign in every heart, and in every home, and in every land, and in every clime, all men, regardless of race and previous condition of servitude, shall stand upon one common level.

Christ has done much for the world. The great Methodist Church has done much for the negro race. I stand this morning as one of the products of American slavery, rejoicing in God that the Methodist Church and the civilised Christian world has come to recognise that a man coming from slavery may stand with other men upon the common platform of the Gospel of the Lord Jesus Christ, and tell the story of the cross. We are here to play our part in subduing the world for Christ. Although we have suffered much, we are following in your footsteps. You have done much, but I ask the prayers of this mighty Conference. We are all one, of one blood. God made all the nations to dwell upon all the face of the earth, and I say, with the earnestness of a Christian minister, that He is to reign from the heads of the rivers to the ends of the earth, and to ride upon the White Horse, crowned with many crowns, with the inscription upon His thigh, "Lord of Lords and King of Kings," until the Faith shall cover the earth as the waters the channels of the mighty deep.

The Rev. Geo. Elliott, D.D. (Methodist Episcopal Church), spoke as follows:

If as a minister of the Gospel I felt that at any time the obligation were upon me to convince, by any of the methods of formal proof, the people before me of the truth of the Christian religion, as the prerequisite to their acceptance of my message, I should feel that I had a hopeless task. I am not sure but what I should resign my charge at once to the Bishop. It is because the message which we have to bring has its own force of appeal, because it has in it elements of self-evidence that I dare to speak, believing that in the end it is the Holy Ghost that must convince the world. This is the teaching of Jesus—that where there is a moral attitude secured towards His truth, there shall be no difficulty about its acceptance.

It was a French pastor who said that while human things must be known to be loved, Divine things must be loved to be known. Jesus, through St. John, has told us that "he that loveth not knoweth not God, for God is love"; but He has also said that "if any man will do His will he shall know of the doctrine." In this, it seems to me, is the strength of our new apologetic—that we no longer are thrusting miracles and prophecies in the face of men to whom we ought to present Jesus Christ, that we no longer are making a primary insistence on the resurrection, until we bring them face to face with Him whom, when they meet Him, they shall know as living and alive from the dead. Those of us who know indeed our Lord to be alive, and have a certainty which is greater than all that can be given us by even the most thorough historical research, have come to that faith, first through spiritual convictions, and through a moral vision, which at last sees the history as its only explanation. Therefore, I must insist that

in dealing with unbelief we must depend more and more upon the intrinsic self-evidencing character of our faith, and thus I welcome the spirit of so wise and thoughtful a paper as that of Professor Beet, because its primary emphasis was laid upon the internal evidence leading up to the larger external and historical evidence for the truth of our holy religion.

There was one phrase Dr. Beet used which, I think, deserves still larger consideration. Speaking of scientific research, he said that it had banished to some extent the unknown, that the unknown receded as the known grew clearer. May we not supplement that remark with this thought, that the larger the circumference of known things is the larger is the number of the points at which we touch the unknown, that the mere widening of the radius of our knowledge makes wider the circumference of thought which at every point goes out into mystery. I can never believe that the largest and fullest understanding of our universe shall ever but make more great the sense of wonder and of mystery with which men ever stand in the presence of the Unseen; and that sense of wonder and mystery, which all men feel when they reach the margin of their thought, we can appeal to with the largest and fullest confidence.

The Rev. T. Rider (Methodist New Connexion) was the next speaker. He said:

Christian apologetics, so far as they render service—and sometimes they render disservice—it appears to me are useful in confirming the faith of believers. In this view I very greatly appreciate the paper of Dr. Beet, and the other papers brought before us this morning. But I am a Methodist preacher. I often deal largely with working people, and I meet from time to time with working people who are sceptical. The principal thing I want to know is this—How am I best to deal with these people? I find that ordinary apologetics do not meet this case.

When I speak with a man who makes some objection to our Christian faith, this is my method. I will give you the result of my experience. I ask the man what he does believe, and he at once begins to tell me that he does not believe in Jesus Christ, he does not believe in the Bible, he does not believe in Christianity, and he does not believe in Churches. I at once arrest him. "I do not want to know, my good fellow, what you do not believe. That will help nothing. It will not help you, and it will not help me. Will you tell me what you do believe?" We begin there. The definite positive belief in relation to spiritual and moral truth of some of the men of that class is a very minus quantity. In dealing with one man I was told by him that he did not believe this, and would not believe that, and would not accept this and the other. At length I arrested him with this: "My dear fellow, will you admit, at any rate, that two and two make four?" "No," he said, "I won't." He was not prepared to admit anything. Our best plan is always to get to the root of the matter, and find whether the man who professes to be sceptical believes anything at all, and then begin from that and show that you have a better reason for spiritual truth and belief in Christianity than he has for not believing these things.

The next plan I adopt is this—I give you my experience again—I appeal to the experience of life. On one occasion, dealing in argument with a sceptical engineer, we went along a good while on the line of

apologetics, and at length he pulled me up by saying, "You can very well beat me in argument. You are an expert. I am simply a working man. The argument is not fair." I said, "We will take some argument which will make your hands equal to mine. You shall stand, let us say, at the beginning of London Bridge, and you shall take the first hundred people that are sceptics and inquire into their lives, and you shall take the first hundred Christians and inquire into their lives. I dare to stake the truth of Christianity upon the result of your judgment." What did he say? "In that case you would win."

The Rev. R. H. GILBERT, D.D. (Methodist Episcopal Church), said:

I might, were I so disposed, in contributing some part to this discussion, feel like the Apostle Paul, and magnify my office as a minister of the Gospel. But it has not been unduly emphasised at this Conference at several of its sessions that under the Christian dispensation the Christian Church is an entirety. We all belong to the Royal Priesthood, are a peculiar people, a chosen generation. Under the broad fraternity of which Jesus Christ is the Elder Brother, the Supreme Head, the lines of demarcation between pulpit and pew are not worthy of much emphasis. Having cleared myself of any undue disposition to laud the position I occupy as a preacher, I feel that this discussion warrants emphasis on this point—that an emasculated pulpit results in an inconsistent pew; and the inconsistent pew of to-day is one of the chief bulwarks of modern infidelity. If we could have some way of distinguishing, in order to avoid ruffling the sensibilities of some people who are hypersensitive as between dogmatic preaching and aggressive, this discussion would not be so involved. But there are so many people who in this age of freedom and independence resent anything like an ultra dominance on the part of the pulpit. Yet that pulpit must somehow or other come to the manly and Christlike assertion of truth without the undertone of pleading subservience, not always the apologetic but distinctly declarative, believing that there is a mission for the pulpit, and that the consummation alone will witness the termination of that mission.

An inconsistent pew, when the doctrines professed and the life lived are in manifest contradiction, furnishes no little of the material that modern infidelity so skilfully employs in the assaults made upon the citadel of Christianity. With due deference to the brethren in the pews, who are by no means indisposed to whip out of their quivers sharp arrows when the pulpit is the target of their shot—who dare to say, as was said on the other side of the sea, as one of the arguments why the time limit should be removed in order that the pulpits might be put upon their mettle, that the Churches were suffering from innocuous desuetude, or, in plain old English, dry rot; that the Churches were suffering because such a condition obtained in the pulpit—I dare to fling back the charge that the pulpit alone is the cause of the innocuous desuetude in the pew. There is innocuous desuetude in the pew as well as in the pulpit. If we can somehow or other get the pew to interpret the doctrines of the pulpit, so that the outside life shall be compatible with the faith professed, modern infidelity will be shorn of very much of its power.

Not long ago, in conversation with a physician who was at the head of a sanatorium that I was necessitated to use for a while, we were speaking of Church matters, and he said: "Some time ago I was visited

by a deputation of men from a near-by church who wanted me to become connected with their organisation. 'Why, gentlemen, I cannot join that church. I do not believe its doctrines,' I said. 'Well, we don't either,' they said, with a smile; 'come and join anyhow.'" When men of that type, invertebrates spiritually, have no definite doctrinal standard to which they can cling, what wonder that keen men on the street dare to ask the question, when approached by a minister to join the Church: "Why should we join the Church? We do not do things different from those men who do belong. We drink; so do they. We gamble; so do they. We patronise places of worldly amusement; so do they." We shall be minus various essential elements in the matter of our successfully contesting with modern infidelity, until the pews and the pulpit are one in the determination to exalt the Christ, who alone is the salvation of the world.

Mr. R. G. Rows, J.P., C.C. (United Methodist Free Churches), said:

I wish to express my obligation to Dr. Beet for his paper, and also specifically to refer to one part of it. He referred to the Gospel, and the great centre of the Gospel, the Incarnation, as being supernatural. That remark I thoroughly endorse; but there are statements not infrequent from our pulpit which I do not thoroughly endorse, statements which go to show that in the minds of the speakers supernatural and unnatural are synonymous terms. In my judgment, they are not. I hold that it is one of the most natural things in the universe for God to love men; and yet as the heavens are higher than the earth so are His manifestations of love than any earthly exhibitions of it.

Dr. Beet dealt with the Resurrection. May it not be true that the Resurrection is in obedience to a universal law that life comes out of death, that there cannot be surrender without an equivalent, and greater than an equivalent? No teaching to me is clearer than the apprehension of this law by the Apostle Paul himself, and that surely induced him to say in those wonderful words we read in our burial service, "If Christ be not risen then is our preaching vain. And your faith is also vain." Why? Surely if Christ had never come out of the tomb we should have had His beautiful life, we should have had His teaching, His ethics, which have been the foundation of ethics from His times to this—ethics which have given shape and character to the laws, and manners and institutions of the wisest and best nations of the earth. We should have had the cross and a great deal of what it embodies and contains. But what should we also have had? We should have had a breakdown of that law which Paul pronounced to be universal. How could Paul have gone about preaching that if we are planted in the likeness of Christ's death we shall also be in the likeness of His Resurrection, if that great law which he fully recognised broke down at its head? In my judgment, the greatest evidence for the Resurrection of Christ is to prove by the spiritual resurrection of the Church that that law obtains throughout God's universe. If we die with Christ we shall live with Him; if we suffer with Christ we shall reign with Him. It was because of the profound depths into which Christ went, according to Paul's own teaching, that His heights were more sublime. When Paul refers to His becoming "obedient unto death, even the death of the cross" the issue was clear. "Wherefore," he said—

because Christ went down, not to an arbitrary death, but in obedience to God's universal law, and because His depths were more profound than any other, so was His exaltation more sublime—"Wherefore God hath highly exalted Him and given Him a name that is above every name, that at the name of Jesus every knee shall bow."

The great proof of a risen Christ will be in a resurrected Church. We claim, in the presence of the sceptic, that the Christian Church, in all that expresses higher spiritual life, is infinitely ahead of them. We say that scepticism chills and represses the free play and development of spiritual life. We shall have to prove that, and not merely in debate. Anything can be proved in debate if you put a man keen of tongue on the one hand and a man slow to express himself on the other. We have proved it to our own satisfaction here this morning; but the only proof the outsider will recognise is that we throw up types of Christian men and women, giving evidence that they are raised from the dead by the power of Christ.

The Rev. R. J. Cooke, D.D. (Methodist Episcopal Church), made the following remarks:

I would not undervalue the importance of apologetics in the Christian Church. I think that science has its place, but, after all, the argument for Christianity is a holy life. The Christian Church is not in danger so much from the infidelity without, as from the infidelity within; it is not in danger so much from the attacks of cultivated intellect upon miracles, and upon the existence of God, and these other questions which apologetics deal with, as it is from the secularism within the Church.

In the early ages, when Tertullian and Athanasius and all the ante-Nicene fathers were battling, when the Church was poor, when the Church was putting itself upon the side of the tenants upon the banks of the Tiber, or down in the slums of Alexandria, the Church of Jesus Christ was conquering the world; but when she ascended the throne of the Cæsars and hid the cross of Christ in the imperial purple, then secularism began to creep in. The officers of the Church sought a place in the State, sought wealth, sought power, and from that day to this the struggle has been to expel the foreign body from within herself. The great danger of our own time is the love for worldly display in the Church, so that our young people go out after the things of the world. Our elder people, engaged in business, forget the obligations to the Church, and worldliness, worldly thinking, worldly forms of amusement creep into the Church and paralyse her very best energies. The Church of Christ can never do what it is possible for her to do, until she puts herself not upon the side of wealth, not upon the side of poverty, not upon the side of capital, not upon the side of the working man, but until she puts herself upon the side of men, and stands for men, and puts herself against every form of oppression, so that Christian men, men wearing the badge of Christ Jesus, will not engage in enterprises the success of which depends upon the success of the sweating shop, upon oppressing labouring men, grinding them down and brutalising them by long hours of labour.

The Church of Jesus Christ must seek to help men, and she can only do that by expelling from within herself all desire for worldly glory, all desire for worldly grandeur, all desire to be great, and simply seek to lift men up to the great level where they can sit with

their brothers in Jesus Christ, and realise now, as in the first century, that the Church of Jesus Christ is the friend of the poor, as well as of the rich, that it is the friend of humble, lowly living, and does not wish to follow the desires of the world under the garb of religion. In Cincinnati, some time ago, a friend of mine went down into the slums rather than take his summer vacation. A young woman went to him, and said: "It is very good of you to come and work among us poor people; but a member of your Church has a clothing store here, and when some ladies came in and wanted to buy some goods, I told them the quality of the goods, and they went out. My employer came to me and said, 'Why did not you sell those goods?' 'I could not tell a falsehood to the lady.' He said, 'I want you to sell goods.' 'But I could not tell a falsehood.' 'But I want you to sell goods, and if you cannot sell goods, I will get someone else that can.' I had to take the alternative of staying in that store and selling goods any way I could, or walk out. If I went out who would buy medicine for my little brother up there on a mattress in a top room in a tenement house? Who would support my aged mother? It is very good for you men with three or four thousand dollars a year, living in a fine house, and associating with nice people, surrounded by art and culture—it is all right for you people to come down and tell us poor people in the slums how to be good. Lift us up where you are, and we can be good."

The Rev. JOHN O. PARK, B.A. (Irish Methodist Church), also spoke. He said:

I want to put in a word on behalf of two classes of doubters and unbelievers, with whom, in our Irish ministry, we specially come in contact. We are not face to face with a great body of Protestant unbelievers, if I may be excused the term, such as our brethren in America and in England have to deal with. The unbelief that we have to contend with is one that grows up in our own families, and that shows itself sometimes in the lives of our young people as the result of pure superficiality. It is very largely the outcome of the destructive influence of the light—not immoral, but superficial—literature of the times. Another kind of infidelity, or rather unbelief, is the result of a growing earnestness in our people, and the determination not to take things for granted without being sure of them.

I want this morning to speak on their behalf, and to plead for more philosophic preaching. Do not let me be misunderstood. I do not think that the dragging of old philosophies into the pulpit is of any use. I believe that the time has come when we must be philosophic in the true, natural, simple, and Methodistic sense of the word. We must recognise that there is a unity in every part of the work and words of God. That when, for instance, God put man at the top of creation, it is philosophic for us to take for granted that all the creation that went before looked up to man, and that if we, as men, want to understand God, we must find in every part of creation, a mirror in which, to some extent, man sees himself or some aspect of the truth of God.

It seems to me that one of the greatest and most shameful mistakes of the present day is that we so seldom try to bring our young people down into the workshop of God in order to teach the character of the Creator, and that sometimes when we bring them down we show ourselves to be but fools in the issue. If I want to understand an Edison, do I study merely the few monographs he may have issued, or

do I go down into his laboratory and there, amid his inventions and the products of his great genius, try to understand him? I hold that when we bring our young people with us into the beautiful realms of botany or geology, into the avenues of chemistry, or of those other departments on which the finger of God is for ever most wondrously impressed, that we are leading them into His presence. A truly philosophic teaching will make God's works illustrative, and not merely illustrative, but will show, as that great first chapter of Genesis shows, that opposite every stage in the creation of the world there stands a stage in the moral and spiritual creation of man, and that just as the biological man is the crown of the physical creation, so the man in the image of God is the crown of the moral creation.

I hold, further, that it is philosophical to assert that the belief in Christ is exactly the same thing as the belief in one's father, the belief in the reliability of anything on which we put our feet, confident that it will hold us up. One thing more I think we must do if we would be philosophical. Instead of beginning our theology with a metaphysical God, and arguing by the logic of Aristotle, we must begin our theology with a man and work our way up through Christ to God. How can a man understand Jesus Christ who does not understand that he is himself a trinity in unity, and does not use the golden key of that marvellous fact which stands in the very forefront of the Bible, "In the image of God created He him." I see in my brother whom I can love, the known image of God whom I cannot perfectly know and understand, except through the love of my brother. I plead to-day that if we are to get at our young people who are in danger of scepticism we must especially make ourselves familiar with God through His works, through His eternal and consistent reason, and through His great image, His child man.

The Rev. Isaac Rooney (Australasian Methodist Church) spoke as follows:

There is one point which has not been touched upon in this discussion to-day, and that is the uplifting, civilising power of the Gospel of Jesus Christ. It was supposed by some Christian people one hundred years ago that savage races were unfit and unable to receive the Gospel, and that it was necessary, in order to fit them, that they should be civilised. Missionaries of civilisation were sent, artisans to teach them trades and raise them in the scale of civilisation, so that they might be fit and capable of receiving the Gospel. That mission, the mission of civilisation, failed in every case. Many of those who were sent to the Pacific were put in the oven; the natives did not wish to be taught their trades. A few years later missionaries of the Gospel of Christ followed them, and those men succeeded where the artisans failed.

I have not time to-day, nor is it necessary, for me to tell you what Fiji was like sixty years ago, when the servants of Jesus Christ and missionaries of the Wesleyan Missionary Society in England introduced the Gospel there. But within forty-five years from the introduction of Christianity into Fiji the whole of the population of that group—160,000—had embraced Christianity, and there were at that time some 40,000 members in the Church. At that time, just about the time Christianity overspread the whole group, the islands were annexed by the British Government, and the Government found their work very simple and very easy because the missionaries had preceded them, and the people had become amenable to law and order.

At that time we commenced a new mission in New Britain; the natives there were utterly savage and degraded. No white man was able to live in that group of islands. There had been two traders there, but they had fled for their lives. George Brown went with a number of native teachers, and introduced the Gospel to those people. To-day life is safe, and throughout the group there are traders everywhere, and very little danger, and a large number of the people are to-day attending our services, clothed and in their right mind. The Gospel has uplifted them, and civilised them, what no other power on earth could do.

Sir William McGregor, who was for fifteen years Governor of Fiji, was appointed Governor of New Guinea. The people there were savage and ignorant. He found he could do nothing in his position as Governor. He could not come in contact with them, did not know their language, could not bring the laws to bear upon them. He went to Sydney, and personally interviewed the Board of Missions, begging them to commence a mission in the Islands of Eastern New Guinea, 400 islands. He was not so much thinking about the spiritual condition of the people, but knowing and admitting what a help it would be to the Government, and to him personally. The Board acceded to his request. They sent the largest staff of missionaries that I believe has ever been sent to open a Methodist mission. That was ten years ago, and the success has been something wonderful. Three years ago, when Sir William McGregor was leaving New Guinea, Geo. Brown, our Missionary Secretary in Australia, who opened the mission, asked him, "What is it that strikes you most with regard to these people?" Sir William said, "It is only seven years since the missionaries landed here. Is it not the change that has been wrought in the faces of the people? They are not like the same people; they are civilised, they are in their right minds, uplifted by the Gospel of Jesus Christ." He was succeeded by another Government official from Fiji, Mr. Leigh Hunt, who was also many years in Fiji, and knew the power of the Gospel there; and since he has been in New Guinea, on his return for a short while to Queensland, he has borne public testimony in meetings to the success and power of the Gospel of Christ. He said: "Now a Government official need not go ashore with weapons, and surrounded by a bodyguard; you can go ashore with your umbrella and be perfectly safe, because the missionaries have been before you and the people have received the Gospel."

The Rev. D. K. Tindall, Ph.D., D.D. (Methodist Episcopal Church), concluded the discussion as follows:

I represent a very large territory known as the Tenth General Conference District, embracing Nebraska, Colorado, Wyoming, and Dakota. I have very greatly enjoyed the essay of Dr. Beet, and the speeches made upon the subject of the paper have hit the matter squarely on the head—or some of them have, and some of them have missed it probably by about a mile. I was reminded very much of a man who wanted to get married, and, being a Methodist, wished to be married according to the Methodist discipline. He set to work to master the answers to the questions propounded, but he opened the discipline at the wrong place, at the baptismal covenant, instead of at the marriage ceremony. The day of the marriage came, and the minister asked the groom, "Wilt thou have this woman for thy wedded wife?" He said, "I renounce them all!" "You must be

a fool," said the minister. "All this I steadfastly believe," replied the man. Said the minister, "You go to grass," and the answer came, "I will endeavour so to do, the Lord being my helper." I hope not to miss the question quite so much as this man, or perhaps as some of the speakers this morning.

I believe that the antidote for secularism and modern unbelief is more religion in the preacher and in the Church. I come from Omaha. We glory in Omaha because it is the present episcopal home of our present beloved Bishop McCabe. We glory in Omaha because it was formerly the episcopal residence of the eloquent Bishop John P. Newman. We glory in Omaha because it is a Methodist city, the greatest church in the city being a Methodist church. We glory in Omaha because it is one of the greatest beef and pork packing cities in the world, where we constantly see the saying illustrated that the pen is mightier than the sword. We glory in Nebraska because it has less ignorance, less illiteracy per capita than any other State in the Union. We glory in Nebraska because it has in its sparsely settled territory something like 60,000 Methodist members. We glory in the great Nebraska University, which recently, through the indefatigable labours of the great Bishop McCabe, has been lifted out of debt and put upon a solid basis of prosperity. We glory in our sunshine, in our atmosphere; we glory in our vast territory and in our fertile soil. But the thing that we glory most in, in Nebraska, is that we are getting men to the Lord Jesus Christ. I believe that the greatest thing in this world is a bright, happy, concise, conversion of the immortal soul to God; the greatest experience in this world, if not in all worlds, in this life if not through all eternity. We believe in revivals; our founder believed in revivals. We have built greater churches than Mr. Wesley was able to build in his day, and have established institutions greater than he was able to establish.

The Rev. John Bond (Secretary) presented for the examination and report of the Business Committee a resolution on the need for thoroughly trained missionaries, signed by the Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), and the Rev. W. R. Lambuth, M.D., D.D. (Methodist Episcopal Church, South). The Rev. John Bond (Secretary) further announced that the Editors who had in charge the preparation of the volume containing the Report of the Conference would send out proofs to the authors of the essays and invited addresses, and it was requested that they be promptly returned to the Convener of the Editorial Committee. As to the other addresses, the Editors trusted that the speakers would follow the reports contained in the Daily Issue of the "Methodist Recorder," and, should any speaker of those addresses wish to correct the report of his speech, he was requested to send a marked copy of that part of the "Methodist Recorder" which contained his speech at once to the Convener, the Rev. Andrew Crombie, 119, Salisbury Square, Fleet Street, London, E.C.

The Doxology was sung, the Benediction pronounced, and the session terminated.

SECOND SESSION.

TOPIC:

INDIFFERENTISM AND APATHY.

The Conference resumed its sittings in the afternoon, Bishop JOHN H. VINCENT, D.D., LL.D. (Methodist Episcopal Church), again occupying the chair. Prayer was offered by the Rev. E. J. GRAY, D.D. (Methodist Episcopal Church).

The Rev. J. BOND (Secretary) said there was no news of Bishop R. Dubs, D.D. (United Evangelical Church), and as he was announced in the programme to take a part in the Conference on Saturday, the matter was referred to the Business Committee.

The PRESIDENT read the following telegram addressed to the Chairman of the Methodist Œcumenical Conference, Wesley's Chapel, from Joseph H. Choate, the American Ambassador: "Accept thanks of the American people for your cordial expression of sympathy wth the President, and your earnest prayer for his recovery—JOSEPH H. CHOATE, Ambassador."

The Rev. JOHN HANDLEY, D.D. (Methodist Episcopal Church), moved that a Committee of five be appointed to take into consideration the advisability of arranging a pilgrimage to Epworth, and to report at a later stage. The Rev. J. BOND (Secretary) said that Messrs. Thomas Cook and Son were proposing to arrange an excursion to Epworth, details of which would be given later.

The Rev. Prof. WILLIAM I. SHAW, D.D., LL.D. (Methodist Church of Canada), opened the afternoon's programme with an essay on "Modern Indifferentism." He said:

Religious indifferentism is unfortunately nothing new. The progress of an individual, of a Church, of humanity, is a constant illustration of ebb and flow; some would say of the process of evolution, but all changes are not the product of this process, which works to given ends by unerring aim and invariable law and with fatalistic certainty. Human freedom can survey the wide range of all conceivable possibilities, and choose a path for itself with or against the strongest surrounding influences. This is the basis of our Wesleyan and Arminian view of human responsibility. If there be retrogression in my life it is my fault, not another's. The respon-

sibility is not with God, not with nature, but with self; so with all the units of a Church, of a community, and of society. If there be a general decay of faith, and a consequent collapse of morals, as foretold by Goldwin Smith and scores of other prophets of evil, as well as by the Evangelist Moody, the fault will be all our own. We are under no law of retrogression necessitating such a result.

Still, while our moral and religious history is not the product of evolution, it is yet true that indifferentism has appeared at varying intervals in history, and our age with all its triumphs and progress must be regarded confessedly as largely under its control. Ovid, in the golden age of Augustus, deploring the moral desolation of his day, gave out the wailing lament,

Omne nefas. Fugere pudor, verumque, fidesque.

The Israelites "kept not the covenant of God and refused to walk in His law," and amid their religious degeneracy Elijah in the desert of despair heard the Divine voice summoning him back to brave and patient and trustful service, "What doest thou here, Elijah?" In the very blaze of the Sun of Righteousness, Christ had occasion to upbraid His disciples with their unbelief, as with dimmed hope and wearied faith one timidly asked, "Are there few that be saved?" The Reformation of the sixteenth century was a resurrection from a stagnation worse than anything of the kind to-day. Leo X. with his classical culture, and his patronage of Michael Angelo, did not escape the merited suspicion of scepticism as to the great doctrines of Christian faith. "The Platonic Academy in the gardens of the Medici," says Hase, "defended only a few of the religious ideas peculiar to Christianity." The Revival of Learning quickened the intellectual life, and demanded something more intelligent and intelligible than an ignorant priesthood with an ignorant following, making our holy Christianity a fetish; and because the spiritual need of society was not met either by dead forms or by living humanism, religious indifference was the result, until the mighty reform was initiated in 1517, producing not merely a political, social, theological and ecclesiastical revolution, but best of all a spiritual revival.

The religious indifference of England at the beginning of the eighteenth century and its consequent moral desolation are phases of history familiar to this Methodist assembly, abundantly justifying to this hour our organised existence as a branch of the Catholic Church. The demoralisation is described not merely by our Methodist historians, Smith and Stevens and Tyerman, but by men of the world like Lecky, Green, Leslie Stephen, Birrell, and Gladstone, and by ecclesiastics like Farrar, Stoughton, and Overton, nearly all of whom attribute to the Wesleyan Revival the rescue of England from the horrors of revolution. France refused the Reformation and got the Revolution. As Froude has said, "It rejected the light and was blasted with the lightning." England accepted the revival of Evangelical faith, and walked into the nineteenth century in newness of life.

In describing the indifferentism of our times much will depend on our standpoint of observation, and more on our spirit of observation. If with the premillenial adventist we think the world is necessarily growing worse, we must regard the dispensation of the Spirit as a failure, and only the literal reign of Christ on earth can "make all things new." If with the naturalistic evolutionist we consider Christianity as almost effete, and giving place to something new and presumably better, we shall be complacently reconciled to the religious indifference which to-day we deplore. But even if our spirits be most hopeful, and our faith intelligently and immovably firm, we must still admit there is, alas, much about us on all the continents from which we come to cause us the deepest concern as to the religious condition of our age. There seems to be some authority in fact for the statement of Dr. Bellows, an eminent Unitarian divine, quoted in that excellent work, Dorchester's "Problem of Religious Progress": "There are millions of people, not the least intelligent and useful citizens in all cases, who never enter a church door. The professors in colleges, physicians, teachers, scientists, reviewers, authors, are seldom professing Christians, or even church-goers." Goldwin Smith has predicted that "a collapse of religious belief of the most complete and tremendous kind is apparently now at hand." Said Moody, "The gulf between the Church and the masses is growing deeper, wider, and darker every hour."

These alarming statements seem to be confirmed by statistics collated by Drs. Strong and Gladden. For example, in certain parts of the State of New York only 23 per cent. of all the people ever attend church, and they are mostly women. In Maine seventy towns are without any religious service whatever. The Governor of New Hampshire three years ago called upon the people to humble themselves before God, and to return to the neglected sanctuaries which were abandoned by scores throughout the State. Archdeacon Farrar is quoted as saying that not three per cent. of the working classes in Great Britain, who represent the great mass of the people, are regular or even occasional communicants. The Home Missionary Committee of the United Free Church of Scotland has just reported, July, 1901, that 462,000 people in Glasgow, out of a population of 750,000, never attend any church. Without further array of figures, the painful fact must be recognised that an immense and growing number of people never darken a church door. Is it strange that society is widely demoralised, political and municipal life is corrupted, the rum power is becoming more and more entrenched behind the battlements of wealth, and political influence and religious life is paralysed?

Limitation of time to twenty minutes permits only the barest outline, first of the causes, and secondly, of the remedies of this modern indifferentism.

I. Causes.—1. We have come to the age of creed-revision, if not of creed-annihilation, producing an indifference as to all creeds and their contents. Instability of religious opinions is necessarily de-

moralising. Let a man once think it is no matter what he believes, and it will not be long before he thinks it is no matter what he does. The elimination, for example, of distinctively Calvinistic tenets brings serious peril. In this process there is a tendency with the unstable to relegate to the adiaphora in turn every vital truth, from the Rule of Faith to the Doctrine of Retribution, and no tenet, however important, is regarded as essential. Since the inception of Calvinistic doctrines by Augustine in the fifth century, they have had marvellous sway, and we gladly acknowledge that in their name have been forwarded the great Evangelical movements of history represented by the Lollards, Albigenses, Waldenses, and almost entirely by the Reformers of the sixteenth century in Switzerland, Holland, France, Scotland, and largely in Germany and England. Calvinism so entrenched is not to be shaken from its position without widespread unrest.

2. The reaction from Romanism necessarily begets unbelief and indifference. Plutarch 1,800 years ago, in his treatise on Superstition and Infidelity, showed the reciprocal action of these two forces. Romanism, with all its artificial and un-Christian props, is declining in moral as well as intellectual and political power, and where Romanism has most flourished there unbelief is most active and the revolutionary spirit most rampant. The condition of the Latin nations of the world will summarily settle this question of fact, as has been well shown by Emile de Laveleye and many others. We would readily join forces with the Church of Rome against the common enemy of infidelity, but such a rapprochement seems impossible. With the very scepticism produced by reaction from Romanism, Romanism itself is often found in actual alliance against Protestantism, so increasing the peril there is to Evangelical faith.

3. Sabbath desecration, for which infidelity and Romanism are equally responsible, must stand as one of the most conspicuous objective causes of religious indifference. Where the Sabbath is surrendered to pleasure, it will sooner or later be sacrificed to business, and the terrible greed for gain. Let me say that if we were atheists we should still resist this invasion of the Day of Rest, if only for the protection of the social and physical rights of the working classes.

4. Agnosticism, practical and scientific, if such a thing, because espoused by some great scholars, can ever be called scientific, must inevitably cause a blight to Christian faith and religious life, and logically lead to indifferentism.

5. Modern Criticism—which we must indict with wise and just discrimination, distinguishing between that which handles the sacred text with devout reverence, as well as scholarly skill, and that which leaves the Bible in ruins, a mass of contradictions and forgeries, fit only to be cast out and trodden under foot of men—Modern Criticism, at least in its radical and destructive forms, inevitably saps religious life, and leaves a shrivelled faith of no moral or spiritual potency.

6. Hedonism, the love of pleasure and ease as the chief aim of life, must have a prominent place in this long black list. The forces of

nature opening to us means of comfort and convenience, which to our fathers would seem as tales of the Arabian Nights, we are abusing to the dishonouring of God, in whose hands are all material resources, and to the deadening of all spiritual aspiration and activity. To this must be added the love of gain, which is becoming more than ever an all-controlling passion, and with it is the demon of intemperance, which stupefies before it murders, before whose foul breath every religious sentiment must die, the mightiest force for wickedness, guilty of the greatest crime of the centuries.

7. I must mention sectarianism, because so many attribute to it the chief responsibility for the evils we deplore. There is not so much bigotry in the Church as the worldling and the sceptic assert. Still, there is too much, and amid sectarian strife the man of unsettled faith, and unsettled religious life, is apt to renounce all faith, and all religious activity.

8. Then there is, especially in great manufacturing centres, the rapid divergence of the labouring classes from the Churches. This is promoted by demagogues of malicious intent, and, it must be confessed, by the widening breach between capital and labour, and in some instances by the failure of the Church to reach the ideal of brotherhood which the world owes to the Carpenter of Nazareth. We thank God that Methodism influences so largely the world's toilers. In fact, most of our seven millions of communicants are agriculturists or artisans. Next to the Roman Catholic Church, Methodism in Anglo-Saxon lands has most effectively influenced the industrial classes. But the number of mechanics who are drifting into absolute religious indifference, and so into scepticism and consequent immorality, is, we fear, in many industrial centres, appallingly on the increase. The ideal for which we long is that our Churches should be the spiritual homes of both scholars and working men, both of men of highest culture and of simplest life, where both alike may find rest and light and strength.

9. The tendency to irreverence is on the increase, and the painful fact is that the Churches are helping it by forms of activity and entertainment which kill all feeling for sacred things, places, and truths. Consequent upon irreverence is frivolity, of which Baron Von Humboldt has truthfully said, "Frivolity undermines all morality and permits no deep thought or pure feeling to germinate. In a frivolous soul nothing can emanate from principle. Sacrifice and self-conquest are out of the question."

10. The Reformation has brought to humanity incalculable good, but it has also brought most serious perils, and one of these is the tendency to abuse the Protestant doctrine of freedom of judgment, and to develop an individualism which knows no control, and which not merely says of the world's Redeemer, "We will not have this Man to reign over us," but, "We will have no one to reign over us." Traditional theology and ecclesiasticism being repugnant, and with some reason, to this independent spirit, all religious

restraint disappears, and indifference clouds the life. In the modern democracy, which knows no political or geographical limits, everything made sacred by tradition is challenged, monarchies, religions, social customs, polities, theologies, authorities human and Divine, everything is questioned, examined, and either approved or abandoned. To this process we Protestants cannot consistently object, but the practical result of its abuse is moral and religious indifference. Again, the fact of sin—not the doctrine, but the fact of sin—is being more and more ignored, and, of course, laxity as to sin produces laxity as to retribution, and utter indifference as to religious obligations. To all who further this tendency the reproach from Ezekiel is appropriate, "With lies ye have made the heart of the righteous sad, whom I have not made sad; and strengthened the hands of the wicked, that he should not return from his wicked way by promising him life."

II. Remedies. 1. In searching for relief from the conditions described we find, first, a remedy in part is to be sought in a ministry combining moral earnestness and intellectual conviction. Neither of these alone will serve. Cold intellectualism is powerless. Emotion without intelligence will likely evaporate into fanaticism. It is a law of nature which it is useless to ignore, that advancement in intelligence and culture diminishes demonstrativeness in emotion. The emotional element, although most valuable, is insufficient alone. An untrained or half-trained ministry to-day will not get a hearing from those who mould the thought and destiny of the world. If indifference be removed, it will be by the combination in our ministry of thorough, honest, scholarly thought with deep feeling, whether this be shown by calm but forceful utterance, or by intensely impassioned delivery. It is a fair question for us to take to heart to-day how far the pulpit is responsible for the widespread indifference we deplore. The ideal ministry for which we all long is God's great agency for rousing a sleeping Church, and arresting a scoffing, infidel, hostile world. Many of us have come from distant continents to London, the centre of modern history, to study the success of the parent Methodism, more virile than ever, in its grand forward movements represented by such names as Thompson, Hughes, Garrett, Johnson, of Belfast, Collier, Chadwick, Lidgett, Geo. Jackson, and others—movements which are marked both by deepest sympathy with the masses, and an educational force which prompts to an intelligent acceptance of Christ, and His great salvation. Œcumenical Methodism, Œcumenical Christianity, has much to learn to-day from British Methodism in its various branches, on the secret of ministerial success.

2. Next we must be true to our tradition as a witnessing Church. The great medium of Christian testimony is the Eucharist, but while that offers its mighty silent witness for Christ, still there is need that more explicitly "with the mouth confession be made unto salvation." The Methodist Church can never afford to lose what has been its glory in this regard as a witnessing Church. If it loses this, and the vitality which this represents, it is helplessly maimed. Even as an external

organisation, with all its numerical strength as the largest Protestant Denomination to-day, except the Lutheran, it will be sure to decline unless it contributes its quota to the spiritual life of the world in the form of consistent Christian testimony. The Anglican Church has social prestige, and the Presbyterian Church has literary and educational attainments, which give them relative permanence, even without the growing spiritual life which, we are glad to say, they so largely possess; but, I say it charitably, Methodism, if worthy of its history and true to its Divine mission of resisting worldliness and religious indifference, must be spiritually better than they, or be imperilled in its separate existence.

3. The next remedy we mention is more general activity of our members. Woe to us if we lapse into the condition from which Wesley under God delivered the Church—a condition in which the distinction between clergy and laity was so drawn that the latter were only idle adjuncts to the ecclesiastical body, and a man entering the holy ministry was spoken of, as in some quarters he still is, as "entering the Church." Wesley did much in rescuing practically in the eighteenth century the doctrine which Calvin rescued theologically in the sixteenth century—that of the universal priesthood of believers. All Christians must be active in Christian service or cease to live. Forms of activity and organisation necessarily change. It is a mark of life for ever to change its form. The substance of Christian life is "faith working by love," producing liberality in gifts, fidelity in Christian worship, and especially heartfelt interest in the spiritual and temporal interests of others. No stubbornness nor unbelief can stand before the loving sympathy of a Christian who speaks without any professional function. The unselfishness of Christian service is invincible. Of course, this activity must be directed by intelligence. We love enthusiasm, but, alas, how much there is of it going to waste through departure from the apostolic order, "In your faith supply courage, and in your courage, knowledge"!

4. The supreme remedy for indifference is the Baptism of the Holy Ghost—a baptism described by Joel as a pouring-out of the Spirit of God, a mighty supernatural power which only they who experience it know, giving impulse to holy purpose, loving sympathy to our words, and an invincible energy to our lives—a power which honours the ever-blessed Spirit by honouring the Divine Christ, not as "the hero Jesus," magnified by myth into the traditional Redeemer, but as "the wisdom of God and the power of God," "God manifest in the flesh." This Baptism of the Holy Spirit is not a fancy, but a fact; not a dead dogma, but a living force; not a traditional figment, but a Divine energy, as potent as that which created the world. May we so prove it this hour! Even now and all through our sessions may the gift of the Holy Ghost be ours.

We have candidly described the indifference which dishonours to-day the Church and the world, but we are not to conclude that Christianity has lost its Divine power, or is on the decline; nor need we deceive

ourselves to keep up our courage; but, intelligently looking at human conditions, past and present, we are assured by the fact that the loving Saviour is enthroned in more hearts and lives to-day than ever. While religious forces are not to be determined by counting heads, nor the power of God measured by mathematics, still, the fact is significant that Christ's sceptre now holds at least nominal sway over half a billion of redeemed humanity. In the year 1000 the figure was only fifty millions, or one-tenth as many. Statistics are available to show that after all the wailings of pessimism there is a marked relative decrease of pauperism and crime, and even of consumption of distilled spirits, and an amazing advance in education and philanthropy.

In this forward movement Methodism, growing faster to-day than ever, has had, under God, a very prominent place, non-Methodists themselves being judges. But Methodism untrue to this mission is doomed. Its mere testimony to Arminian theology is not now an adequate *raison d'être*, for all Christendom is becoming Arminian; nor even its prominence in moral reform, nor its hold upon the democracy. It dies altogether if it dies spiritually, and if it fails to supply the heart-hunger of humanity. But whatever Denominations in the Catholic Church may rise or fall, "Christ ever liveth." "If we deny Him yet He abideth faithful." No amount of infidelity can annihilate the Son of God. The earth is not to be a great moral cemetery for Christianity. It could not hold in its death-grasp our mighty Lord Himself, neither is it to be the burial-place of His truth. It contains the graves of many religious systems, and of their founders, but never shall it witness again the interment of the "Prince of Life," "Who must reign till He hath put all enemies under His feet," including the indifferentism by which the religious life of our age is to some extent blighted.

To hasten this universal victory of the world's Saviour is the object of our assembly. If this great Œcumenical gathering is only a demonstration of sectarian pride, it is a failure, and worse. If we assembled our vast constituency of thirty millions of members and adherents from all continents and isles of the sea, and took some weeks or months in a continuous procession of them through the streets of London, it would certainly amaze the world, but it would do nothing to help on the Kingdom of Christ. This gathering is not a parade. If it is anything worthy of our name and cause, it is rather a council of war, in which we consider the forms of opposition confronting us, the forces available for the conflict, and the wisest and most effective methods of conducting the campaign, and delivering the Church from the paralysis of religious indifferentism by which in many quarters it is enfeebled.

The Rev. JOSEPH RITSON (Primitive Methodist Church) followed with an address on "Apathy in the Church." He said:

Medical students are required in connection with certain of their examinations to deal with an actual patient in the presence of their examiners. They must make a diagnosis of the case, describe the treatment they would adopt, and then make a prognosis—that is, tell how, in their opinion, the case would end. In the present case the

patient is the Church. Some five hundred professors and practitioners are gathered together in this historic building from all parts of the world; and I am the unfortunate person whose duty it is to deal with the patient. As the next speaker is appointed to state what remedy the patient requires, I assume that my work is limited to diagnosis. The gentlemen who have prepared the programme have stated that the Church is suffering from a malady called "Apathy." In their judgment the facts are so patent as to be beyond dispute. I am not prepared to say they are wrong, but it may be well to verify their conclusions by an examination of the symptoms which have manifested themselves.

First, the Church complains of a most alarming weakness—a weakness so great that she is incapable of discharging the functions for which she exists. Among these functions may be named that of witnessing. The Church is required to witness for Christ, and the measure of her faithfulness in this regard will indicate the state of her spiritual health. We fear it cannot be said that the witness-bearing of the rank and file of the members of the Church is as bold, as consistent and effective as it should be, even although our conception of witnessing be of the broadest kind. The most important function of the Church is the conversion of men. It is undeniable that, to a very large extent, the Church is failing in this respect. Conversions are few and far between. Something, therefore, must be seriously wrong.

A second symptom is the lack of a healthy appetite. In the days when John Wesley ministered in this building the appetites of the people were so good that they would come to a service at five or six o'clock in the morning, and they could do with three or four more of such meals during the day. In addition to the Sunday services, they would attend the class meeting and the preaching services during the week. But now the degenerate children of Wesley get up on Sunday morning at nine or ten o'clock, and, remarking that it looks like rain, or that they are rather tired, they decide to stay at home. In the evening they come to public worship with an appetite so languid, and a digestion so weak, that the meal will last them for a whole week.

Yet again there is the symptom of apathy—for apathy is only a symptom. When a person loses all interest in the work of life we conclude there is either mental or physical disease. In like manner, when we find a large proportion of the members of the Church apathetic in relation to the real spiritual work of the Church, we are driven to the conclusion that all is not as it should be. How many of our Church members are in downright earnest about the conversion of souls? Their indifference is astounding.

There are no doubt other symptoms to which attention might be called, but those already named are among the most important, and will enable us to diagnose the case with sufficient accuracy. The symptoms point to an imperfect spiritual vision as the malady of the Church. She is apathetic because she cannot see the infinite value and transcendent importance of the things that are spiritual and unseen. Men cannot be earnest and enthusiastic about things the reality of which they do not see. It is when the eyes, not of the understanding, as the

Authorised Version of the Bible has it, but of the heart, as the words should be rendered, are enlightened, that men lose their apathy and become earnest in the pursuit of the great spiritual ends of life. This faculty of spiritual vision is in the Scriptures called faith, so that we must trace all the symptoms to which reference has been made to the want of faith. An age of faith is never an age of apathy. It is the man of faith who possesses the earnestness which commands success.

It is often an advantage to a patient to know what has caused his disease, and if you asked me what are the causes of the existing apathy in the Church, I would indicate two. The first is peculiar to the age, and I am a little uncertain as to how far it operates. I refer to the temporary unsettlement produced by what is called the Higher Criticism. It seems to me that the Church is in a transition state between two Bibles. It is a fact that many people do not know what to believe. I have no fear as to the ultimate issue, but in the meantime members are in a state of doubt and uncertainty, which is fatal to earnestness and enthusiasm. A second and far more universal cause is the inordinate pursuit of wealth and amusement. Men have no time for the spiritual, because they do not keep resolutely in a subordinate place the things of the world. This could not be if the Church possessed a strong, vigorous faith. Such a faith would not only give her a clear vision of things more valuable than wealth or amusement, such as would make the pursuit of these higher things the main business of life, but would so link her with the great Source of life, that weakness, lack of appetite, and apathy would alike disappear.

The Rev. James M. King, D.D. (Methodist Episcopal Church), gave a complementary address on "The Antidote for Indifferentism and Apathy." He said:

As Methodist preachers and laymen, believing in the priesthood of the people, and in our call to promote righteousness both by precept and example, in considering the antidote for the disease of indifferentism and apathy we must recognise existing conditions. We must apprehend the things we are firmly to desist from doing; we must comprehend the things we must persistently do. The disease exists. We know its symptoms. It can be cured. Its germs can be destroyed by furnishing the life germs.

Unbelief has been engendered by discredited Scriptures. The Scriptures are not recognised as the final judgment seat for conscience. Multitudes have no settled belief in the immortality of the soul. The religious thought and conscience of the people are being confused by discussions concerning the authority of the Scriptures; and so long as thought and conscience are distracted, the concentration of thought and the candour of conscience essential to conviction for sin are impossible. Magnifying sociological theories to the belittling of distinctively religious work puts a premium on religious indifference, and religious indifference breeds apathy. The Church has no sociological relation to the people, and never had, other than its relation as a disseminator of the Gospel of Jesus Christ as the remedy for all evils. An enlightened

expediency in the method of applying the remedy prescribed by this Gospel is all that is delegated to us. The institutional Church theories magnified may promote pure humanitarianism, but not spirituality. Institutional methods and work can only be counted as aids, and not substitutes, for the preaching of the Law and the Gospel. They are corollaries, and not original propositions, in Christian work.

The Church, we apprehend, is losing something of the fearlessness with which it once declared the Law of God against individual vices of society. With corruption in the Church, it is powerless to cure the corruption without. The unregenerate world too often has excuses for laughing at the reproaches of the Christian Church against its follies and its sins. Religious, moral, and social forces are seemingly getting more and more cowardly in the presence of giant monopoly and money power. What are we going to do about it? The legislative and advisory action of the Church on almost all the social questions of the day is of a commendably high standard. But its practical application of its legislative and advisory action needs a new baptism of courage. We need to look at the condition of the field which Methodism was raised up to cultivate in England. Justification by faith, and the witness of the Spirit, were denied in the pulpit, although found in the creeds. In many of the Churches predestination decrees had engendered antinomianism, and in others had displaced the saving doctrines of the cross. Orthodoxy has never been the boasted conservator of the inner life of Methodism, but the spiritual life has preserved its orthodoxy.

Protestantism has three historic germinal points: Luther led the Practical movement, Arminius the Theoretical, and Wesley the Spiritual. One restored Courage to the Church, one the ancient Truth, and one Religious Life. Anglo-Saxon civilisation is now to the front as the force controlling the destinies of man. It was created by the preaching and teaching of the fundamentals of the Christian Gospel. Its virility and aggressive power can only be preserved by adherence to these fundamentals. We need to stop debating and making explanations which do not explain, and confine ourselves to declaring the Law and preaching the Gospel. The people will not believe what we say unless we believe it uncompromisingly, and declare it as God's Word unhesitatingly. The world needs Divine truth and light, and not dissection of the truth with incident darkness and doubt. The weary and sin-cursed heart of man is hungry for the Bread of Life, the spiritual food, and cares little for the theological microscope and the scholastic scalpel. It is famishing for bread, and not for treatises on the chemistry of bread-making. Do not put off hungry men by explaining to empty stomachs the chemistry of bread-making. Give them bread promptly, and while it is being digested and assimilated God will take care of the chemistry. We must not experiment with learned disquisitions on penitents sick with sin, but make them sick of sin; then they will not want apologetics, but the "Thus saith the Lord." Sinful man needs to feel authority, and not listen to apologies for God's claims. We need to stop attempting to adapt or accommodate the Law and the Gospel to what are called the

changed conditions and environment of sinners. The Law and the Gospel need no apology; they are adapted to everyone; they will adapt themselves to every condition, or they are not from God. Stop dissecting the Scriptures, and stop apologising for the Word of God.

Protestantism must reassert itself; it needs a new baptism of self-respect. It must stop compromising with formalism, and with Romanism, and with its dangerous counterfeit and counterpart, Ritualism. We must reassert and emphasise fundamental doctrines. The original Wesleyan movement was an antidote for indifferentism and apathy, and how was the antidote administered? A century and a half ago, when the Wesleyan Reformation began, the English-speaking religious world, and the religious world at large, was in a condition of indifference and apathy. The Wesleys preached the fundamental and saving truths of the Law and Gospel, and religious life came to indifferent souls, and incidental religious activity killed apathy. We are Methodists, and, therefore, having a conquering creed which requires no time to amend, we can devote all our time to authoritative uncompromising declaration of truth. Methodism is doctrinal. We must not change our forms and doctrines to please men. The twentieth century does not need a creedless Church, while righteousness is the pressing need of the day.

The following doctrines, briefly stated, have been the powers employed by victorious Methodism:—Free Will, placing the responsibility of sin on the sinner; Unlimited Atonement, offering free salvation to all; Gracious Ability, encouraging and leading the sinner to faith; Witness of the Holy Spirit, leading the convert to communion with God; Possible Apostasy, warning him to "hold fast the profession of his faith," with Assurance of Present Salvation, and Entire Sanctification, inspiring him to press on to every height of holiness. Methodism has taught Christendom that the doctrine of holiness is not to be accepted first as a part of systematic divinity, but as a great experimental fact. It is to be feared that while other Churches are being stirred by the entertaining of this central idea of Christianity, Christian purity, the heritage of faith, we have been compelled to devote so much time to the rebuke of crude and fanatical vagaries on the subject that we are losing sight of the blessedness and power of the doctrine. We need a revival of denominational self-respect. It is our right and duty to go anywhere and everywhere, because, as we have seen, we have the theology for the world. The fundamentals of the Christian faith are being debated in other Denominations, and, unfortunately, to a degree, among us. Still, Methodism boasts that it has never given birth to a heresy. Our peril lies not so much in the direction of heresy in doctrine as in the tacking on of political fads and special legislation to our economy, and making the race a handicap for us.

The memorable opening sermon of this Conference said that the declaration of truth must be "positive affirmation" in the nature of "Divine Dogmatism." The doctrine and instruction of that sermon illustrated and practised would kill both indifferentism and apathy. The voice of certainty must be heard. We must make morally-diseased

and sin-cursed men feel that we speak with authority, and that we know the Physician we recommend. Preachers should believe and know a few things for certain, and preach them with awful earnestness and Christlike tenderness. A few Sundays since I heard two sermons in London. One in the morning in a temple in the presence of a multitude of people. The prayer brought every heart in conscious contact with Divinity. The sermon declared God's truth without apology, and every soul felt that God was speaking through the preacher. A business man of large wealth said to me as we passed out of the temple, "God is in this place." In the afternoon I attended a service in a cathedral. Thousands were assembled. The music was grand. The ritual service I suppose must have been majestic, but not one word could be heard as English. The sermon, by a high ecclesiastic, possessed one virtue: it could be heard by the vast assemblage. It was made up of forty-five minutes of stentorian platitudes. It contained no food for the soul, no inspiration for the intellect, no instruction for the conscience. Indifferentism and apathy would fatten on such food. We must preach the Gospel, and not about the Gospel. Failure to recognise the difference between these two preachings is the prolific parent of indifferentism and apathy. They are the legitimate children of such a parentage. I heard a sermon recently on the immortality of the soul, and the arguments which led to Christ's utterance, "Because I live ye shall live also" were calculated to breed doubts and unfit the mind for faith in Christ's utterance. We are not called to preach what has been said about the Gospel, but to preach the Gospel. The authority of the Holy Scriptures must not only be accepted, but preached without apology. Men will neither believe in the duty of living a self-sacrificing life, nor in the duty of devoting their lives to the propagation of Christian truth, unless they have unshaken confidence in the Holy Book as the Word of God. There must be more personal and less proxy work by Christians, fewer substitutes and more volunteers.

Cicero said, "All who live by mercenary labour do a degrading business; no noble sentiment can come from a workshop." But the sentiment that came forth from the workshop of the Carpenter of Nazareth gave a new conception of man. It taught humanity that it was possible to endure poverty without despair, and that riches might be accumulated and used without sensuality and pride. Is the Church of Christ enforcing this sentiment of its Founder? The Church is making an inadequate impression upon the social conditions of cities, and the centres of population of composite character. We spend too much time in explaining the reason why we fail, and assert that conditions have changed, as though that fact relieved us from obligation to forward the Gospel remedy for all maladies and all wrong. After all, no change of conditions can be conceived that can challenge the success of the Gospel, unless we confess that the Gospel is not designed to be a universal remedy to save the race. The substance and power of Christianity are not changed by changes in times, places, races, classes, climates, or Governments. The only recognition given

to social distinctions by prophecy is that of smiting. Christ came to humanity, and social distinctions giving root to social problems are all of human and not of Divine origin or purpose. The Gospel was made for man, as man. Opposition and antagonism it will meet, and principally in social problems, but it is not a question of debate with those who have this Gospel committed to them as to whether antagonism shall be met, and opposition overcome, but how and when. The Gospel is not a thing to be mended, its original power rested in the Divine and human personality of Christ, and that power is unchanged in the face of changing conditions.

The Church in its sociolcgical relation to the people must teach that the purpose of Christianity is, by the life and example of its Founder, to effect a spiritual change in the individual, and recognise His essential priesthood as distinguished from the teachings of Latin Christianity, which does not magnify the importance of change in character, but belief in the authority of the Church, and of an order of men, and in the sole competency of the Church to dispense efficacious sacramental ordinances. The teachings of the Church of Christ have brought about in English-speaking nationalities the emancipation of the people, and their elevation to supreme power, and sociological questions now become political questions. When the Church of Christ is left out of these questions, despite her shortcomings, there is little left. Do not let us act like pessimists, who of two evils always choose both, and repudiate facts; but let us try and bring the Church up to her responsibilities. Abel Stevens wrote: "The causes of the success and influence of Methodism are so evident, and so clearly do they show its appropriate policy for the future that if ever the mighty movement should fail of its still greater practical results, by the errors of its leaders, it must be, in spite of a hundred years of the most demonstrative lessons which have been recorded in the history of Christianity since the age of its apostolic founders."

Methodism has an historic basis for gratitude and self-respect. The importance of Methodism in human history consists in the fact that with it dawned a better day for humanity in a work of God, by a revelation of a new Divine purpose to promote the renovation and salvation of the race. Dean Stanley said: "The Methodist movement in both its branches, Arminian and Calvinistic, has moulded the spiritual character of the English-speaking Protestantism of the world." Dr. Schaff said: "Methodism is the youngest, and yet numerically the strongest, of the larger Protestant bodies in America. It is the outcome of the great Anglo-American Revival, conducted by John Wesley, the organiser, Charles Wesley, the hymnist, and George Whitefield, the evangelist, of the religious movement of the eighteenth century, which otherwise figures in Church history as a barren century of infidelity and revolution." "It has made the Arminian creed a converting agency, and given it practical power such as it never had before. It is a well-organised army of conquest against the flesh, the world and the devil. Its motto, borrowed from

Wesley, is 'The world is my parish.'" The venerable Dr. Tyng, the seer and prophet of American Protestant Episcopalianism, said, at the Evangelical Alliance meeting in London: "I come from a land where you might as well forget the proud oaks that tower in our forests, the glowing Capitol we have erected in the centre of our hills, the principles of truth and liberty we endeavour to disseminate, as to forget the influence of Methodism and the benefits we have secured thereby."

One all-important factor in the problem is the money question. Give the Christian Church enough money, and it can hasten the coming of the millennium. What are the facts now? The unchurched masses will be reached when the churched moneyed masses are reached. Talent, government, architecture, art, and learning have been largely Christianised, but the money power is only beginning to be. Ex-President Hill says: "The exalted idea of man that went out from Judea to change the institutions of men was alone sufficient to reconstruct society, and inaugurate a new epoch in the history of the world." Love of wealth was the teaching of Paganism, but love of man is the teaching of Christianity.

We must emphasise the fact that genuine Christianity breaks down barriers. Civilisation in tenement houses and sanitary regulations in the abodes of the poor must be controlled by Christian sentiment crystallising itself in legislative action. Otherwise, demagogues will produce dangerous legislation. Christianity teaches that you cannot cure disease by doctoring the symptoms, that you must get at the cause. Christianity creates homes, and a city and country of homes is safe. The family and the home are inventions of God; the social unit, the unit of Anglo-Saxon Christian civilisation, is not the individual, but the family. Without Christianity people are housed, but they are homeless. The cross means sacrifice, and sacrifice means blood, and blood means life, and life will save life.

If all Methodism and Protestantism would in the future first prove experimentally, and then preach without apology, the three fundamental doctrines of Christianity, indifferentism and apathy would soon disappear. They are, (1) The exceeding sinfulness of sin. Men are either denying that they are sinners at all, or, if sinners, sweet-scented sinners. If men are not sinners then no atonement is needed, and Christ was an impostor. (2) Atonement by blood, and that without apology. Perhaps an infinitely wise God might have devised some other method of saving sinful man, but He did not, and that is enough for us to know, if we are His ministers. (3) The personality, office, and work of the Holy Ghost—the Everlasting He, and not the Everlasting It. We are not called to preach our doubts, and what we do not know; if we are, no removal of the time limit on the pastorate would be adequate to meet the emergency. I believe in the highest attainments in scholarship, and in the most scientific application of criticism to the authenticity and veracity of the Scriptures, but let no man bring out of his study untempered mortar, and

pretend with such stuff to be building for God. Let the masters teach, but let the great rank and file of preachers preach the few things they know experimentally for certain, and be honest enough not to preach at all, unless they experimentally know the saving truths of the Gospel.

The Rev. MANLEY S. HARD, D.D. (Methodist Episcopal Church), opened the general discussion, as follows:

By the great orations and eloquent essays that have been delivered by these competent men I have been greatly instructed and profited. My heart has been a little heavy to-day, in that there seems to have been a steady moan about what the Church is not, about what we are not doing, about the successes that have not been coming to us. I feel that there are more people who have knelt down at family altars this morning than on any morning since the sun began to come up; there are more people who love God's Word, and are on their way to Zion, than on any other day since men began to be; there are more who would make a great line of martyrs, if you needed them, and called for them, than on any other day before. I can put my hand in a minute on a man who has been accustomed to have great crowds listen to his preaching, but every night at the close he said, "We will go down into the prayer-room," and it has been no uncommon thing to have one to ten persons converted any and every Sunday night in that place. I believe that the efficiency and power of the Church has not departed, but that if half what these brethren have just said be true God will wonderfully and mightily carry on His work.

I have been going about with Methodists for some little time. The first man I ever remember to have seen was a Methodist preacher, and his wife was my mother, so that I have been knowing something about these people all along. I shall never forget when my father rose one morning, and with his Bible in his hand, about to have family worship, he said to my mother—they both had Bible names, Amos and Elizabeth—"Elizabeth, somehow I feel we ought to have a great revival in Brockport." My father was the pastor there. My mother said, "That will be a good thing, Amos." He said, "Elizabeth, if we are to have a great revival I must get mightiy baptized from on High." My mother said, "That will be a good thing, Amos." My father said, "What about you, Elizabeth?" "Well," my mother said, "Amos, I will go with you," and my father added, "Now, Elizabeth, if every time I ask somebody to come forward you will come right up by the altar and stand by me, I believe the Lord will give us a glorious revival in Brockport." My mother said, "I have never disappointed you, Amos; I will stand by you." I remember they knelt down for family worship. My father prayed and my mother prayed, and then they prayed over again. They were an hour or so at prayer when there came a rap at the door. My mother opened the door, and in walked one of my father's class lecturers, Martin Atkins, a splendid figure, and noble mind. My father never offered to get up, but said: "Martin, we are going to have a great revival in Brockport, but I must get mightily baptized from on High first." Martin Atkins came and knelt by my father and said, "Brother Hard, this is what I have long been wanting." My father prayed, my

mother prayed, and Martin Atkins prayed, and thus another hour was spent. Then my father got up, and walked up and down the place, and repeated that hymn I had not heard before:

> "My chains fell off, my heart was free,
> I rose, went forth, and followed Thee."

I remember on the next Sunday morning I sat in the gallery by a woman who lived in the town, a singer, and a doer of every good thing she could do. I was a boy of eight. She said to her brother, who was leader of the choir, "I wonder what is the matter with Brother Hard; I have never heard him preach in this fashion." I could have told them what had happened to my father. I remember at the close my father said "Will somebody seek the Lord this morning?" We usually do that in the evening—nobody thinks of inviting sinners forward in the morning—but my father said, "Will somebody seek the Lord this morning?" Seven men went forward that very morning and knelt down. My conviction is that God wants mightily to honour the truth we preach, and if we have it warm from our hearts God will gloriously bless it to our good.

The Rev. E. J. Gray, D.D. (Methodist Episcopal Church), said:

There is only one antidote for apathy or indifference of the mind or heart towards the cause of God as a whole, or toward any particular phase of the cause of God, as there is only one remedy for sin. Apathy or indifference is not necessarily the fruit of ignorance, and, therefore, you cannot educate men out of indifference into interested thought and enthusiastic energy by ordinary processes of intellectual culture. It is not an unusual experience that the man with the broadest mental vision, acquired by wide reading and careful study, along lines of religious thought, especially in the realm of theological investigation, is the most indifferent man concerning the promotion and increase of vital godliness in the community in which he lives, or throughout the Church as a whole. It sometimes happens that the man best versed in Bible lore, the man most familiar with the history, biography, language, literature, theology, and general doctrines of the sacred Scriptures, is a formidable stumbling-block in the way of all spiritual work in the local church. In some instances that man is the minister of the church.

Religion, which may be quite different from Christianity, may be wholly of the head—the resultant of processes which have only quickened, and awakened, and interested the brain. Or it may be largely or entirely of the heart, working without intelligent supervision, liable to prejudice and superstition, and frequently extremely harmful, or utterly destructive of the ends it seeks to promote. In either case, there is a large sphere of thinking, and feeling, and doing; and all these are harmoniously blended in all real Christian experience and efficient Christian work. In either instance I have cited there is a wide realm of either theoretical or practical Christianity, or of both, it may be, as represented by Jesus Christ, towards which the mind or heart is sadly and, I think, sinfully indifferent.

What is the remedy? Education? No, not in its ordinary processes. In the one case it would be rejected with contempt, as an impertinence, and in the other it would be despised. The one antidote for indifference or apathy touching the cause of Jesus Christ—whether it has its

genesis and growth in a failure to properly use, or in a wrong use of, head or heart—is personal consecration to Jesus Christ, complete and thorough consecration of the man, body, brain, heart, entire devotion of the person of the man to the Person of the Lord. We are to wisely differentiate consecration to the cause of Christ, and especially some phases of the cause of Christ, from consecration to Christ Himself. We can readily conceive of a devotion to sacred literature, or to education, or to missions, or to the routine offices of the ministry, or to some phase of one or more of these various Christian enterprises, which are alike worthy in themselves, that shall thoroughly engross all the energies of the individual, from purely personal considerations, from motives which have their birth and growth into gigantic proportions from a personal ambition to make the particular cause which he represents for the Church so eminently successful as to add to personal aggrandisement, or become the stepping-stone to a higher position. That is consecration to a cause out of which may come personal advantage, breeding a personal ambition to make personal success in that cause conspicuous and overshadowing, and generating indifference to all other causes which do not contribute to that result.

Consecration to Christ, or, to put it otherwise, consecration of the person of the man to the Person of the Lord, is another thing altogether. For that I plead, as the efficient, and, indeed, the only antidote for indifference or apathy of mind or heart towards all good enterprises, which must lie with equal stress upon the warm heart of the Lord Jesus, in whose vision all phases of worthy enterprises combine to make one great work which may enlist the sympathies of God and occupy the energies of men.

The Rev. W. D. Walters (Wesleyan Methodist Church) made the following remarks:

I believe that the indifference of which we are thinking and talking is more apparent than real. At the time of the holding of the first Œcumenical Conference in this chapel Methodists were deploring what seemed to be great religious indifference on the part of people who were surrounding our old sanctuaries. As a matter of fact, in London and Manchester, and all our leading cities, we had a number of large chapels surrounded by vast masses of people, but they were practically empty, and many people concluded that it was because of the indifference of the people. We have discovered that we made a great mistake.

The Wesleyan Conference, in its wisdom, instituted a new movement, in order to bring these people into the old sanctuaries. True to its mission, it felt that it was its duty not merely to open the doors, and to announce that service was to be held, but to do something special in order to create an interest among the people surrounding these old chapels, with the result that at the last Conference more than forty ministers, pre-eminently adapted for this special work, were appointed to these mission centres. We now rejoice in 20,000 members connected with those places, largely gathered right out of the world, and I should be well within the mark if I were to say that we have at least, in connection with these old sanctuaries in London and our great centres, 60,000 hearers. We cannot record one case of failure. When we have really set ourselves, in the Spirit of the Lord Jesus Christ, and in imitation of the example of John Wesley, to go after the people, the people have at once responded.

Thank God, in all these places we have constant conversions. People, the most unlikely, who have come right out of the gutter, many of whom for the first time listened to the Gospel of the Grace of God, have there and then submitted to Christ and been gathered into the new life. Why is it that the Churches generally have not many conversions? Because we have not people to convert. The vast majority who attend our regular services are either Gospel-hardened or converted. If we want to have conversions we must get people who are not accustomed to listen to the Gospel, just as our fathers did, by special effort, and then, backed by the power of the living Spirit of God, we shall always have conversions—conversions every Lord's Day.

Let me just in a word or two give you the leading features of the movement which, in connection with the London Mission, I have the honour to represent; but let it be remembered that I pay special tribute to the splendid efforts of all the great missions throughout this country. The principles of this movement are, first of all, adaptation. We believe, with John Wesley, that it is not our duty merely to preach so many sermons, and hold so many prayer-meetings, but in some way so to adapt our arrangements as to reach and save the people. That is Methodism, and I pray God that we may be loyal to the spirit of our founder.

Then, we believe that it is our duty to go after the people. When ministers were discussing the problem how to get people into the chapels, Mr. Moody, with his strong common-sense, said: "Well, I guess if the people won't come to our chapels we must go to them." That is what we must do, God helping us. Do not talk about indifference, but put out the hand of brotherly kindness, touch them with the sympathy of Christ, and you will find that in the hearts of the vast majority, rather than indifference there will be a willingness to respond to Christian kindness and sympathy.

Then, the principal feature of the movement, which, under God, has accomplished marvels for Methodism, not only in its direct, but in its indirect influence, is that we care for the body as well as for the soul. We endeavour to imitate Christ; we endeavour to follow in the footsteps of John Wesley. There are some people who are everlastingly telling us that Mr. Wesley said, "All we have to do is to save souls." He did not interpret those words in the narrow interpretation we apply to them. What he meant was this: "All we have to do is to save men and women, body and soul," and we consider that everything that relates to the welfare of the body, as well as the soul, should be taken into our thought. I am simple enough to believe that the very best Gospel in the world for a starving man, woman, or child, for the time being, is something to eat; and that was the teaching of the Lord Jesus Christ, and that was the spirit of John Wesley. Let us show the people that we are passionately in sympathy with them; that we are careful to attend to all those social conditions which attend to their uplifting; and then, feeling the magnetic touch of sympathy, they will gladly respond to our appeal. Go to St. John's Square Chapel, Clerkenwell. Some fifteen years ago there was indifference, an empty chapel, the vast majority of the people in the neighbourhood professedly believers in secularism and infidelity. Thank God, that is changed; and in that old chapel, which has since been enlarged, every month you will see 500 working men and their wives commemorating the Saviour's dying love at the sacramental services.

The Rev. L. H. Dorchester (Methodist Episcopal Church) spoke as follows:

I was born on the south side of the house, and am an optimist naturally, but we do not need to be pessimists to see indifference and apathy, and to feel troubled. Indeed, one of old who was an optimist said, "Not as though I had already attained, either were already perfect," and he pressed forward. That is the feeling which should animate us to-day as Methodists. We should not have any self-complacency. We should rather be disturbed by the vision of the highest, the better things ahead.

In order to awaken people from their apathy, we need to act consistently. The trouble is not so much in what we believe, or do not believe, as that we do not act as we say we believe. There is a great divorce between our statement, our profession, and our actual living. A few years ago some people believed that the Lord Jesus Christ was coming to a certain place in Pennsylvania, and being desirous of meeting Him there, being infected with the Second Advent doctrine in its intensity, they made arrangements to go to that particular place. They anticipated the Lord would come, and that the last great day would come, and that all things would be closed up. The railroad company wanted to make a little out of this excitement, so they issued tickets, and it was noticeable that every one of the faithful bought a round trip ticket. You and I may not be guilty of anything so ludicrous as that, but we truly are as inconsistent as were they. If we felt the exceeding sinfulness of sin, if we felt the tie of brotherhood which binds us to our fellows who are in sin all around us, indifferent to Christ and God, we could not feel easy. We should be disturbed so that we should want to do something to get them in, and we should be prompted to make new adjustments if our churches were not inviting, and were not crowded with people. So we need to have more action consistent with what we say we believe. The early Christians were noticed by the people, and they took knowledge of them that they had been with Jesus, not so much by the creed statement as by their habit of life. That is the fundamental way of winning men and overcoming apathy.

One other thing—contact with men. We must have the loving heart in contact with the heart of the sinner. Sometimes those who belong to brotherhoods awaken our suspicion and our criticism. Again and again our Churches have felt a certain loss because of the various brotherhoods that have taken the attention and the money and the time of men. But have we shown a more excellent brotherhood? Have we not sometimes lacked, in our special stress upon the mystical and the spiritual, the proper emphasis of the social functions of brotherhood? I was not a little touched by an account I read a little while ago (it is vouched for by a competent authority) of a certain commandery of Knights Templars, in one of our great cities in America, sending its committee to visit a sick brother who was afflicted with a deep wound in his thigh, a most ugly sore which nothing seemed to heal. The surgeon told the committee that only one thing would restore the brother. They asked "What?" for they were ready to do anything. "Nothing less than covering the wound with live skin." They reported the facts to the commandery, which to a man took action, and said that they would present their members, as many as were needed to furnish the requisite amount of live skin. On the day appointed they took from those members one hundred and forty-four

square inches of live skin, not from the thick portions of the hand or the feet, but the most tender and delicate throbbing life-skin, and placed it over the ugly wound, and the brother was healed. While we admire the skill of the physician who could carry through such an operation successfully, we admire far more the brotherhood and the sympathy of those men.

If this world, covered with sores, filled with iniquity and putridity, is ever to be redeemed, it is because you and I have the heart of the Saviour, and come with loving hearts to those in sin, giving of our life as He gave His, proclaiming the atonement, not merely as a historic fact in the very distant past, not merely as an efficacious force, but showing that it is the working model of our lives.

The Rev. FREDERICK W. BOURNE (Bible Christian Church) continuing the discussion, said:

I may be mistaken, but I think I have heard the voice of the Son of God saying, concerning the multitudes of the unsaved around us, and I suppose there are many that have heard the same voice—"Son of man, can these dry bones live?". I rejoice very much in the testimony which Mr. Walters has borne to the wonderful success of the missions which the Wesleyan Methodist Church has established in many of our cities and towns. But we are surrounded by multitudes of people, of whom it may be said they are indifferent, they are apathetic, they are lifeless, they are dead. "Son of man, can these dry bones live?" While I have been sitting here it was only in a sigh or whisper I could say "O Lord God, Thou knowest."

We have the direction, "Prophesy unto them," preach unto them, forthtell unto them all the words of life. I can tell you from my own personal experience and observation, day after day, week after week, and month after month, that there are multitudes of people living very near to our places of worship who have not heard effectually the glorious Gospel message which we have to proclaim. But only to prophesy is not enough. The Word goes on to say, "Pray; Come from the four winds, O Breath, and breathe upon these slain that they may live." I believe we shall have a universal revival when we have as much prayer as we have preaching; when we are as consistent and thorough in the preparation we make for prayer and for the blessing, and when we use the means that God has placed at our disposal, as in preparing to deliver His own glorious message.

I was impressed, I suppose nearly fifty years ago, by the wonderful statement that Dr. John Mason Good once preached a sermon in America which was the beginning of a revival of religion, and before that revival closed many persons were converted, and among them one hundred who afterwards became ministers and missionaries of the cross. A note is appended to one edition of that sermon—published by the Religious Tract Society I think—that the same sermon was never preached without similar results, on a smaller scale, following. I have had a little experience of the same kind. There is a certain preparation of heart in preaching God's glorious Gospel which is sure to bring results.

In the county town of Taunton, twenty or thirty years ago, there was a congregation gathered of not more than fifty or sixty people. The preacher spoke on that occasion, I believe, under the direct inspiration and power of the Holy Spirit. There were seven persons converted

that night out of the sixty, the youngest of whom was seventy years of age; there were six others above seventy years of age; and when one had reached the great age of 102 he bore wonderful and glorious testimony to the power of Christ to save. We have the remedy in our own hands. It is the tone, it is the atmosphere, it is being really in earnest, in true sympathy with God, entirely devoted to Him, making ourselves, by His grace and blessing, instruments by which His Spirit can work, and channels through which His blessing can flow.

Mr. Joseph Gibson (Methodist Church of Canada) said:

I am going to say a few words which, I am inclined to think, will not be popular. I am going to give a reason why I think a serious attack has been made upon the national—not from a party standpoint—and the religious life of our country. I will undertake to show in a minute or two that the home life of this country is being seriously assailed; and I do not hesitate to say that the Church is not blameless in the matter.

What have we done? We have so multiplied our meetings that it is not often you find the wife and the husband, the father and the mother, and the children dwelling together in the home. Look how many nights you take them out to Church service. Then there is the lodge claim, the political claim, the club claim. In my judgment, we have largely, by the policy of to-day, emptied our homes in the evening, and a man can bring nothing to that home financially, or of any other sort, even though he goes to a prayer meeting to get it, that will compensate that home for his constant loss therefrom. We used to sing, and we thought it was a beautiful bit of sentiment, "There is no place like home." That is only the revival now of a passing memory. If there is no place like home, why do we not stay there? When we get one how soon we are somewhere else. I believe that the formative period of our lives is in our youth. If you do away with the home life you attack the Church and the State at their most vulnerable points. If you want to preserve the nation, it is not so much by preaching the Gospel—I have faith in that—but we want to do something towards preserving the purity of the home life in this country which, I believe, is Britain's bulwark.

Here is a man, a ditcher, who only gets enough to keep soul and body together. Reverently he comes to his home at night, and sits down at a table, and on more than one night in a week he will offer up God's blessing on a meal of milk and potatoes. His wife, at a later stage in the evening, takes the little one and puts it to bed. She reverently kneels down by that little humble cot and asks the great God and Father of us all to protect her darling from the perils and dangers of the night. Look at that home scene! It is worth looking at. Some of you have not seen such a one for some time. See the mother come back. The mother and father gather round the fireside, and sit up many an hour to plan and to sacrifice, and to think how that little child in the cot may have a better chance in life than they have had. When a child, growing up in an atmosphere like that, becomes a young man, and it becomes necessary for him to go to the city, the memory of that sweet home will protect him from the snare of the beer and the lewd woman, and the love that has centred around that sacred spot will snatch him like a brand from the burning. You will not have him to save; you have saved him already.

My opinion is that an ounce of prevention is worth a pound of cure.

When I was passing through the Art Gallery in Glasgow I saw a crowd of people around a picture. It was a picture of a mother and some children looking longingly out of the window for the coming of the husband and father, and I said, "These Scottish people must have some love of home-life still in them, or they would not hover around a picture like that." I have been in a number of places in London, but I have not seen a homely picture yet.

The Rev. G. L. Blackwell, D.D. (African Methodist Episcopal Zion Church), said:

Perhaps, as coloured ministers, we have a different kind of religious indifferentism to deal with to that of our white brethren. It is not an indifference growing out of an intellectual choice so much as it is an apathy which is a direct and inevitable result of unfortunate religious training and neglected intellectual culture. The coloured ministers in America, more than any other class, have on their shoulders the great responsibility of shaping the future destinies of their people. Perhaps the pulpit among us is not so well equipped as we could wish it to be, but still the coloured ministers, up to this stage of our national citizenship, have had to shape nearly every phase of the life of their people. This state of things has militated against the growth of the development of the religious life of our people, hence a large contingent of them are left neglected, and the consequent indifference sets in.

We have to deal with the allurements that come to our young people in the streets, and they are making large inroads upon them; but I believe in Jesus Christ, as you do. I believe in God, and that a ministry fired with the Holy Ghost—a ministry, not of empty words, but a ministry filled with the Spirit of Christ, will crush out this indifference. Such a ministry will so baptise the people with refreshing showers from heaven that our Churches will catch ablaze again, and the purposes and aims of our illustrious founder, John Wesley, will be again realised. Then we will not only have a large number of members in the Church, but those members will be filled with the Holy Ghost.

The Rev. John Handley, D.D. (Methodist Episcopal Church), spoke as follows:

As a pastor, my heart is intensely interested in this subject. While optimistic in many particulars, the pastor should look at the field as it is. A statistician made the following remarkable statement in America: That there are 150,000 young men who reach the age of twenty-one, and 150,000 young women who reach the same age, each year who go out of homes which are professedly Christian where the family altar has been done away with; so that there are at least 300,000 young persons reaching the age of twenty-one who leave homes where the parents profess to be Christian, but where the family altar has been destroyed. We can never be what we ought to be for God until we go back to the family altar. Young men and women coming from our public schools and higher institutions of learning will sneer at Christianity if they are not dedicated to it through the voice of the father and mother, in the reading of the Bible and the offering of prayer at the family altar. We are told, in the second place, that seventy-five per cent. of the boys leave the Sabbath School at the age of eighteen to never return to it. It becomes the duty of the Metho-

dist Churches to-day to see to it that in every Sabbath School in our land and your land a glorious revival shall be inaugurated for the conversion of the boys and girls before they reach fifteen years of age. We should not be indifferent to this truth. It is also true that only about twenty-five per cent. of the population of any city get inside our churches at all. It was my great privilege to visit Belfast, Glasgow, and Edinburgh; but I there saw on the Sabbath Day the vast multitude of people that are outside the Church.

The Church is not the field. Wesley said, "The world is my parish," and I believe that the cause which has led to this indifference, and to the wandering away from our homes and churches of those who were under our influence, has been the loss of our first love. God said to the Church at Ephesus, "Thou hast patience, thou hast labour, and thou hast wealth; but I have somewhat against thee: thou hast lost thy first love." When the minister or lay member reaches the age of forty he loses the yearning for the salvation of souls, and there is a disinclination to get around the altar, and have an old-fashioned revival, and sing the old songs, and pray with the power and unction of the Holy Ghost, as our forefathers did. May God make us mindful of the strict necessity of a primitive revival of the Pentecostal kind!

At Ocean Grove a few years ago the announcement came to a vast audience that there was a wreck, and the audience hastened down to the shore. There was a little craft going to pieces, and a cry was raised for volunteers. Finally an old soldier of the Cross and Grand Army said, "Let me select three men, and I will go to the rescue." They pushed the lifeboat out, but the billows hurled them back. Three times they tried, and just before the last attempt was made a telegram was placed in his hands, saying, "Your brother is dying; come immediately." The big tears rolled down his face, his strong form seemed to quiver like a leaf in the wind, but he said, "Boys, let my brother die; he is saved. We can save these men. To the rescue!" When the Church shall throw out the life-line, and launch the lifeboat, and get back to the spirituality of our fathers,

> "Heaven will come down our souls to greet,
> And glory crown the Mercy Seat."

Then Methodism will be known for its mighty power in saving the world through a glorious revival.

The Rev. J. A. B. Wilson, D.D. (Methodist Episcopal Church), concluded the discussion, as follows:

"Modern Unbelief and Indifferentism in the Church" are cognate things; the one is in a sense the father of the other, and yet, while there is indifference and unbelief, has there ever been less of it in the world and in the Church in the last hundred years than now? I am afraid the English people will get the idea that we have lost confidence in our own methods in America. The Methodism of America took ninety-nine years to grow 800,000 Methodists of all Denominations. But we number about six millions strong to-day, the gain of the last thirty-six years. My own Church, the Methodist Episcopal Church, has in the last thirty-six years developed a Methodist population on the American Continent that only lacks 500,000 of being as great as has been developed by the Roman Catholic Church since Columbus discovered America. This is not the result of indifferentism—we have

some among us—it is the result of the earnest methods and the faithful service of men and women of God who have represented this demand of God Almighty's work. There are some things to deplore, but there is much to rejoice in.

There is an indifferentism, however, that we have more to fear from than anything else, and that is the indifferentism that shows itself in the failure to adapt our methods to the conditions of life about us. We have in America—I hope you have not—the cry about certain churches, "They must go"; and they do go. The ministers are taken from down-town sections that have populations which are increasing about them, and they go to the people who can best do without them. I dare to say, in the presence of the Bishops of my Church and the other great Methodist Churches, there is not a church in American Methodism that cannot be saved by adapting itself to the people who live about it. The fact is, our conservatism hedges us to an old line of method. I have in my mind a city where three churches have gone out of the present down-town section, and gone not to the more populous, but to more wealthy sections, and more desirable residential portions of the city. There are three times as many people living there, and one-third of the church accommodation that there was thirty-five years ago; and yet the church which remains, adapting its methods not to people up-town, not to people on the other side of the city, but simply adapting its methods to the people who live about it, has taken 200 probationers this year, and its pews are almost wholly filled with devout and fervent hearers.

What is true there may be true elsewhere. There is the indifference of the people around us. You find a good deal here possibly, and unwillingness to allow the adaptation of methods to the people who live around us, and constitute the constituency out of which the Church must be built. The Church that neglects the poor of this generation is going to lose the rich of the next generation. The Church that takes care of the poor of this generation will have the wealthy and the influential in the generation to come. The rich men of Methodism—who are they? They are the children of the labourers of a generation ago. A man has just died in San Francisco who paid 50dols. a year towards the current expenses of the church. That man came into the church barefooted, and nothing with which to buy a pair of boots, but that church took him by the hand, and he grew from poverty into the greatness of financial strength, and carried his church up with him.

During the afternoon the Baroness Burdett Coutts arrived, and stayed for some time. Bishop J. F. HURST, D.D., LL.D. (Methodist Episcopal Church), announced the arrival of her ladyship to the Conference as a lady who was well known throughout this city, and throughout the country, and said she had visited the Conference because of her pleasure and interest in its proceedings. The CHAIRMAN, Bishop J. H. Vincent, D.D., LL.D. (Methodist Episcopal Church), said it would afford them very great pleasure to present to the Conference that distinguished lady, whose life of philanthropy was known, not only in London and in England, but the world over, but he found it was quite impracticable even to propose that. Her ladyship had

gravitated towards the centre where hearts throbbed with sympathy for humanity, and they were more than glad to have her there. On the suggestion of the Chairman the delegates rose to their feet in token of the high appreciation in which her ladyship is held. The Baroness was afterwards escorted by the Rev. C. H. KELLY (Wesleyan Methodist Church) round Wesley's Chapel, and shown some of its mementoes.

The Rev. J. M. KING, D.D. (Secretary), proposed that immediately after the reading of the Journal to-morrow morning the order of the day should be the report of the Statistical Committee, which should be in their hands as early as possible. The Conference agreed.

The Rev. ALBERT CLAYTON (Wesleyan Methodist Church) reported that the Business Committee recommended that an address should be issued by the Œcumenical Conference to the Methodists throughout the world. He moved that the recommendation should be adopted. This was following the precedent of the American Conference. The motion was agreed to, and upon the recommendation of the Business Committee the following members of the Conference were appointed a Committee to draw up the address: Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), Rev. Chancellor N. Burwash, D.D. (Methodist Church of Canada), Bishop A. W. Wilson, D.D. (Methodist Episcopal Church South), Bishop John H. Vincent, D.D., LL.D. (Methodist Episcopal Church), with Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), as the Convener. At a later session the Rev. William Redfern (United Methodist Free Churches) was substituted for the Rev. D. Brook, M.A., D.C.L., as Convener.

The report of the Business Committee concerning various alterations in the official programme of speakers, and the appointment of Presidents for the closing days of the Conference was adopted.

The Rev. ALBERT CLAYTON (Wesleyan Methodist Church) announced that the Business Committee had met that afternoon and had agreed upon the draft of a letter, which had been prepared at the request of the Conference by the Rev. T. B. Stephenson, D.D., LL.D., to the Bishop of London.

The Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church), said it would be within the memory of the Conference that a letter was read from the Bishop of London, expressing his good wishes for the Conference, and also very definitely expressing his wish for the re-union, as he called it, of Methodism with the

Established Church. His reply could scarcely be understood unless that fact were remembered. The following is the reply, which Dr. Stephenson proposed should be sent:

Wesley's Chapel,
September 10, 1901.

My Lord Bishop—

I am deputed by the Conference to reply on its behalf to your kind and courteous letter dated the 1st September. The historic connection of early Methodists with the Anglican Church, and our obligations to the scholarship and saintship of your communion, make such a message of goodwill very welcome to our hearts. Though the last thing we would wish is to make the reception of such a letter as yours an opportunity for controversy, the desire definitely expressed in your letter appears to require an answer as definite.

This Conference represents the whole family of Methodist Churches throughout the world. Differing in some non-essential points of Church government, they are alike in creed, in the main principles of Church organisation, and in the accepted modes of Christian fellowship, and they are in full communion with each other. In some respects, therefore, the relation of this Conference to the Methodist Churches is similar to that of the Pan-Anglican Synod to the Anglican Churches; but the Conference differs from the Synod in the fact that it is composed of representative ministers and laity. It has no authority over the constituent Churches, but affects them powerfully by its discussions, its tone, and influence.

From this you will see that your suggestion respecting a possible union of the Methodist with the Anglican Church raises vast and far-reaching issues. Of the many millions of Methodists represented here, probably six-sevenths live in the United States, or in portions of the British Empire in which there is no establishment of religion by law. Of the remaining seventh a very large majority would not consent to part with the perfect independence now enjoyed by the Churches to which they belong, under the Sole Headship of Christ our Lord. You will see how powerfully this fact bears upon your suggestion.

But a greater and more permanent difficulty lies in the way. We are not aware that any constituted authority in the Church of England has expressed the willingness of that Church to recognise the validity of the ministry and sacraments which we possess and cherish. That being so, any consent of ours to a movement towards corporate union with the Anglican Church would be an acknowledgment of an invalidity and inferiority of our Church Order, which our convictions would not allow us to make.

None the less do we appreciate the courtesy and kindliness of your communication. We pray that God may richly bless the efforts of yourself and your brethren for the spiritual and social uplifting of the population of this country. We are ready to co-operate with our Anglican brethren in all good works, so far as the beliefs and practices of your Church will allow; and we wish to maintain the traditional policy of the Methodist Church expressed by Wesley himself in his famous phrase, 'We desire to be the friends of all and the enemies of none.'

I am,
My dear Lord Bishop,
Yours very faithfully,
(Signed) T. Bowman Stephenson.

The Rev. E. J. Watkin, D.D. (Australasian Methodist Church), said:

That letter is an admirable one so far as it goes, but I think there is a point that ought to be added to it. The Bishop of London made the statement that John Wesley never formally separated from the Church of England. That statement is correct, but the inference drawn from it is false. John Wesley was to all intents and purposes a separatist from the Church of England by actions that spoke louder than words—by his publishing a Revised Version of the Book of Common Prayer, by his altering some of the Articles of Religion, by his declaration that he was as much a Bishop as any man in England, by his ordaining ministers who separated from the Church of England. The Bampton Lecturer, who was a contemporary of John Wesley and Whitefield, stated that John Wesley and Whitefield were separatists from the Church of England. That statement was correct, and I think that in any answer from this Œcumenical Conference to the letter from the Bishop we ought distinctly to state that, while John Wesley did not formally separate from the Church of England, he did actually separate from it. I think that much is due to us. I think, in self-respect, we ought to put in something in that direction.

Bishop C. B. Galloway, D.D., LL.D. (Methodist Episcopal Church South), said:

I could not agree with the brother who has just spoken. That is a question of fact, and our courteous reply to this letter should certainly not raise any questions to the contrary. I think the letter of Dr. Stephenson is most admirably stated, and I think the Conference would do well to approve it unanimously.

The Rev. Albert Clayton (Wesleyan Methodist Church) then moved the adoption of the Report of the Committee on the matter of the resolution, which was unanimously agreed to.

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), reported the result of his correspondence with the Archbishop of Canterbury concerning the telegram mentioned at the opening of the Conference. He said:

I have from him, written by his own hand, a very cordial and courteous letter, in which he expresses his regret that there should have been the slightest misunderstanding, states that the message itself was not intended for the newspaper but for the Conference itself, and asks us to make some allowance for a very busy man eager not to be behindhand in welcoming a great body of devoted servants of the common Master. I feel that after such a letter as that, written by one of the finest Englishmen alive, an old man of eighty-two, who has won the highest position in the Church by ability and industry, and without patronage or family favour in any way, I ought to ask permission to read the telegram.

The Rev. T. B. Stephenson, D.D., LL.D., then, by consent of the Conference, read the following message:

"The Archbishop of Canterbury desires to express his hearty goodwill to the great Methodist Conference now meeting in London, and prays earnestly that God's blessing may rest on their deliberations."

It was further agreed, on the motion of Dr. Stephenson, that a courteous acknowledgment of the telegram should be made. The following is a copy of the reply sent:

Wesley's Chapel, London.

My Lord Archbishop,

Your honoured letter, so clearly stating that you meant your message of the 2nd September "not for the newspapers, but for the Conference," has duly reached me. It has accordingly been my pleasurable duty to read your message to the Conference, which received it with high appreciation.

The Œcumenical Methodist Conference, representing more than seven millions of communicants, earnestly prays that you may be spared for many years to fulfil the duties of your great office, and that the blessing of God may abundantly rest upon the Reformed Church of England, over which you preside.

I am, My Lord Archbishop,

Yours very faithfully,

(Signed) T. Bowman Stephenson.

The session concluded with the Benediction.

SEVENTH DAY, Wednesday, September 11, 1901.

TOPIC :

METHODIST LITERATURE.

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., the Rev. G. T. CANDLIN (Methodist New Connexion) presiding. The Rev. Y. J. ALLEN, D.D., LL.D (Methodist Episcopal Church, South), read a portion of Scripture, and the Rev. G. C. RANKIN, D.D. (Methodist Episcopal Church, South), offered prayer.

The Rev. J. BOND (Secretary) read the Daily Record for Tuesday, which was confirmed.

The Rev. T. MITCHELL (Primitive Methodist Church) then gave the Report of the Statistical Committee. He said :

I have been desired to submit a very brief report of the Statistical Committee. Bishop Arnett will give a summary of the statistics from the Western Section, and I will give a summary of the statistics from the Eastern Section. The following is the report :—

To the Œcumenical Methodist Conference, London, September, 1901.

Dear Brethren,—We beg to submit to you the numerical returns of the Methodist Churches throughout the world. The only element of uncertainty is the number of adherents. The Western Section has adopted the ratio of adherents to membership as three and a-half to one. In the Eastern Section very careful inquiry has been made. A number of typical centres have been selected of various branches of Methodism, and a kind of miniature census taken. An average has been struck, with the result that about five to one is the proportion here. To avoid, however, any possible semblance of exaggeration, the ratio of four to one has been adopted, which it is confidently believed is under, rather than over, the actual fact.

(Signed) T. B. STEPHENSON, T. MITCHELL, EDW. BOADEN, — Eastern Section.
J. J. TIGERT, B. W. ARNETT, H. K. CARROLL, — Western Section.

Bishop B. W. Arnett, D.D. (African Methodist Episcopal Church) gave the totals of the statistics in the Western Section. They appear in the Appendix.

The itinerant preachers number 42,083; local preachers, 46,423. At the last Œcumenical Conference the local preachers and exhorters were united. There were then nearly 52,000, including the exhorters; but at this Conference we have only given account of the local preachers. The total number of members is 6,437,461; number of Churches, 62,121; valuation of the church property, 180,179,750 dols.; number of Sunday Schools, 62,409; teachers and officers, 582,925; scholars in Sunday Schools, 5,091,879.

The separate numbers of the coloured Methodists in the Western Section are:—Itinerant preachers, 14,154; local preachers, 30,504; members, 1,432,860; adherents, 5,197,495.

The Rev. T. Mitchell (Primitive Methodist Church) gave the totals in the Eastern Section, and then the totals throughout the world. They appear in the Appendix.

In the Eastern Section there are 6,276 ministers, 58,413 lay preachers, 27,077 churches, 1,221,824 members, 20,750 Sunday Schools, 273,415 teachers and officers, and 2,175,632 Sunday scholars.

Adding the report that has been given by Bishop Arnett to the one just supplied, we have the following totals for universal Methodism:—Ministers, 48,359, an increase in the ten years of 3,076; lay preachers, 104,836, an increase of 5,634; churches, 89,198, an increase of 18,002; members, 7,659,285, an increase of 1,155,326; Sunday Schools, 83,159, an increase of 1,871; teachers and officers, 856,340, a decrease of 5,052; scholars, 7,267,511, an increase of 633,349; adherents on the basis of the calculation I have indicated, 28,018,770, an increase of 3,118,349.

We are not able to present a comparative account of the Church property, inasmuch as the record is not in the Œcumenical Conference report of ten years ago. But the main outline, I think, may be placed fairly before us. In the Western Section there is property of the value of 180,000,000 dollars, or about £36,000,000. It is not easy to get full returns in regard to the Eastern Section. The Wesleyan Methodists had no complete record until the establishment of their Chapel Fund Committee about fifty years ago. There has been spent by them since then about £12,000,000. A reasonable estimate would be that there was at that time at least £4,000,000 worth of property in existence; so that I think we are well within the mark in estimating the value of the property of the Wesleyan Methodist Church to-day at £16,000,000. The Church property of the other Churches would amount altogether to about £8,000,000. So that in the Western Section there is what represents £36,000,000, and in the Eastern Section what represents £24,000,000. The property of universal Methodism to-day, therefore, cannot be less than £60,000,000.

It is not all paid for, but a very great deal of it is. If you estimate the property of Wesleyan Methodism at £16,000,000, they have only

£1,000,000 of debt on that amount. The other Churches are not exactly in such a happy condition. I believe they have, broadly speaking, about 25 per cent. of the outlay still remaining as debt. As a broad general statement, I think that is fairly accurate, so that I do not anticipate that the entire indebtedness of the Methodist Churches in the Eastern Section, with £24,000,000 worth of property, is more than about £3,000,000—a very encouraging balance-sheet, I think. That debt, too, is being rapidly reduced. I can only speak confidently of the statistics of the Primitive Methodist Church, of which I have the honour and responsibility of being Chapel Secretary. £1,000,000 is the debt on the Primitive Methodist Church property. £70,000 was paid off last year, so that, at the same rate, in fifteen years that Church, which may be supposed to be as heavily burdened as any, will clear their debt, if it is not added to.

I submit this resolution arising out of the business:

"That this Conference records its gratitude to Almighty God for the measure of success that has attended the labours of the Methodist Churches throughout the world during the ten years since the last Œcumenical Conference was held. There has been an increase of 3,076 ministers, of 5,634 lay preachers, of 18,002 churches, of 1,155,326 communicants or members, of 1,871 Sunday Schools, of 633,349 scholars, of 3,118,349 adherents, but a decrease of 5,052 Sunday School teachers. The Conference fervently prays that the coming decade may be the most prosperous in the history of Methodism, and that the opening of the new century will witness a gracious outpouring of the Divine Spirit on our Church throughout the world."

The Rev. N. Curnock (Wesleyan Methodist Church), said:

I second that motion with pleasure. In doing so I am sure I am only voicing the opinion of all the delegates that we are greatly indebted to the Rev. Thomas Mitchell for the admirably clear statement which he has presented to us. Although the statement is perfectly intelligible, I wish to ask two questions. In the first place, are we to understand that the adherents are additional to the members, or do they include the members? There are over 28 million adherents. Are we to add to that number the number of members?

The Rev. T. Mitchell: I believe that would be the result of our inquiry. I have all the figures here.

The Rev. N. Curnock: May I ask further whether the basis on which the number of adherents is calculated is identical with the basis of the last Œcumenical Conference?

The Rev. T. Mitchell: I believe so—exactly.

The Rev. N. Curnock: That is to say, four to one?

The Rev. T. Mitchell: Four to one in the Eastern Section and three-and-a-half to one in the Western Section.

The Rev. N. Curnock: It seems rather unfortunate that there cannot be a common basis for both. Speaking for myself, with some knowledge of the Wesleyan Methodist Church, and some slight knowledge of the other Methodist Churches in this country, I should have thought it would have been safer to have taken the Western calculation of three-and-a-half; but I do not wish to disturb the calculations which have been made with so much care, and with information that is not in my possession, or in the possession of any except members of the Committee.

The Rev. J. A. B. Wilson, D.D. (Methodist Episcopal Church): Before these statistics are published I would suggest that they should be carefully reviewed. The figure given for the church property in the Western Section is, I am sure, too small. If I understood the figure right, it was about 180 million dollars. The Methodist Episcopal Church alone, according to my calculations, including school property, has above 187 million dollars' worth.

Bishop B. W. Arnett, D.D.: No school property is included in this figure; only the church property.

The Rev. J. A. B. Wilson, D.D.: I think we ought to have the total value of all church property.

Bishop B. W. Arnett, D.D.: That is what I think myself, but the majority of the Committee thought otherwise.

The Rev. J. A. B. Wilson, D.D.: We are going before the world with an exhibition of what Methodism has done, and we ought to have an account of all the institutions, including churches and schools, and I shall make a motion that those be added. With regard to the calculation of the number of adherents in the Western Section, I believe the adoption of four to one is a much safer and wiser basis for Methodists than the basis of three-and-a-half. We have such severe conditions for membership that we have a larger number of adherents compared with our members than other Churches, who have a milder and easier condition of membership. I shall multiply the membership of our Churches by four when I want to obtain the number of adherents, for I believe that is the proper basis.

A Delegate: I am sure the Conference will desire that the report of the Statistical Committee should be complete. There is one matter which has not entered into their Report which is of great interest. I think that into their Report there should be entered a statement as to the Twentieth Century Funds which are being raised throughout Methodism. I do not mean to say that each Church should give its statement, but that a statement should be made of the total amounts that are being raised by the Western Section and by the Eastern Section.

The Rev. W. A. Bracken (Irish Methodist Church): There is one part of the Eastern Section with regard to which there can be no shadow of doubt. We know, not by guesswork, but by the actual computation of the Government-appointed statisticians, the precise number of Methodists in Ireland, and we know that for every member we have one adherent; that is to say, if you wish to know the exact number of Methodists in Ireland, you have to multiply the membership by two. Our conditions of membership are precisely the same as those which obtain in British Methodism, and it has always appeared to us in Ireland that our friends are a little bit too hopeful in reference to the number of adherents which they report from year to year.

The Rev. D. J. Waller, D.D., LL.D. (Wesleyan Methodist Church): I should not have risen but for the remarks of Mr. Bracken. A calculation was made some time ago, and a public statement made by Sir Henry Fowler to the effect that the property of Wesleyan Methodism in England is about £50,000,000. He is as likely to be correct as anybody else. We have 500,000 members returned in England to-day; and, according to Mr. Bracken, we should have a million adherents. We have sitting accommodation in the Wesleyan Methodist Churches in this country for two and a quarter millions. The Church of England claims to have about sixteen million members, but they have only sitting accommodation for six and a quarter millions. I say that for every

member we have at least four adherents. I calculate that we have at least two-and-a-half millions of Wesleyan Methodists, that is, counting our adherents, and if two and a quarter millions of them wanted to go to chapel next Sunday morning we could find a seat for every one of them.

The Rev. J. M. KING, D.D. (Methodist Episcopal Church): It seems to me that when the report of the proceedings of this Conference goes out to Methodism and to the world, it ought not only to be an accurate report of what has been said in the Conference, but of what Methodism has done, and is now doing. Therefore, I believe that two facts ought to be added to the statistical statement. First, as has already been suggested, the Twentieth Century Funds, the culmination of our work for twenty years, and it will be a most creditable showing throughout the world. But what is still more important to me is this. We want our people to have not only an intelligent understanding of how many converts we have, how many members and communicants we have, but what we are doing to educate our membership. We ought, therefore, to have perfect Educational statistics—not simply the membership of the Churches, and how many Sunday School scholars we have, but how many institutions of learning there are, supported absolutely out of the funds and the benevolence of Methodism. That is a most important matter, fully equal in importance to the statistics concerning the members and probationers. I desire, therefore, to move

"That the Committee be instructed to add to their present statistics a statement from the Eastern and Western Sections of the Twentieth Century Funds; and, secondly, the Educational statistics which are furnished by the different Year Books of the different branches of Methodism; and that when these statistics are published they shall be so tabulated and printed in the book that they shall be easy of reproduction by securing the plates for the Methodist Press throughout the world."

A DELEGATE: I wish you would include in that the parsonage property.

The Rev. J. M. KING, D.D.: That suggestion was made also by Dr. Wilson.

The Rev. JOHN HANDLEY, D.D. (Methodist Episcopal Church): The statistics should also include our benevolent institutions—our hospitals and homes.

The Rev. J. A. B. WILSON, D.D.: And our publications.

The Rev. J. M. KING, D.D.: The point I wish to make is that reference should be made to the Twentieth Century Funds and the Educational work. We have devoted a very large fraction of the discussions at this Conference to what Methodism is to do in the twentieth century in educational matters. Let us, therefore, have a statement of what our status is as we enter upon the twentieth century. I am also very insistent that the tabulated statement should be in such a form that all our publications throughout Methodism will incur very little expense in setting up the tables, but that the plates as they are prepared shall be forwarded to every Methodist Publishing House.

The PRESIDENT: The Chairman of the Statistical Committee volunteers to include the two items referred to. Will that meet the case?

The Rev. WESLEY GUARD (Irish Methodist Church) referred to the small increase in the number of Sunday Schools, and the decrease in Sunday School teachers.

The Rev. T. MITCHELL: May I make a suggestion? I was going to ask in a moment that the Committee should be re-appointed, upon the recommendation of the Committee itself, for another purpose. There is no difficulty whatever in all the information desired being supplied, if only we can get at it. It is easier asked for than done. I think possibly the diminution in the number of Sunday School teachers may be accounted for by the fact that instead of teaching on alternate Sundays teachers teach continuously, so that you may easily have a diminution in actual numbers without any diminution in the efficiency of the Sunday School work. The purpose I desired the Committee to be reappointed was so that, if possible, the statistics of the Methodist Churches, Eastern and Western, from the beginning, could be given.

The Rev. R. J. COOKE, D.D. (Methodist Episcopal Church). As it is possible that some important statistics may be omitted, I beg to move as a substitute for the original motion—"That a summary of all the statistics of the several branches of Methodism be published in the Official Volume." That will include everything which is included in the Wesleyan Conference "Minutes," and nothing of importance will then be omitted.

The PRESIDENT: The Chairman of the Statistical Committee has no objection to the substitution.

The Rev. J. M. KING, D.D.: The motion was made by me, and I oppose the substitution for this reason: that there is no uniformity at all in the reports of the different Churches concerning the matters upon which they report, and unless we can have absolute uniformity in every phase of work we shall have no satisfactory returns at all. It seems to me that when we have included the things which have been enumerated—the Twentieth Century Funds, the value of parsonages, the educational statistics, and the benevolent statistics—we have covered all the working power of Methodism.

The Rev. R. J. COOKE, D.D.: There are orphan asylums, asylums for the deaf and dumb, and asylums for the aged. Methodism ought to show what she has contributed to Christian philanthropy.

Bishop C. B. GALLOWAY, D.D., LL.D. (Methodist Episcopal Church, South), suggested that the matter be referred back to the Committee to report at a subsequent session, including the items suggested.

A DELEGATE: We are liable to exaggerate the number of adherents by multiplying them by three and a half or by four. There are in the United States of America about twenty-three million actual communicants of all Churches. If you multiply that number by three and a half you have more adherents than there are inhabitants in the United States of America.

The Rev. Professor W. I. SHAW, D.D., LL.D. (Methodist Church of Canada): We have had this argument over and over again—in the columns of the "Spectator," of London, and, in the last few days, by the publisher of a well-known and very valuable almanack, who gives us the total population of Methodists in the world as seventeen millions. He does not say how he reaches that low figure, but that is all he allows us. To-day the Committee has asserted, I believe, a correct principle—that four times the membership will give us the entire population, which would be about thirty-two millions. The brother who has just spoken says that may be reduced to an absurd conclusion, seeing that the same principle applied to all the Churches in the United States would produce a population far in excess of reality. That is the fallacy into which the publisher of Whitaker's Almanack has fallen.

He presumes that the same ratio applies in the Churches of all Denominations. That is not the case. For instance, take the Anglican Church, either here, or in the Colonies, or in the United States. All their baptised people are members, and there are no "adherents." In reality, that is the case both physiologically and in polity. It is just the same in the Roman Catholic Church. It is not the case that in other Denominations this ratio would hold. I assert that for Methodism, on close observation, it will hold that four times the membership will show what the real population is. It is so in Canada by Government report. We have a population there of about one million Methodists out of six millions of people, and we have a Church membership of a quarter of a million. You may safely accept the ratio that four times the membership will show the actual population.

The Rev. J. A. B. WILSON, D.D.: It must be borne in mind that the Roman Catholic Church in the United States has a population of 8,500,000, everyone of whom stands in the statistics as a communicant, and not simply as an adherent, and the same is practically true of the Protestant Episcopal Church, where the difference between the conditions of adherentship and of membership are very slight. We think that a multiplication of our membership by four does not give us an exaggerated conclusion, and, if I am in order, I beg to move that that shall be the basis of calculation for this Conference.

Mr. R. BIRD, J.P. (United Methodist Free Churches): I suppose we are right in assuming that in arriving at the estimate of the adherents all Sunday School scholars are included; is that so?

The Rev. T. MITCHELL: In the enquiry made by the representatives of the Eastern Section we excluded Sunday School scholars, so that these do not come in as adherents in our calculation.

The Rev. E. E. HOSS, D.D. (Methodist Episcopal Church, South): If we were to adopt the basis of four to one it would be equivalent to claiming that every third person in the United States is a Methodist or an adherent, which is an absurdity.

The Rev. J. BOND (Secretary): The resolution is that the report be referred back.

The Rev. J. M. KING, D.D.: That the report be recommitted, with a view to compiling statistics relating first to Education and secondly to the Twentieth Century Funds.

The Rev. R. J. COOKE, D.D.: I would suggest that Dr. King should include in that some definite statistics concerning the contributions of Methodism for the furtherance of the Gospel, any benevolent institutions, and also statistics concerning branches of philanthropic work, such as homes for the aged, asylums for the deaf and dumb, hospitals, refuges, and deaconess' homes. If he includes all these things we shall have a clear statement of the work of Methodism.*

The Rev. J. M. KING, D.D.: I accept that.

The resolution was then put and carried.

The Rev. T. MITCHELL: I am desired by the Committee to ask that you will allow us to prepare a tabulated statement of the progress of Methodism from the beginning. I move that the Committee have authority to prepare that and include it in their report, if possible.

The Rev. J. M. KING, D.D.: Does that mean by years or decades? It it means by years you will have to publish a series of volumes. I move that it be done in decades, and that the statistics of decades

* It was found to be impossible without seriously delaying the publication of the Official Volume to prepare all the statistics suggested. They are, so far as it has been possible to compile them in time for inclusion, given in the Appendix.

shall not include those supplementary things that we have been putting in—simply the statistics of membership and churches and their values.

The Rev. N. CURNOCK seconded the motion, which was agreed to.

The Rev. G. T. CANDLIN (Chairman) said there was one word of exhortation he would like to interpose. He said:

The subject which we have to discuss is a peculiar one—Methodist literature—and it seems to me it is a day when we should be regaled by the scholar and the thinker, not with hot dishes and strong condiments, but with the rich, sweet, and cooling fruits of scholarship. I have observed, while sitting in the area, that a limited number of brethren have had an opportunity of speaking to the subjects under discussion. During the previous six days of the Conference we have had a great display of Methodist zeal. Permit me a word of exhortation in favour of a little Methodist forbearance. I think I shall have the Conference generally with me in saying that it is desirable to give the quiet, timid people, who are nervous, like myself, the opportunity of coming forward and saying a word. There is a game which I have played in my youth which is known as snap. I should not like the term to go forth to the general public founded on the experience of this Conference, Œcumenical Snap.

The Rev. H. B. KENDALL, B.A. (Primitive Methodist Church), gave the morning essay, his subject being "Methodist Literature." He said:

"Methodist Literature" is a big and fascinating subject; but as a title it leaves something to be desired, since it announces no particular proposition concerning it. By Methodist literature we are not simply to understand the whole of the printed matter which issues from the presses of the various Methodist Publishing Houses throughout the world. Could reliable facts and figures under this head be obtained, even for one year only, the information would be interesting and valuable; and I trust some such items of information respecting what we may call the publication departments of the great Churches of the West and South, and their methods of distribution, may be forthcoming in the discussion this morning. I shall not trouble you with statistics, nor give a sort of booksellers' catalogue of Methodist literature. I shall not even attempt to tackle the problems relating to the production and circulation of our literature, but shall glance at the origin and consider the characteristics of Methodist literature in either hemisphere.

All printed matter is not literature. An old writer was wont to designate some of the press products of his time as "blotterature" rather than "literature." That kind of printed matter is not unknown at the present day. Even from Methodist Publishing Houses books and pamphlets may occasionally come forth that can only by a courteous stretching of language be classed as literature. But, while we must not use the word "literature" too generally and loosely, we must not fall on the other side and define it with pedantic strictness, so as to exclude everything that does not reach a high standard of form and finish. For our purpose to-day our definition must hold rather to

substance than to form. If the words that are committed to the press are the outcome of experience, if they have about them the note of sincerity, and pulsate with life, such qualities will atone for a good many extrinsic defects.

What Methodism is must determine our conception of what is characteristic of Methodist literature. With the late Dr. Dale, and with Bishop Galloway, in the noble sermon preached at the opening of this Conference, I regard the New Birth as the characteristic doctrine of Methodism. It is the great supernatural change wrought in the soul by the Holy Spirit. But this doctrine is causally linked to other doctrines. The fact of such a momentous event having taken place is not to be left in doubt and uncertainty, but is authenticated by the direct witness of the Spirit. Then the new life, thus inwrought and authenticated, will, according to the ordinance of God, in harmony with the constitution and laws of human nature, and after the pattern of the early disciples, seek to express its joy and longings in continuous Christian fellowship. Above all, the Divine life thus imparted, authenticated, and nourished, will daily strive after Christian Perfection as the goal-prize of blessing promised and pledged to the sincere believer. "Methodism," says John Wesley, "is heart holiness." Thus, the characteristic doctrines of Methodism, wherever found, although happily now largely shared by those who bear not the Methodist name, are its doctrines of the New Birth, the Witness of the Spirit, Christian Communion, and Christian Perfection. But Methodism is these and the other Evangelical doctrines transmuted into experience. Methodism is nothing if not experimental. It is the sum of God's "dealings" with the soul. It is a life; not life attained by human effort and lived on a merely human plane, however exalted; but life attained and lived out by the aid and continuous presence of the Holy Spirit.

The distinctive doctrines of Methodism and the life they generate I would call Pentecostal. Not that I would discard the good old word Evangelical. That word is needed, for it covers the entire range of redemptive truth, but the word Pentecostal, as applied both to the specific doctrines already named, and to the life the realisation of these doctrines superinduces, implies that the Spirit has been given as the crowning purchased grace of the risen Christ. The day of Pentecost is not a day standing out in miraculous isolation, having little practical relation to the days that follow. It inaugurated a new era in which we live, and the privileges of which we are called upon to share. In the Methodist calendar of experience, Good Friday, Easter Sunday, and Whit Sunday are rightly ranged together. It feels the significance alike of the cross, the empty grave, and the cloven tongues as of fire. It was on the anniversary of Pentecost that Charles Wesley found peace. On the morning of Whit Sunday, May 21, 1738, he and his brother John, with other friends, had "sung a hymn to the Holy Ghost." On the Wednesday of that same Whitweek John Wesley found, in a room in Aldersgate, what he had so long been seeking—the pearl of great price. It would be more appropriate to say he rediscovered the treasure hidden in the Scriptures and

in the writings of some of the divines and in the formularies of his own Church.

In the conversion of the brothers Wesley Pentecostal theology was born. As Dr. Rigg and the Rev. W. F. Slater have pointed out, writers belonging to other schools of thought have been quick to perceive the significance of what took place in that room in Aldersgate. Miss Wedgwood remarks: "The birthday of a Christian was shifted from his baptism to his conversion, and in that change the partition line of two great systems is crossed." Dr. Curteis, too, in his Bampton Lecture on "Church and Dissent," says: "So on Wednesday, May 24, 1738, Wesley persuaded himself that he had felt the desired transition, and had passed—from what to what? In the answer to that question lies the whole doctrinal difference between modern Wesleyanism and the Church of England." F. J. Snell, M.A., in his recent exasperatingly clever "Life of John Wesley," referring also to John Wesley's conversion, says: "At length the Pentecostal grace was vouchsafed." Yes, Pentecostal grace, as opposed to sacramental efficacy. That is it. The antithesis could not, one thinks, be more sharply put. May 24, 1738, was the birthday of Methodist Pentecostal literature. Here, in a parenthesis, let me say that the reason why the chief magazine of the Primitive Methodist Church is called "The Aldersgate" is not merely because the Publishing House is in the street of that name, but because Wesley was converted in a room in the same street. Between Aldersgate and Methodist literature there is a true historical connection. But to resume: Accompanied by a troop of rejoicing friends, John Wesley made his way to his brother's bedside, at his lodgings in Little Britain, and they sang the hymn which Charles Wesley had written the day before. One verse of the hymn, which is No. 30 in the Wesleyan Hymn Book, runs as follows:—

"Oh, how shall I the goodness tell,
Father, which Thou to me hast showed?
That I, a child of wrath and hell,
I should be called a child of God;
Should know, should feel my sins forgiven,
Blest with this antepast of Heaven."

In that glad hour Methodist hymnody was born. Charles Wesley's muse received her Pentecostal baptism. Perhaps, tried by the lofty standard of what constitues real literature, set up by Matthew Arnold and his disciples, an essay on "Methodist Literature" might be expected to be as brief as the famous chapter on "Snakes in Ireland." But not so. Charles Wesley's hymns and sacred songs, saying nothing of those of Thomas Olivers and other Methodist singers are literature of which any Church might justly be proud, and constitute a priceless bequest. As the epitaph upon the tablet to his memory in this Wesley's Chapel expresses it,

As a Christian poet he stood unrivalled,
And his hymns will convey instruction and consolation
To the Faithful in Christ Jesus
As long as the English language shall be understood.

Although, on the authority of the Rev. John Telford, Charles Wesley wrote no fewer than 7,000 pieces of poetry, there are particular hymns of his which have established his enduring fame. Take that "noble hymn," as Dean Stanley calls it, "Wrestling Jacob." Dr. Watts declared it was worth all the verses he had written, and Henry Ward Beecher described it as "one of the most magnificent specimens of spiritualisation to be found in any language." Other hymns of equal merit, and that have won equal praise, such as "Jesu, Lover of my soul," might be referred to; but let this suffice. As a Primitive Methodist, perhaps I may be pardoned if I refer in this connection to our two Hymnals—the one for public worship and the other for Sunday Schools—which are admittedly among the most excellent and eclectic compilations in the language. Surely these are literature, or it must follow that what is literature elsewhere ceases to be such when it issues from a Methodist Book Room.

Peculiarly rich is our common Methodism in the Pentecostal literature of Christian biography, which shows the manifold dealings of the Spirit of God with the human soul from the dawn of conviction to the peaceful or triumphant end. How priceless the ever-accumulating testimonies to the grace of God! Not only are these Lives of testimony found in the pages of our magazines through the long succession of years, but each Church has its cherished biographies, which have almost become classics. Take the "Lives of the Early Methodist Preachers," thirty-seven in number, edited by Thomas Jackson, and the Lives of such persons as William Bramwell, David Stoner, John Smith, Hester Ann Rogers, Billy Bray, the Wallsend miner, Joseph Spoor, Thomas Collins, Peter Cartwright, Robert Key, and the Lives of the great leaders and preachers of our Methodism. Apart from their abiding influence and deep spiritual interest, there are passages in some of these Lives which, in their artless simplicity, affect the heart more powerfully than the most highly-wrought literary workmanship could affect it. We feel "the sense of tears in human things."

Mr. Telford quotes from a letter of Edward Fitzgerald, in which he refers to one of the Lives of the early Methodist preachers just mentioned. "If you have not read the little Autobiography of Wesley's disciple, John Nelson, give a shilling for it. It seems to me something wonderful to read these books, written in a style that cannot alter, because natural. . . . remarkable to read, pure, unaffected, and undying English, while Addison and Johnson are tainted with a style which all the world imitated." On my library shelves stand side by side two very dissimilar books. One is Amiel's Journal, edited by the niece of Matthew Arnold, Mrs. Humphrey Ward; and the other is "The Letters of James Smetham," artist, poet, friend of Ruskin, Rossetti, Dora Greenwell, and a Methodist class leader. Yet for fine, genuine literary quality I would almost match the Methodist class-leader's Letters against the Genevan Professor's Journal. The one knew Him whom he had believed; the other canvassed everything and seemed sure of nothing. To Smetham Methodism gave "ample room and verge enough" for the most sedulous self-culture, and as the religion of expression it suited him to the top of his bent. He assimilated

the Pentecostal theology, and lived the Pentecostal life. "I want not fame, but life," wrote he, "the soul's calm sunshine; life in the eye of God." Again: "I have learned—blessed knowledge!—the philosophy of life, as it respects me and mine. Eureka! I have found Him of whom Moses and the prophets did write; I have found how He comes to man's soul, how He dwells, rules, guides, consoles, how He suffices. I have found the Way, the Truth, the Life." Yes, Methodism has its long roll of saints. It has its hagiography.

"The healing of the world
Is in its nameless saints. Each separate star
Seems nothing, but a myriad scattered stars
Break up the night and make it beautiful."

The quickened interest taken in the byways of our Church history, the chronicling of reminiscences of men and things of which the late Dr. Gregory was such a master, even the current stories of the idyll type, and the recent books of Miss Fowler, with their wider outlook—all these are noteworthy, because they depict the life of God in the souls of even the humblest. John Wesley was the populariser of literature and the pioneer of a cheap press long before the days of Charles Knight and William and Robert Chambers. He knew the power of the Press, and he undertook the most gigantic literary labours that he might aid his people in the cultivation of their minds and spread Evangelical truth through the land. The fourteen volumes of his own works, including his incomparable Sermons and his wonderful Journal, bepraised by Mr. Augustine Birrell, must ever be the solid core of Methodist literature. Now, generically we are all Methodists, and if we imitate the wisdom and faithfulness of our founder, we, too, as Churches, shall regard the printing press as a powerful instrument for extending the Kingdom of God, and use it increasingly in providing wholesome literature for our people.

Much, very much, is being done by the Book Departments of the various sections of Methodism, and one would like to know with what measure of success? Is Methodist literature adequately appreciated by Methodists? Ever since the days of Wesley and Fletcher, Methodism has not lacked its defenders of the truth against Antinomian error and sacerdotal pretensions. In the early days Methodism was forced to be polemic to a degree we in these piping times of peace can scarcely realise. But the point I wish to make is that now, when there is a recrudescence of sacerdotalism and sacramental efficacy among us, there is need to expound, emphasise, and diffuse, through the medium of the Press, the Pentecostal doctrines of Methodism—especially that of the Witness of the Spirit—which is the surest antidote of the bane which is spreading so widely. For, as the Rev. T. G. Selby has said, "If God Himself become a witness of salvation within me, why should I not be free to think of an official priesthood as of comparatively limited and subordinate importance. As we possess the inward witness, the needlessness and impotence of all pledges and guarantees will become more and more obvious." Again, if there be any doctrine that has been neglected, unexplored, and unmapped, and

that invites further discovery, it is the doctrine of the Holy Spirit. Materials are accumulating, and many minds are stirred to investigate these materials in the light of the Word, and who more likely and fitted to undertake this needful work than Methodist theologians—the successors of Clarke, Treffry, Benson, Sutcliffe, Etheridge, and Pope?

Finally, as if in obedience to a command similar to that which the oracle gave to Æneas,

> "Go, seek that mother earth
> From which your ancestors derive their birth,"

we have come together from all parts of the earth to this mother church of Methodism. Assembled in this historic building, and surrounded by the sacred dust of the makers of Methodism, let us also in spirit mount to our sources. May Pentecostal doctrine, Pentecostal life, and Pentecostal literature ever and increasingly be found in unison among us.

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South) then gave the first invited address, his topic being "The New Demands upon Methodist Authorship." He said:

I am asked to set forth in ten minutes what are the new demands on Methodist authorship. To accomplish this task in anything like a satisfactory manner is an evident impossibility. All that I can hope to do is to furnish a few bare suggestions. If these suggestions prove at all helpful in the way of stimulating thought and provoking discussion, I shall be abundantly satisfied.

That Methodist ministers should have ever done anything valuable in the way of authorship is really a matter of wonder. The opportunities that they enjoy for book-making are scanty almost beyond belief. As soon as any man appears among us with a little more than common intellectual force, he is put to such steady daily work that he has no leisure left for scholarly pursuits. It has been so from the beginning, and appears likely to be so to the end. The result is that those of our brethren who have achieved much in the field of letters have done so by a diligent use of intervals snatched between routine drudgeries. It is the implicit belief of the people called Methodists that there is no end to the working power of their ministers, and none to their versatility. What other Church would ever dream of transferring a man who has been only a busy and successful pastor to the business secretaryship of a Church Extension Board? Or to the presidency of a Classical or Theological College? Or to the editorship of a great newspaper? What other Church would expect him, in the midst of such multitudinous engagements, to write a treatise on the drift of scientific investigation, or on the present aim and probable outcome of Biblical criticism?

I am not saying that the state of affairs concerning which I thus speak is wholly evil. As a matter of fact, it is not wholly evil. Out of it has come much good. The strenuous life which it demands is

in many respects a spiritually healthy life. Nevertheless, it must be apparent to all observant minds that until the conditions are somewhat altered we cannot expect our Churches to produce a great and fruitful literature. Provision must be made for the more elaborate and systematic training of our superior youth before they are called upon to assume the active responsibilities of their higher vocation, and in some way or other a broader margin must be granted them for the prosecution of their studies after they have once been inducted into their office. If there is any master in Israel who can devise an effective plan for compassing these ends, he will be fairly entitled to a monument, and will probably get it.

Nevertheless, while the status quo remains we must make the most of it. The Church in every age is bound by all considerations to do its own thinking. To go on indefinitely accepting and repeating the formulæ of the fathers, as if they possessed some magical virtue, and were too sacred to be touched or modified in any way, is to commit an act of supreme folly. Everybody who has an outlook upon the course of history is aware of that inevitable process by which words that originally incarnate and represent a living truth have a natural tendency to harden and crystallise into the expression of a dead dogma. I have sometimes thought that if Mr. Wesley could only know the extent to which many of his followers have fallen into the habit of repeating the *ipsissima verba* of his teachings, as if they were a final and conclusive statement of the truth, he would turn over in his grave and groan ; for he himself, far from being the slave of traditions, was the freest and boldest mind of his generation. He made diligent use of all available material, from every source, but he called no man master, and played the parrot to no school of critics or theologians. Holding fast the form of sound words does not mean the abdication of one's personal right to consider, to weigh, to sift, to reconstruct, or to reject. The ultimate problems of religion are eternal. They are always emerging with fresh aspects, and calling for a new hearing.

It is impossible for us to appropriate the best products of former inquiry without vigorous original research. To grasp the full significance of any existing tenet, it is necessary for us to know the circumstances under which it was first framed, and to put ourselves, as far as may be, into the mental atmosphere and attitude of the men who framed it. It is too harsh a judgment to affirm that the greatest enemies of a conservative orthodoxy are those belated dogmatists who still cling with devout stupidity to the very letter of the creeds and symbols of other days. The Methodist who insists on measuring everything in heaven and earth by Watson's Institutes or Wesley's Sermons is a pestilent breeder of heresy. What shall I say, then, of that one who, with the commentaries of Meyer, Godet, Lightfoot, Ellicott, and Westcott, and the noble volumes of our own Joseph Agar Beet, in his hands or in his sight, still stoutly affirms that the dictum of Adam Clarke is the end of the law on a matter of exposition? We are living in the twentieth century, and, unless we

wish to incur the just suspicion of idiocy, we must gather and use all that is offered to us by the master workmen, who are toiling with such infinite diligence in this end of the ages to find out whatever may be discovered concerning the mind and purpose of God towards our lost world.

What I have said might be said with a considerable measure of pertinacity at any time and in any place, but at this time and in this place it deserves to receive a special emphasis. Two great movements, more or less related to each other, are passing over the world. The doctrine of evolution, which, in spite of the materialistic and atheistic forms that it sometimes assumes, undoubtedly contains large elements of truth, is gaining an ever wider acceptance; and the science of historical criticism, which is a science, in spite of the arrogant and ignorant scepticism with which it is often propounded, is likewise commanding the attention and respect of scholars everywhere. These facts render it imperative that those who would speak to their fellow-men in intelligible and understandable terms must discard much of the terminology with which they have long been familiar, and clothe their message, if not in a new, at least, in an altered dress. While we cannot too earnestly insist upon the propriety of teaching the Gospel in terms of the Gospel, we shall be wise if we likewise remember that we must teach it in terms that come home to the business and the bosoms of the struggling, suffering, and sinning men and women who are thronging about us on every hand, and crying out, although not always in articulate tones, for guidance and help. Let there be no craven fear that in following this course we shall get away from the New Testament, or forfeit anything of the great inheritance which has been brought down to us from distant years.

I confess a deep personal regret that, owing partly to the circumstances which I have already mentioned, and partly to a right and jealous regard for the honour of long-established and well-accredited truths, our Methodist ministers have not had a full share in the critical and theological discussions of recent times. I sincerely trust that in the future we shall show ourselves as worthy and as competent to be heard in these fields as we have been in other spheres of life and thought. As a matter of course, we dare not forget that Evangelism—the direct offer of salvation to the world—is our chief business. Bishop Galloway correctly put the case in the sermon that opened the proceedings of this Conference:—"Our Gospel is a proclamation and not a discussion, a verity and not a speculation." That high and pregnant sentiment doubtless finds an echo in all our hearts, but the fact remains that the intellect has its rights in religion, and that a living faith will always be courageous enough to confront without flinching every issue that may be raised, and to probe to the core and centre every distressing and paralysing doubt that may be thrust upon its notice. If our brightest young men show an inclination to explore untried territory, let us not warn them off with an ominous shake of the head and an intimation that they are treading on dan-

gerous ground ; but rather let us bid them God-speed in their glorious adventure. There doubtless is occasion for speaking now and then a word of caution and moderation to them. Some of them may be puffed up with fleshly wisdom ; and some may even go so fast and so far as to cast away the confidence that they have in Christ Jesus. But if they have the root of the matter in them ; if by blessed experience they know God, and Jesus Christ whom He has sent, if they are steadied and strengthened by the assurance in themselves that they have passed from death unto life—then they are comparatively safe. After, perhaps, a little wavering, they will plant their feet upon the solid rock, and abide steadfast when the rains descend and the floods come, and the winds blow upon them. In any event, while wrong thinking is perilous, not to think at all is absolutely fatal.

I have taken it for granted that all mental activity of a religious sort will express itself in a larger or smaller degree, in a written literature. Were more time at my command I should be glad to add something as to the ability and duty of Methodism to show its gifts in those forms of literature which are not distinctly religious in character, but which, nevertheless, contribute to the edification and enrichment of the world's life. There is scarcely a branch of our wide-spread Church that does not contain men capable of using their pens with fine effect in many directions. It is, for example, a cause for congratulation that a Methodist minister in one of the far-off colonies of Australia—I refer, of course, to the Rev. W. H. Fitchett—should have brought forth so vivid a narrative of the way in which at the beginning of the century England saved Europe. Then, too, is it to be taken for granted that the spirit of minstrelsy is dead in us, and that we shall never have a great poet? May we not even expect that in due time someone shall come to glorify the romance of the itinerancy in a story that will make its appeal to the heart of mankind by its high and enduring worth? There is much in the history of Methodism for the past hundred years that lends itself most admirably to artistic treatment and narration. Shall we not look also for reviewers and essayists to arise? Are we doomed to everlasting barrenness in this respect? God forbid. In the meantime, let our Publishing Houses keep a look-out for every sign of literary activity, and give it their hearty encouragement.

Mr. William Brimelow, J.P. (Independent Methodist Church) followed with an address on "Methodist Journalism." He said :

Methodism journalism is a rather restricted topic. There are over 2,000 newspapers in the United Kingdom. About sixty are classified as religious newspapers, and of these six aspire to represent Methodism. That is the extent of Methodist journalism in this country. It is, therefore, but a small corner of journalism ; nevertheless, to Methodism it is immensely important. Representatives present from beyond the seas will doubtless speak during the discussion of their own newspapers. These six British Methodist newspapers are

issued in connection with three branches of Methodism. The Independent Methodist Church, to which I belong, while it has a Book Room and publications, has no newspaper, and hence, I suppose, the Committee assigned this subject to me and gave me entire freedom with it.

Methodist journalism has a history. In his "Life and Times of John Wesley," Tyerman says the first Methodist newspaper was issued in 1741, and was entitled "The Weekly History." Its aim was to record from week to week the progress of the Kingdom of God. I have examined all the available copies of this pioneer of Methodist journalism, and although it is only four pages of small size, it is a wonderful record of stirring episodes and the beginnings of a mighty movement. The period of long sermons opened by the Puritans had not then closed, and the first seven issues are mainly taken up with a truly great sermon, preached at Charlestown, on the other side of the water, by Isaac Chanler, which must have occupied several hours in delivery. It was the period when Methodists were subject to coarse and vulgar abuse and mob violence, often sanctioned and encouraged—if not instigated—by the magistracy. To-day Methodists sit on the seats of judgment, and eminent Methodists in some parts of the country even make benches of magistrates. But the most noteworthy feature of this first Methodist newspaper is that, not only were reports given of sermons and services, but of their results. Those early Methodist preachers entered upon discourses as veritable engagements with the enemy of mankind, and they pressed the battle on to victory. We read that immense congregations on both sides of the water, after sermons, were "bathed in tears," "many souls were wounded," many were slain of the Lord," "hundreds were converted." Indeed, there is a whole terminology in this early Methodist newspaper not so frequently found in the journalism of present-day Methodism, except after a great simultaneous mission.

Methodist journalism, as we know it to-day, is of later origin. It began with the good old "Watchman," commenced in 1835. According to Grant, the historian of the Newspaper Press, "The Watchman" was the first religious newspaper published in the metropolis; being issued in the pre-Gladstone era, it cost 7d. per copy. It was a most ably-conducted journal; its contributors comprised some of the best talent of Wesleyan Methodism; but for some reason it was never a really popular journal. At great pecuniary sacrifices it was continued by the proprietors and stood for fifty years the recognised organ of the Wesleyan Church. When passing away in 1885 its blessing was bestowed upon "The Christian Journal," which, however, did not long survive its benediction. During the career of "The Watchman" a stormy petrel hovered over Methodist waters, "The Wesleyan Times." Drastic reforms in the government of Wesleyan Methodism formed its mission; but these were often demanded with more zeal than prudence. It failed to secure a foothold in Methodist esteem and was discontinued.

Side by side with "The Watchman," issued from the same office,

and practically in alliance with it, "The Methodist Recorder" appeared in 1861. It is, therefore, now in its fortieth year, and has become, without question, the leading Methodist newspaper. How admirably its energetic editor and staff can rise to the occasion and worthily represent Methodism is abundantly manifest by the special issues in connection with this Œcumenical Conference. But one newspaper cannot represent all interests and phases of opinion in so great a community, and in 1885 "The Methodist Times" entered the field. That this journal is distinguished by rare gifts and consummate ability, especially as to its editorial articles, is acknowledged on every hand.

Because the "Recorder" and "Times" were regarded as too wholly occupied with London Methodism, and also because in this most difficult national crisis, articles doubtless meant for peace were misunderstood as articles for war, another Methodist newspaper has been established in the North of England—"The Methodist Weekly," issued at Manchester. The Primitive Methodists, with characteristic enterprise, issue two newspapers—"The Primitive Methodist" and "The Primitive Methodist World." The United Methodist Free Churches are worthily represented in journalism by "The Free Methodist." These six newspapers constitute Methodist journalism, unless we add our ever genial and inspiring friend, "Joyful News."

They are Denominational newspapers first and foremost. Their function is to indicate progress in their respective Denominations, to emphasise questions of Denominational interest, and to advance Connexional projects. Within these lines their work is well done. It can hardly be doubted that its Press rendered signal service in paving the way for recent changes which have greatly broadened and liberalised older Methodism; and without question these journals have been of incalculable value in advocating those magnificent financial schemes, the Twentieth Century Funds, which are unequalled in the history of the Christian Church.

Methodist journalism has excellent qualities and is doing admirable service, but is it successful from the people's point of view? Is it exercising the influence it ought to do upon the mass of Methodism? Is there a Methodist newspaper in every Methodist home? If not, why not? It may be the fault of the people. The people may not be so deeply interested in the progress of their own Denomination as they ought to be. I do not hesitate to say that Methodist newspapers deserve larger support from Methodist people than they receive; but are Methodist newspapers doing all they might to get it? Nothing is easier than to criticise newspapers, especially by those who do not edit them. Nevertheless, there are two or three points which deserve attention.

First, Methodist papers issued in London have been too exclusively occupied with London Methodism. Happily, there has of late been a great improvement in this respect; but it is not yet realised that for every Methodist in London there are ten Methodists in the provinces to be catered for. Secondly, have the editors of Methodist journals

inquired why it is that large numbers of Methodists all over the country prefer, before any Methodist paper, a brilliantly conducted so-called undenominational newspaper, but with a tinge of Presbyterianism—a paper possessing great literary merit and voicing the foremost religious thought of our time in theology and religious literature? It is a fact which cannot be disputed that Methodist ministers and educated Methodists in large numbers are attracted to the paper in question for light and leading in all departments of knowledge which interest them rather than to their own Methodist newspapers. Can it then be said that Methodist journalism is adequately fulfilling its mission, and has risen to the full height of its opportunity, when some of the foremost adherents of Methodism look elsewhere than to Methodist journals for inspiration and guidance in all the great problems arising in the ever-widening realm of modern thought?

Further, Methodist journalism might, with great advantage to the advancement of the Kingdom of God among men, follow the example of the first Methodist newspaper and publish, not merely indications of progress by records of the accidentals of religious organisation, but actual results of movement in spiritual life—not only the size of the vineyard, and the names of the labourers, but reports of the fruit gathered; not only records of chapels and places of worship, but of spiritual achievements in them; not only of sermons and services, but of strongholds of evil pulled down, and the Kingdom of God established. Surely, in the thousands of services held all over the country, there must be every week conversions that would fill a page of any Methodist newspaper; and no intelligence would give greater impetus to Methodist life and power.

While, therefore, most warmly and gratefully commending Methodist journalism as it is, I plead for a higher and broader conception of its function and mission, and for a more aggressive tone and spirit. Methodist people require to be reached and influenced in larger numbers by Methodist journals. When the time comes for the establishment of a great Christian daily newspaper in this country—while it should not be a denominational newspaper—it is to be hoped that Methodism will have an effective share in it. But, taking the journals which exist, those responsible for them need large vision—they should requisition the highest talent and the most gifted writers. Increased attention should be given to temperance and to social and industrial movements affecting the advancement of Methodist people in common with other members of the commonwealth. Only in seeking this larger and wider field, and reaching up to this higher ideal will Methodist journals fulfil their mission, and perform the great service they may render for the advancement of the Kingdom of God upon earth.

The Rev. E. H. Pearce, D.D. (Methodist Episcopal Church, South), opened the general discussion with the following remarks:

I come at once to the definition of, What is the mission of literature? What is it, unless it is to edify, inform, reform, transform, purify,

cleanse, exhort, and to ennoble the life of humanity? The concept of its mission was first in the mind of God when Moses was commanded to write the outgoings of the children of Israel according to the commandment of the Lord. It was reproduced under another dispensation when Samuel was ordered to write the manner of the kingdom and lay it up before the Lord. In the fulness of time one of the most gifted of all the penmen that God ordained to write took it upon himself to say that he wrote these things that the Church might be the more assured of them. Again, one of the very last mandates is from the ordination and consecration of the apocalyptic pencil commanding, "Write!"

Accepting the definition, therefore, what may be stated as at least two reasons why literature should have had such a historic past in the movement and forces of the Kingdom of God? First, that beyond all other wealth it has had a reproductive immortality; and, secondly, that the past is ever to be learnt for the good of the present, and for God's glory in the future.

In connection with both definitions of these two propositions I have announced as the reason and foundation there come also a series of questions of to-day, the elaboration of which I shall not undertake, but leave safely to the intelligence of those who are before me. First, does the literature of to-day interpret the events and opportunities of the Kingdom of God? Secondly, does it interpret human nature to itself under the call of God's mission and regeneration of that nature? Thirdly, does it interpret the spirit of the age? Fourthly, is it consecrated and ordained to serve the problems of the people? It is stated of Gambetta that he said the catastrophe which overtook the French nation was that a conflict was precipitated between the illiterate sons of France and a nation of schoolmasters. John Fletcher's voice has never ceased to sound through the corridors of Calvinistic controversy for a hundred years past, followed by the noble exposition and map of Foster across the Atlantic. So that to-day the very sweetness and light of that consecrated pen of our English ancestors breathes upon the air an evangel that sounds to the ends of the earth, and will never cease until the knowledge of God and of His Christ shall have covered this earth as the waters cover the face of the great deep.

That extension of Christ's knowledge, under God, has had no more signal illustration than found in the function and force of the consecrated literature that to-day is vital and central in the redemption of China. Permit me to illustrate. At the close of the China-Japan war, a few years ago, which was so disastrous and humiliating to China, the Chinese Government, represented by the Emperor and Li Hung Chang*, officially requested the Rev. Dr. Young J. Allen, a missionary of the Methodist Episcopal Church, South, to prepare a history of the struggle, written and edited from the standpoint of Western civilisation. Li Hung Chang placed at the disposal of Dr. Allen about five thousand papers from the Chinese War Office, representing the official record of the war—a notable evidence of the confidence of a great Chinese statesman in the capacity and fidelity of the Christian missionary. Dr. Allen, a graduate of Emory, a Southern Methodist College of America, who had for forty years past at Shanghai been engaged especially in literary labours for missionary service, and had been the editor of a magazine that for years had found access to official

* The death of Li Hung Chang has occurred while this book is going through the Press.

and literary classes of China by its candid but sympathetic treatment of Chinese conditions, was, under Divine Providence, God's own Ezra to chronicle not only the record of a great struggle, but to faithfully contribute a literature that should plainly witness to China its supreme need of the light of the Gospel of Christ. That great and monumental work Dr. Allen has been spared to complete, and, without hesitation or apology, his great work witnesses and urges upon China that the reason of Japan's triumph was to be found in the opening of her gates to the message of Christianity. That the Emperor of China has made a donation of one million copies to his countrymen of that history—which is now an official and most popular publication—once more compels us to exclaim, "What hath God wrought!"

That great pioneer of China's Christian literature is a member of this Conference, and I trust he will tell for himself how, under God, a consecrated literature has had an "open and effectual door," and been used and owned of God for one of the most transcendent triumphs of the Gospel, since its Founder commanded the apostles to "go and teach all nations."

The Rev. Homer Eaton, D.D. (Methodist Episcopal Church), said:

I am not an author, and have no right, perhaps, to sit in judgment upon Methodist authorship. I happen, in the order of Providence, to be a publisher, having been put in charge many years ago of the Methodist publishing interests in New York. Wesley, it seems to me, in many respects built more wisely than he knew. He seems to have been led out by Providence in strange ways. After the marvellous results of his preaching he found it necessary to give his people a distinctive literature to help him in building them up in the faith which he preached. The history of Methodist literature on this side of the water is better known to you in this country than to me. Crossing the Atlantic, and establishing Methodism on the shores of the New World, preachers were raised up who were marvellous in their gifts of rude oratory, and the results of their preaching, as they wandered up and down through that country, were so wonderful that people of other faiths looked upon them with amazement. It was felt, both by Wesley and the preachers in America, that there must be a distinctive Methodist literature to supplement the preaching, to be put in the hands of converts, many of them illiterate, to establish them in the faith of Wesley. So a literature also sprang up on that side of the water.

First, we imported books from England, and then we established our own Book Concern. In the very first years of the history of the Methodist Episcopal Church in America we established our Publishing House, and began to throw off from our press the kind of literature which was needed to build up the young Church in the faith of the Wesleys. That work has been continued with most satisfactory results. We have produced some great authors, whom I cannot mention here this morning. Early we found authors who were worthy to be the disciples and the followers of Wesley; and in these days we have living among us a Foster, a Hurst, a Rogers, and others who are giving to us the kind of literature which is needed in this day, literature which does not exactly follow in the track of Wesley's Sermons, or Watson's Institutes, but literature which is broadening as the knowledge of this age is broadening, and thus helping to keep our people in line for continued conquests in the days that are to come.

Methodist journalism in America has assumed large proportions. Our papers have a wide circulation, and yet our people are not

reading our literature to-day as largely, in proportion to our membership, as they were reading it in the days that are gone. Other literature is crowding in upon us, and it seems to me that in this age the great question is how to shape our literature so as to make it attractive to our young people, and thus indoctrinate them with the doctrines which have come down to us from the Wesleys, and to which we most heartily subscribe in these days. The danger is that our young people will be led away from us. Let us hold them, not only by our preaching, but by an attractive and helpful literature.

The Rev. E. J. Watkin, D.D. (Australasian Methodist Church) spoke as follows:

I wish to speak a word in favour of the old Methodist literature. I do not undervalue the new Methodist literature. God be thanked for the work that is being done by Dr. Beet and Dr. Davison, and others; but while we accept the teachings of the new, do not let us reject the teaching of the old. It is a great mistake to suppose that the past possessed all the truth, but it is a greater mistake to suppose that the past possessed none of the truth. There are a great number of subjects upon which you cannot have a better authority than that of Adam Clarke's Commentaries and Richard Watson's Institutes, and John Wesley's Sermons. The able reader or deliverer of an address referred to the *ipsissima verba* of John Wesley. I only wish that those words were better known to the Methodist people. It has been said, with a good deal of truth, that if a Methodist minister to-day wants to plagiarise another's sermon, and not to be found out, he cannot do better than preach one of John Wesley's sermons. There are a great number of subjects upon which we have to alter our view since the days of Richard Watson and Adam Clarke. No wise man to-day will go to Adam Clarke for information, it may be, in reference to the histories of some of the Sacred Books, but is there any modern commentator who can teach us better the meaning of justification by faith and repentance, and the other doctrines which have been the glory of Methodism, and which, if we cease to proclaim from our pulpits, as those men did, we shall cease to be effective?

Higher criticism, although it may have affected our belief as to the authorship of the Psalms, has it taken away from us the spiritual meaning of the 23rd Psalm? Higher criticism may perhaps have led some of us to doubt whether one or the other Isaiah wrote the words: "Seek ye the Lord while He may be found." But has the higher criticism affected the Gospel according to Isaiah? I think, too, it is a great pity when a Methodist preacher to-day is familiar with Robertson's (of Brighton) Sermons, and knows nothing about Richard Watson's Sermons. I think it is a great pity to-day that there are sermons preached from Methodist pulpits and published in Methodist magazines that are full of quotations from Shakespeare and Tennyson, and Whittier and Emerson, and yet do not have a single quotation from the Oracles of God. I think we need to go back to the old principles, and to try and preach the Gospel as those men did, to whom there are memorial tablets round this historic chapel. The fact is that while God has not departed from us, yet our success does not correspond to our agency, and that, taking world-wide Methodism, we are not as proportionately effective to-day as our fathers were. I think that in connection with Methodist preaching we are getting too much preaching that is negative instead of preaching that is positive, and I

believe that it would be a grand thing if every minister and layman would go away from this Œcumenical Conference resolved not to read the modern less, but to read the ancient literature of Methodism a great deal more.

The Rev. I. B. Scott, D.D. (Methodist Episcopal Church) was the next speaker. He said:

I consider that the journalist of Methodism is the historian of the Church. He is called upon not only to record the doings of his Church, but to submit them to the people who live in his time who may pass judgment upon the record which he has made. Such a responsible task should be handled by a man who is both reliable and accurate. I feel that there is much that belongs to this class of work that those who handle it to-day may not fully appreciate, and that the journalists of the future may to a great extent execute. Yet there is no denying the fact that the journalism of our Methodism does much to keep the Church in its channel from a doctrinal standpoint, and to inform the Church as to its own doings in various parts of the field in such a way that the Church could not possibly dispense with it and live. Again, Methodist journalism is a medium for circulating Methodist news, and for making the Church understand itself and its doings in this particular.

As to the matter of diligence and constant watchfulness, on this point the secular press gives us a worthy example. I should not advise that we should copy the secular press in every respect, for I have been led to feel that the secular press, at least to some extent, misrepresents the facts very often, instead of representing them properly. I do not know what your problem is over here, but it seems to me that the problem of the American people to-day is what the secular press is going to do with the country. It is not that I should advocate the suppression of free speech, nor deny to any writer the privilege of expressing his thoughts as he may think best. Yet you know that there is a danger line, and I am sure that there is no one here but has been led to feel, within the last few days, that sometimes those teachings that men claim to be principles are enunciated either with too much force and emphasis, or are carried too far, and lead some men to commit violent deeds that hinder the progress of civilisation.

In this particular I might mention, as an example, that since I have been here I have had questions asked me about the section of the country from which I hail, the South, and the conditions which exist there. There are some bad people in the States; there are bad black men, and there are some bad white men; but there is a great silent element that stands for right and principle among the people of both races, and it is as true to-day as ever it was. I have in mind the fact that I have been led to believe from what I have heard that the people suppose that we sleep with our hands on our guns, and ready to defend ourselves at any moment. There is no such feeling. There is no such necessity. There are people who are ready to do violence, but I could point out here men of the opposite race from my section of the country who are diligent in doing such service to the people of my race as you would not expect from what you read in the secular press. There is a man here of the Methodist Episcopal Church, South, whose name I might give, who, the first time I ever met him, was in a room of the house of a preacher of my own race as

he lay dying in an adjoining room, waiting for his turn to go in and speak a word of cheer to him.

The Rev. C. H. Phillips, D.D. (Coloured Methodist Episcopal Church), continuing the discussion, said:

I believe that nobody will deny the statement that Methodism has an honoured record in authorship and literary productions, for literature, like the Gospel, has become the heritage of mankind. As early as 1739 Mr. Wesley distributed tracts and books from the Foundry. In thirteen years his own productions amounted to a hundred and eighty-one, and he treated the subject in a way fully up to the advance of his day. The best of it was that those publications were so cheap that the very poorest of the people could purchase them. I believe that one of the greatest needs of Methodism to-day is a cheaper literature, not literature that may be cheap as to quality, but cheap as to price. I have been surprised since I have been here to find how much cheaper books can be purchased on this side than on the other side of the Atlantic. If our people, whether they be black or white, are to be indoctrinated into the doctrines and principles of Methodism our literature must be put upon a basis so that all the people can purchase it. There are many of our books to-day lying as dead upon our shelves as an Egyptian mummy in the case of a museum. This is so because the masses cannot purchase them. The phenomenal extension of Methodism throughout the country, its Providential and logical system of gradual development, its crystallisation into a movement which, by reason of its prominence and success, has challenged alike the admiration of its friends and its enemies, have been largely due to the genius of its missionary spirit and to the character and the dissemination of its literature.

The Rev. C. W. Smith, D.D. (Methodist Episcopal Church) spoke as follows:

On this great subject I confine my thoughts exclusively to the department of periodical literature. First, if we are to have an intelligent, loyal, liberal membership, we must have a reading membership, a membership that will not read only general literature, the daily papers, and the magazines, but that will read Methodist literature, that is to say, our Methodist weekly and monthly publications. What will our children say if they find upon the parlour and library tables of their parents the political paper, the social paper, the fashion magazine, and nothing whatever concerning our Church? Will they not inevitably conclude that their parents are more interested in politics and society and fashions than they are in their religion? In the second place, how are our people to be informed concerning the great movements of our Church, our great missionary movement, for instance, the sublimest the world has ever seen? How are they to be brought into sympathy with these great world-movements if they are not informed about them; and how are they to be informed about them unless they shall be taught week by week through our publications? I insist that if our people are to be loyal to the Church, and are to be liberal to the Church, they must be informed concerning the Church, and what it is doing.

Then if our people are to be thus informed through the circulation

of our Church literature, the responsibility for the circulation of this literature is on the pastors, the presiding elders, the leading official members. The time was—it is still in part—when the Methodist minister was a colporteur. He not only preached the Gospel, but he carried the books in saddle bags. He circulated the papers wherever he went, and thus he left behind him an agent which crystallised and secured the work which he had done in preaching the Gospel. That day must not depart from us as Methodists if we are to maintain our hold upon our people. Woe to us when our preachers become too dignified, and cultured, and fashionable to be known as the circulators of our Church literature. It is just as much the business of Methodist ministers to circulate literature as it is to preach the Gospel, and it is because our fathers did this that we have the Church. I do not say that this is so vital a matter as the preaching of the Gospel, but that it is our business as well as the other. Our literature has established what our fathers did as evangelists, and it must continue to do that in the future. I beg Methodists, ministers, and laymen to put into the circulation of the literature of the Church their very best thought and their largest liberality, that we may be an increasingly intelligent and devoted people.

The Rev. T. Sherwood (United Methodist Free Churches) said:

I think the time has gone by for us to make any apologies for our Methodism. We loom large in the eye of the world; we sustain certain relations to what I will call "current thought"; we have set certain problems for modern thinkers; and it becomes our duty, I think, to make some contribution towards solving some of the problems which we have set. I have rejoiced to notice that in this Conference the fact of experience has been pre-eminently emphasised, and I have noticed that a number of our brethren from the other side of the Atlantic seem quite disposed to rest the whole evidential case upon what I call experience. But we must recognise the fact that our Methodism must be related to thought, to philosophy, and to what I will call literature as distinct from philosophy. John Wesley was a learned man, and he meant his people to be a reading people. Whenever John Wesley met with a mystical book, a book that spoke direct to the soul, he translated either the whole of it, or a portion of it, so that his people might become a mystical people, or a people having spiritual experience, but there are many thinkers to-day who think that they have solved this fact of experience by one or two theories.

There is the mythical theory concerning Jesus Christ, there is the theory of idealism. Let us recognise this fact, that we set a problem to the sceptic just as the sceptic sets a problem to us. How have we got the sinless Christ? Where did He come from? He has a place in history, but how did He get into history? Certainly He has not been evolved out of the consciousness of men, for there is no sinlessness in man, and, therefore, the sinless Christ could not have been evolved out of a sinful human consciousness. Where has He come from? In that respect He transcends the conditions of history, but still He remains historical. Then we have been told that our experience may be accounted for in this way, that we think the Christ and then He reacts upon us, and produces within us the experience that we previously thought. But that comes back to the old position. We cannot evolve Him, for He is not within us to begin with. Sinfulness

is in us, but He is sinless. Therefore, I take it that we are justified in our work of trying to guide the thought of the world, justified in asking the sceptic to think with us, and if he is to think with us we must give him something to think about—we must address ourselves to these problems, and we must try to show that the assumption —for all science really does rest upon assumption, and all criticism must postulate something—that the assumption that Jesus was and is God-given is an assumption justified by history and justified by modern psychology, is an assumption which really, when considered in the light of history and psychology, ceases to be an assumption and becomes to us one of the oldest facts.

The Rev. T. PARR, M.A. (Primitive Methodist Church), made the following remarks:

Methodist literature is largely the offspring of Methodist life; not the offspring so much and specially of intellectual power by itself, but the offspring of the spiritual life in the soul that God has given. It has been observed in other literatures that the best workers are often the best thinkers. When I was in Edinburgh a graduate of the University was taking some classes among the working men, and endeavouring to give to those working men a working religion scientifically expressed. From that class there came "Natural Law in the Spiritual World." That which happened to Professor Drummond in Edinburgh has happened to Methodism all along the line. There has been awakened, thank God, a zeal for knowledge, pursued very often under very difficult circumstances. We ought at least to be grateful for the success that has attended the circulation of our literature.

Every brother can speak for his own Denomination. I speak for our own—not the largest, but the second largest in this country—and our profits, I find from our Book Room, during the last two years have been over £5,000 a year. Well, if we can make £5,000 a year profit, somebody has bought some books, and somebody has read them. Methodist literature will ever be very wideawake by reason of the fact that its writers are in direct contact with the people, and are not merely imbedded in their studies, but are engaged in work among the people, so that there will be a freedom in the literature, and there will be a bold and daring outlook. As many of our young people are to-day attending the science schools, we are not afraid of science; and, indeed, I am prepared, just in a sentence, to say that we are prepared to show that the spiritual is the scientific basis of creation and the universe. The apologetic part of our literature must be the apologetic of experience and fact.

The problem is to combine the interest that will attract the people, amid the interesting publications issued all around of the "Tit-Bits" variety, with the instructive element. It is a big problem, it is a difficult one, but if there is one man in this world who can do it it is a Methodist preacher. I hope you will not take that as a matter of conceit. I take it as the result of his environment, his work, and his training. But we ought to set more before our people the duty of supporting our literature. We may take a leaf out of the book of the Salvation Army in that respect. If we were as zealous and earnest in urging our people to support our literature as they are we should not have much to fear.

Has not the time come for a united Methodist paper in this country? Think it out. I believe the united Methodist forces of this country

could support a daily paper. If there is one branch of the Church that is more loyal than another we contend it is our own. We do not want to say anything unkind of other Denominations, but our people stand for loyalty. If there is one Church above another that has a better opportunity of establishing a daily paper I think it is the Methodist Church. If we cannot establish a daily, it is time we had a united weekly, for I am sure we could carry it through.

The Rev. W. H. Nelson, Ph.D., D.D. (Methodist Episcopal Church) said:

While I endorse with all my heart all that has been said concerning the subject, I wish to throw in a thought. None of us, while we consider the demands that should be made upon Methodist authorship, can determine what the demands a hundred years from now will be. We are perfectly satisfied with the rich fruits which have come to us through the authorship of the past, but we have just crossed the threshold of a new century, a century which promises greater demands from every point of view than any century past, and hence Methodist authorship will be placed under much greater responsibilities in the future than in the past.

I wish to call attention especially to the fact that one of the demands that will be made upon Methodist authorship will be to perpetuate Methodism. Methodism cannot continue to exist and succeed in the future as it has in the past without an ideal always running in that direction. The demand will be made upon those who shall write concerning Methodism, its principles, and its utility in the world. Secondly, it is absolutely necessary that Methodism, in order to succeed in the future as in the past, and as we desire, should be intelligent. Every man and every woman who is a Methodist ought to be able to give decisive, clear, and cogent reasons why he is a Methodist, and ought to be able to do so regardless of whatever may come forth to confront him in the effort to overturn or upset his faith.

The Rev. Geo. Jackson, B.A. (Wesleyan Methodist Church) was the last speaker. He said:

I wish to mention to the Conference one or two facts which have come under my own personal observation during the last year or two, which, simple though they may be, are not, I think, without interest in our present connection. Reference has been made this morning to my old tutor, Dr. Beet, and to the work he has done for Methodism in this direction. If he were not in the Conference I could say many things which I do not care at the present moment to say. I may remind you, however, that Scotland, which keeps its eyes open in these matters, recognised Dr. Beet's worth, and a few years ago conferred upon him, through its Glasgow University, the degree of Doctor in Divinity.

I was in the study of a well-known Free Church Professor in Aberdeen a little while ago, and he showed me a book which had been sent to him for review, which he said was one of the best books in its own line which had been through his hands for years past. It was the "Christian Interpretation of Life," by the present President of the Wesleyan Methodist Conference (Rev. W. T. Davison, M.A., D.D.). Two eminent Free Church ministers in Edinburgh, well known here,

although I do not care to mention their names, were talking, as ministers will, about literature, and one of them said to the other that the best exposition in English which had been given to the world, so far as he knew, was the "Epistle to the Galatians," by Dr. George Findlay, in the Expositor's Bible. His friend rejoined that he was inclined to agree with him, and the only exception he thought he would make would be the volume on Ephesians by the same writer in the same series. I was spending a holiday a little while ago in Switzerland, and on the summit of the Bel Alp I entered into conversation with an old student of Dr. Cheyne, of Oxford. We fell to discussing the relative value of contributions to the Christian literature of Nonconformity and Anglicanism. He stood up for Anglicanism, and I, as best I could, endeavoured to uphold the view of Methodism. He said there were two books in the Cambridge Bible series, one on Isaiah, by Professor Skinner, and one on the Thessalonians, by Professor Findlay. He said he believed those books were by Nonconformists, and he further went on to volunteer the testimony that in his judgment no works had been given to the Christian world during the past few years which were worthier to stand by the side of the late Bishop Lightfoot, of Durham, than these works of Professor Findlay.

May I say—it is a bold thing for the youngest Methodist minister here to say—that one of the needs of Wesleyan literature at the present time is a worthier presentation of the life and work of our own great founder. We are to have what we hope will be a worthy edition of the "Journals." I think we need more than that. We need two Lives of John Wesley. We want what shall be the standard Student's Life, and the man who writes that book will need to know the influences and the ideals of the eighteenth century thoroughly. Beyond that, and I had almost said above it, we want a book on John Wesley which the bright, intelligent, thinking youth of Methodism the wide world over will read and appreciate. My idea is that it should be something like the little "Life of Christ" and the little "Life of Paul," written by Dr. Stalker. If we could have a "Life of John Wesley," setting forth his career and his work in that short, clean-cut, picturesque style, I believe the man who would write it would do a service to Methodism throughout the whole world.

The Rev. J. Bond (Secretary) moved that a resolution, signed by the Rev. W. R. Lambuth, M.D., D.D. (Methodist Episcopal Church, South) and the Rev. J. W. Butler, D.D. (Methodist Episcopal Church), asking the Statistical Committee to furnish statistics in relation to Foreign Missions, as to work and workers, should be referred to the Business Committee, which was agreed to.

The Rev. J. M. King, D.D. (Secretary), drew attention to the following arrangements made by the Committee for Provincial deputations:

Sept. 18, Bristol: Bishop W. J. Gaines, D.D. (African Methodist Episcopal Church), Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), and the Rev. J. Berry (Australasian Methodist Church).

Sept. 18, Sheffield: Bishop R. S. Williams, D.D. (Coloured Methodist Episcopal Church), Bishop C. S. Smith, D.D. (African Methodist

Episcopal Church), and the Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South).

Sept. 18, Newcastle-on-Tyne: Bishop A. W. Wilson, D.D. (Methodist Episcopal Church, South), Bishop G. W. Clinton, D.D. (African Methodist Episcopal Zion Church), and Professor W. S. Scarborough, LL.D. (African Methodist Episcopal Church).

Sept. 18 and 19, Leeds: Bishop J. W. Hamilton, D.D., LL.D. (Methodist Episcopal Church), Bishop B. W. Arnett, D.D. (African Methodist Episcopal Church), and the Rev. S. P. Rose, D.D. (Methodist Church of Canada).

Sept. 18 and 19, Manchester: The Rev. E. J. Watkin, D.D. (Australasian Methodist Church), the Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), and Professor W. S. Scarborough, LL.D. (African Methodist Episcopal Church).

Sept. 19, Birmingham: The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), and the Rev. E. J. Watkin, D.D. (Australasian Methodist Church).

Sept. 19, Hull: Bishop C. S. Smith, D.D. (African Methodist Episcopal Church), and the Rev. J. O. Willson, D.D. (Methodist Episcopal Church, South).

No arrangements were made for Liverpool; the arrangements for Dublin and Belfast were left in the hands of the Irish friends.

The Session closed with the Benediction.

SECOND SESSION.

TOPIC:

METHODIST YOUNG PEOPLE'S SOCIETIES.

The afternoon session was opened by a short service, the Rev. G. T. Candlin again presiding. Prayer was offered by the Rev. J. E. Radcliffe (Methodist New Connexion).

The interests of the young people occupied the session, the Rev. W. I. Haven, D.D. (Methodist Episcopal Church), introducing the subject with an essay on "Methodist Young People's Societies." He said:

"The world advances generation by generation." These are the thoughtful words of William Xavier Ninde. What could better introduce my theme? I ask you to look out upon the mighty host, mobilised, in a measure disciplined, with regiments here and there already veteran, a host that had no being a generation ago. Twenty thousand from the Coloured Methodist Church, twenty-five thousand under the banner of St. George, eighty thousand from the far-stretching Dominion whose shores are washed by the oceans, three hundred thousand bearing palm branches from the Methodism of the Southern Church, two thousand thousand from the eldest of the American

daughters of the Wesleyan movement—two and a half millions, a company vaster than one-half of the entire organised Œcumenical Methodism of the first Œcumenical Conference two decades ago. What nation, what empire would not rejoice in such a host, sensitive to its ideals? I wish that there hung before us here a war map of the Church, and that there were marked upon it the number and location of these forces of our young militant Methodism. I believe we should find it in our hearts to sing praises for the mercies of God.

I have set myself to tell in a few words the story of the genesis of this movement, the most remarkable in the history of this generation of the Christian Church. There has never been a time when the Methodism of which I have most intimate knowledge has not been alive to the peculiar qualities of youth. Young people's class meetings and prayer meetings are as ancient as the days of the circuit riders. In this ideal of the earliest Methodism, the weekly class with its examination of spiritual progress and its open confession and testimony —we may as well affirm it, I might almost say assert it—lies the germinal seed of the whole far-reaching young people's movement among all the Churches of our common Lord. From time to time there have been those who have seen from afar the possibilities of organising these characteristic forces of Methodism for the special spiritual culture of its youth. Such a seer was John H. Twombly, an honoured member of the New England Conference of the Methodist Episcopal Church, who, in 1864, attempted to bring about General Conference legislation favouring it, but the time was not ripe. In 1876 the Lyceum, which was suggested in 1872, was authorised under the leadership of the Rev. T. B. Neely, now the Sunday School Secretary and the President of the Brotherhood of the Methodist Episcopal Church.

But this was not the ideal that was to become universal. The one hundredth anniversary of the Christmas Conference saw the birth of another movement, the Oxford League, fair in design, symmetrical, appealing to the highest churchly ideals, bearing the honoured name of the proud English University, the home of the Holy Club, and put forth by that prince of leaders of our youth, a princely leader of all our people—Bishop John H. Vincent. Before this, under the trees on a camp ground in Ohio, an ardent company of young Christians had pledged themselves to seek the highest life, and out from their consecration an alliance was formed that had already been blessed of God for more than a year when the Oxford League was organised, the Young People's Methodist Alliance. In 1887 various young people's organisations in the Methodism of New England were assembled, first in the old Bromfield Street Church, and later in the Irish Church in Boston, and the Young People's Christian League was formed to conserve, and blend, and perfect the young life of the Church. Later, a similar organisation was created with its headquarters in Detroit, Michigan—the Young People's Methodist Union

—and still later, a Conference was organised in North Ohio. Along with these movements the mighty tides of Christian Endeavour were rising, having their origin in the heart of that noble Christian worker, the Rev. Francis E. Clark. This movement, then just organised into a general society, was a part of the general awakening.

A time soon came when the workers in Methodism faced the question: Shall there continue to grow in our borders five different general societies, or is it possible to unite these various beginnings into a comprehensive organisation? There is no time here for the details. Suffice it to repeat the now well-known story that in Cleveland, Ohio, in a little frame chapel, where the beautiful marble Memorial Epworth Church now stands, in May, 1889, by representatives of the five societies, the Epworth League was organised. It was immediately recognised by the Bishops, and in 1892 by the General Conference of the Methodist Episcopal Church. It had before this, however, taken root in the Methodist Episcopal Church, South, and in the Methodist Church of Canada. Their General Conferences of 1890 both made provision for Young People's Leagues, which under God took similar form at once to the Epworth League. In 1896 the Wesley Guild, the Young People's Society of Wesleyan Methodism, became an integral part of the Wesleyan Methodist organisation. In 1898 the General Conference of the Coloured Methodist Episcopal Church adopted the Epworth League. During this period tens and hundreds of thousands of ardent, enthusiastic young souls had been gathering, ready to listen to the voice of the Church.

The ideals, the spirit, and the responsibilities of this movement now demand a word. The ideals were comprehensive from the start. based upon the methods of great industrial organisations, its work was laid out in departments, with a chosen head for each. These heads and the general officers form the cabinet, or central unit, with whom rests the initiative. Here the pastor has direct touch with the chapter or Guild. The departments enlist all the members in special lines of work, ranging from the highest service in the meetings for evangelistic activity and worship to the planning for pleasure gatherings and holiday recreation. This has much to do with the fact that at least one-fifth of this vast host of young people, or a half-million in round numbers, are young men and young women who would otherwise be entirely outside the pale of Methodism—young people who in this way have been attracted to our standards. It has also had much to do with giving to the coming generation of Methodism a well-rounded conception of the Christian life, as a life, not of worship alone, nor of work alone, but of worship and work, of keenest interest in reforms, in social and civic betterment, in intellectual culture and achievements, in wholesome recreation and pleasure, but of chiefest interest in those finer influences that bring the soul into living touch with Jesus Christ as a personal Saviour and Lord, and thus carry His saving name to all peoples.

In a word, this young people's movement of modern Methodism

attempts to reproduce the high ideals and achievements of the old Foundry and of this illustrious Wesley's Chapel. It is a Methodist movement. It was not originated in antagonism to or in rivalry with any other movement. It is simply an evolution through forces germinant in the heart of Methodism itself. It is Methodist because it believes profoundly that Methodism has a distinct mission under the Providence of God. Called by the Divine Spirit to be a great democratic, liberal, intense, Puritan, cultured, enthusiastic, joyous society, Methodism stands for something distinct in emphasis, and is an essential note in the harmony of the true universal Catholic Church. When at rest with itself, assured and eager, Methodism is as invincible as an Irish regiment. Woe be unto it, if it becomes unduly self-critical, given over to adjusting itself to social environment and apologetic, then it is pulseless.

If it is to continue to be a power in every land, its young people must hear the voice of its trumpets, must see its banners frequently, must know its consecrated leaders intimately, must gather in exultant conventions, must catch a vision of its world-embracing missionary movements, must feel the throb of its literature, must crowd the doors of its schools of learning, must be caught up in the folds of its garment. Is this hostile to unity? No; it is essential to unity. Each instrument in the orchestra must strike truly and clearly its own characteristic note, each tree in the forest must give forth its own individual colouring, each element in the glowing star must shine with its own peculiar fire, each race of mankind and each nation must be true to its own inherent destiny—if there is to be music, or glory, or a perfected humanity. We forget sometimes that the Divine call to catholicity and unity is not a call away from individualism, but to a profounder and richer and more consecrated life. It is not necessary to say here that it is almost impossible for a Methodist to be a bigot. The elasticity of his opinions, the simplicity of his ordinances, the generosity of his spirit make a living Methodist —I have here no word for those who bear our name and have lost our life—the embodiment of catholicity. He loves the utterance of Wesley, one of the mottoes of this movement: "I desire a league, offensive and defensive, with every soldier of Jesus Christ."

If any justification of the fact that this young people's movement is a denominational movement were needed, the spread of our literature, the crowds thronging our conventions, the awakening tide of interest in our missions, and the numbers of our rank and file would be a sufficient answer. Does anyone for a moment imagine that these forces could have been as efficiently and as helpfully evoked and organised by any forces outside of our communion? The movement, however, stands for something larger than denominationalism. Already it has sent forth overtures of federation, and the hour may soon be at hand when, in response to its invitation, many banners of many hosts shall mingle together under the sovereign banner of the cross.

But the real point that needs emphasis at this moment is the fact that this is a movement for the youth. This it is that gives it value. The Church is awakening to the realisation that youth is a period of destiny. The years between fifteen and thirty are a world by themselves. The dawning sense of personality, the intimate and eager questioning of the soul, the sensitiveness to social atmospheres, the outlook into life, gives to youth a tremor and an exultation that belong to no other period of life. It is a time of dreams, when Joseph looks out into his future and Isaac waits for his bride. Shall we not see to it that these visions are coloured with heavenly hues, and not with the glitter of false gold? It is a time of initiative. The French Academy that has for more than two hundred and fifty years influenced and shaped the brilliant literature of that people, took its rise not in the thought of Richelieu, but in the ardent aspirations of a group of young men meeting in the house of one Courart, himself but twenty-six years of age, and all his companions save one younger than himself.

The leaders of the American Republic at its beginning were mere youths. When the Revolution broke out in 1775, Washington was forty-three; John Adams, then a delegate in the Continental Congress, forty; his colleague, Thomas Jefferson, only thirty-two; Madison, just entering on public life in Virginia, but twenty-four; Monroe, a boy of seventeen; Hamilton, a college student of eighteen, Washington's aide-de-camp at twenty, and a member of the Continental Congress at twenty-five. I cannot forget in the capital of this great Empire that Pitt, to whose ideals very much of the present greatness of this nation is due, entered Parliament when hardly twenty-two, and was Prime Minister at twenty-five. Pitt and the "boys," Canning and Lord Wellesley, as their contemporaries style them, did they not mould the destinies of modern Europe?

The facts are that our own vast Œcumenical Methodism is sprung under God from a Young People's Society. Benjamin Ingham was but twenty, Charles Wesley a year older, and Clayton only twenty-three, James Henry nineteen, and Gambold and Whitefield still in their teens when members of the Holy Club at Oxford; and John Wesley was their leader at twenty-six. What was true then is true now. Youth is the period of initiative. Youth is also a period quick to the approach of the unseen. Isaiah saw the Angel in his youth. Jeremiah was called, and heard, and obeyed his call, in these early years. As it was then, so it has been since. Who has gone out to the mission fields? Did not Judson start for India when he was twenty-four? Was not Livingstone called at twenty-one, and ordained at twenty-seven? Does not Paton tell us that at thirty-three he "had heard the wail of the perishing in the South Seas for ten years." Brainerd, whose life work was finished at twenty-nine, gave himself to the aborigines as soon as his College days were over in a consecration that consumed him. There are hours in life when the veil is thin between the soul and God. Already in this present movement

young hearts are hearing the voice, "Go ye into all the world." Youth is the characteristic moment of sensitiveness to spiritual atmospheres. Modern psychological experiments are revealing scientifically what the wisest spiritual leaders have known for years, that the apexes of the lines of conversion are at the years of twelve and thirteen, and sixteen and seventeen, and twenty. One of the most suggestive of these modern studies tells us that the critical year for conversion is sixteen.

When we gather all these facts together and think of youth alive, restless, eager, ardent, ready for the ideal, what is the duty of the Church of God? Is it not to give itself with aroused intelligence and deepened enthusiasm to the training of these hearts that under God have been brought in touch with its influence. I call upon Methodism, not to spend its energies in criticising the mistakes of these young people. I say it deliberately, it will be the fault of the Church if this movement becomes distinct and separate from the life of the Church. It will be the fault of the Church if it lacks spirituality and power. The young people are as ardent for the altar fires of Methodism as are their elders. When the young people do not attend the evening services, let me ask are all the office bearers of the Church there? When the young people engage in frivolous amusements and forget the Lord's Day, let me ask after their parents and their elders. When the young people fail to support the revival, let me ask are they less enthusiastic than those whose names have been long upon the Church records? The youth of Methodism will respond to the example of a consecrated membership. A Church given over to commercialism, social pleasures and ambitions, cannot expect to rear a self-denying body of young people. A humble, warm, tender, solicitous Church will create an ardent, loving, enthusiastic following of young people. Let us remember this responsibility. Back of the consecrated youth of the Holy Club were the prayerful father and mother upon their knees. Back of Oxford was Epworth. So the young people's movement in our present Methodism needs the inspiration of a holy Church.

The Rev. DANZY SHEEN (Primitive Methodist Church) gave the first invited address on this topic, in which he described the Christian Endeavour movement. He said:

I am told that the first Christian Endeavour Society in this country was formed in Crewe, from which one may see Mow Cop, where the first English camp meeting was held, out of which grew the Primitive Methodist Church. It is a notable circumstance that two Christian movements, commenced in America, should have taken root in the Mother Country, in the same locality, the one at the beginning, the other at the close, of the nineteenth century. For five years Christian Endeavour has been a recognised part of our Church life. We have now about 1,500 societies, and about 50,000 young persons enrolled, a little over 11,000 of whom are associates.

The Christian Endeavour movement is another stream of living water from the Throne of God and of the Lamb. Its beautiful motto, "For Christ and the Church," may, in coming times, be the battle-cry of the conquering hosts of God. "For Christ," who is the Head. "For the Church," His body. Life does not last long when head and body are severed. In Papal Christendom you hear more of the body than of Christ the Head. Some Protestants of a perfervid kind think little of the Church, which is His body, through which He still walks the earth and works for man. This motto claims a whole Christ—head and body. The pledge requires an acknowledgment of personal accountability to Christ, as to Lord and Master; fellowship with His people; daily study of His Word; daily access to His throne; the obligation to lead a Christian life.

The Society seeks, by committees, to set all its members to work, lest we forget "that we were created in Christ Jesus unto good works, which God hath afore prepared that we should walk in them." It tends to foster thoughtfulness for others. A few years since I paid my first visit to Torquay. On a February Sunday morning, when the feelings of the stranger somewhat depressed me, a beautiful bunch of violets was sent into my temporary home, having a label attached, bearing, Isai. xl. 8 written out in full, my name, and "Y.P.S.C.E. Sunshine Committee." I knew that I was not the only stranger that received such an expression that morning.

The advent of the movement has sometimes given new life to a whole township. A few years ago I visited a populous locality in South Wales. The circuit had some vigorous churches, but the parent church was almost extinct. The next minister that arrived started a Christian Endeavour Society at this place. On my last visit, about a year ago, I found a flourishing church. In addition to a profitable Sunday School conference on the work day afternoon, we had an open-air Christian Endeavour rally, with a numerous attendance, pervaded by a spirit of intense interest. This was followed by a procession to the chapel, the members of it singing all the way, the street crowded from side to side. After I had preached what had been advertised as a Christian Endeavour sermon, I had to conduct a Roll Call, in which most of the Free Churches in the town were represented. It was the first thing of the kind they had ever attended. At the close, many rose spontaneously and expressed their thanks to our minister and church for introducing Christian Endeavour among them.

Will the movement be permanent? Those who are the young people to-day will not always be young in years. Junior societies should be formed everywhere. This can only be as the result of evangelism among the children. Already a great national mission to the young is projected, to take place early in 1902. I pray that a similar effort may be made in other Christian lands. May this Œcumenical Conference adopt as its watchword, "The childhood of the world for Christ"! A sister of the people came to me at the close of a

teachers' conference recently, and asked if I remembered preaching at Bolton. I replied in the affirmative, and observed that I remembered that a number of scholars of the Sunday School on that occasion came to Christ, for whom the teachers agreed to form a class. I asked, "Is it still existing?" "I am one of the scholars," she said; "the class is now carried on as a Christian Endeavour." I have had similar replies from many parts.

May the whole Church come to believe in the salvation of children! At the close of a delightful day of work among the scholars in Derbyshire my host said to me: "I was converted when a boy, and that night six were saved. After the meeting a good friend took me for a walk. We met a local preacher, who said, 'How many have you had to-night?' On being told there were two adults and four children, he said, 'There are two you may count, but I make no count of children.' That cut me to the heart. It was as good as saying he had no faith in my conversion because I was only a boy. Those two adults became backsliders, but God has kept me, and another of those four children is now serving God in India. I have not seen the other two children for some years, but I have reason to think they are still serving Christ."

Visiting Epworth, a tradesman told me he had recently had some repairs to do in the Rectory, and, stripping the walls of all the layers of paper, he came to the plaster (which had been put on at the time of rebuilding after the fire), on which he saw the names of the daughters of Samuel Wesley, written by themselves with some hard point—a nail, perhaps. They had been written while the plaster was soft; by which he inferred that the family had to hurry back into the house after the fire, from which all the children had been saved. When the name of Jesus is written in the heart of a child it is usually permanent, like that writing on the soft plaster. When we visit a dying person, what we require him to do is very simple—to believe that God loves him, has always been waiting to save him. We urge him to commit himself to those dear hands that once, for his salvation, were nailed to the bitter cross. He has to become a little child to do that, but a little child can do it without becoming anything other than he is. The climax of Tennyson's description of his conflict for rest is:

> "Then was I as a child that cries,
> But, crying, knew his father near."

Let parents, pastors, teachers impart to children the thoughts of Jesus. They are germs of Christian life.

> "Oh, let me speak the thoughts of Christ,
> And then my words like seeds shall grow
> In hearts when I am gone;
> In nobler form, and widening sphere,
> To beautify and bless shall they appear;
> Harvests out of them shall come,
> To help the millions yet to be."

The Rev. J. B. Colbert, D.D. (African Methodist Episcopal Zion Church), gave the second invited address on "Methodist Young People's Societies," as follows:

The Methodist Young People's Societies, as such, may be said to be of recent origin in the body politic of the Church; less than fifteen years ago they had no tangible existence in an organic form in the Methodist Church. Their creation was the outgrowth of a stern necessity for some kind of an organisation to be operated in connection with the Churches for the spiritual training and development of the young people for Christian usefulness. The birth of these societies was the strongest indication of the awakening of the Church to a fuller realisation of its immense responsibility.

There are several Young People's Societies in the Methodist Church existing under different names, although with a similar object, which is to organise and marshal the young people for systematic and aggressive Christian service. The most prominent among them are the Epworth League and Christian Endeavour Society. With their varied methods for concerted action in benevolence and Christian philanthropy they have contributed much to the growth and symmetrical development of young Christian character. Through the medium of these Societies the youth of the Methodist Church have been given opportunities for larger usefulness and a broader comprehension of duty and responsibility. They have been made to realise nobler ideals of an intellectual and social life; their aspirations have been made purer and brighter; their ambitions have been tempered with holier sentiments, and loftier conceptions. In other words, the aspiring youth of the Methodist Church have been lifted to a higher plane of spiritual experience and personal consecration.

The birth of the Young People's Societies within the last quarter of a century may be said to be the most extraordinary event which the Church has experienced for the hundred years previous. It remained for the fifteenth day of May, 1889, to give birth to a movement which has been the marvel of the nineteenth century in Church circles, for it was on that date the great Epworth League was given shape in a uniform organisation, and thus became a part of the organic life of the great Methodist Episcopal Church in America, which at once provided for greater activities in the social and spiritual life of her young people. Since that date this movement has become so intrenched in the heart and life of the Church, and has been pushed with such vehemence and persistence, that, like the stone cut out of the mountain, the societies have increased in numbers and importance from the few that were in existence then to the enormous number of more than 20,000 chapters, with more than a million adherents. Thousands of young people have been aroused from a state of lethargy and manifest indifference to that of more genuine piety and joyous activity in the Church of God.

The next branch of the Methodist Church which has operated the

Epworth League effectively is the Methodist Episcopal Church, South. Identical in aim and purpose with her sister, differing from her only in management and organic administration, the growth of her societies has been encouraging and most hopeful, and the work done by way of quickening and revivifying the latent elements in the Church has been most gratifying. They have over 5,000 chartered leagues, with a membership aggregating nearly 400,000.

The Coloured Methodist Episcopal Church is, perhaps, the youngest daughter of American Methodism, and ranks among the most progressive. They have 500 chapters with 25,000 members, and report a large and constantly-increasing number of societies which contribute to a more efficient service and consistent Christian living among their young people.

In perfect harmony with the fundamental principles enunciated by the founder of Methodism, the Epworth League, like that of the Church of which it forms an important part, is not a plant indigenous to any particular soil or country, but is one that takes root, germinates, grows, and produces abundant fruit wherever planted. There are chapters in twenty or more foreign countries, and everywhere they give signs of great promise and hopefulness.

There are a considerable number of Methodist Churches fostering and operating Christian Endeavour Societies instead of Epworth Leagues, having adopted them as the official Young People's Society. More notable among them are the African Methodist Episcopal Church and the African Methodist Episcopal Zion Church. These Churches have found the Christian Endeavour Society to be adaptable and sufficiently elastic to admit of the largest Christian culture. They stand for the broadest international, inter-racial, and interdenominational fellowship. Both these Churches report large and increasing acquisitions to their numbers. At the General Conference of the African Methodist Episcopal Zion Church in 1896 this Society was officially endorsed and adopted as the official Young People's Society, and was christened as the Varrick Christian Endeavour Society of the African Methodist Episcopal Zion Church. At that meeting a President was elected whose duty it is to exercise the general oversight of these societies, to assist and encourage their organisation in all the churches of that Denomination. Since that time nearly one thousand societies have been organised, with possibly 50,000 members. A similar action was taken by the African Methodist Episcopal Church, which organisation was called Allen Christian Endeavour, in honour of their great founder, Richard Allen. This Church, too, is doing a creditable work along the line of training and organising the young people for more potent and effective service.

Most of these Churches have periodicals, through which the sentiments and thoughts of the youth are expressed, and which are strong agencies for the dissemination of denominational loyalty, and the cultivation of devotional culture among the youth of Methodism. Principal among these are the "Epworth Herald" of the Methodist

Episcopal Church, which is largely read and patronised throughout the entire Denomination; the "Epworth Era," of the Methodist Episcopal Church, South, which has a large and increasing circulation, and is read with much interest and profit by the whole Church. A paper of the same name is published by the Epworth League of the Methodist Church of Canada. The "Varrick Christian Endeavourer" is the official organ of the Varrick Christian Endeavour Societies of the African Methodist Episcopal Zion Church, and enjoys a deservedly large circulation. These periodicals constitute the medium of communication for the purest thoughts, and the most healthy sentiments, and for tone and character they are the equals of other denominational publications which are very much their senior. They form an important link in the chain which foreshadows such a tremendous responsibility for the Church of the twentieth century. The wholesome thoughts and elevating truths which they carry to the home from time to time serve as an elixir for the millions of young hearts that are panting for the life-giving stream of a world-wide Methodism.

It may be asked what has been the most tangible and substantial benefit derived from the existence of these various Young People's Societies in the Methodist Church? I answer, first, they have done much to unify and harmonise many of the groundless and superficial differences which have hitherto existed between Denominations of the same faith and order. Secondly, they have caused the older members of the Church to realise more fully the fact that the best and surest way to save the young people and keep them saved is to give them something to do. Thank God, the Church is aroused now as never before in all her history to the awful fact that if she cannot find employment for her young people, the devil can and will. The effective operation of these societies means the whole Church at work. The age in which we live calls for a living, moving, active Christianity, a Christianity that must manifest itself in fact rather than in fancy, in truth rather than in sentiment; a vital godliness which contributes to the religious, moral, and social development of the individual. All this is conserved in a wise and judicious application of the fundamental principles underlying these Young People's Societies. The time for experimenting with them in the Methodist Church has passed. The great good which has been accomplished within the last twenty years leaves no room for any doubt as to the adaptability of their methods, and as to their general utility being commensurate with the stupendous responsibility of the wonderful age in which we are now living.

The Rev. R. H. Gilbert, D.D. (Methodist Episcopal Church), opened the general discussion, as follows:

I have been President of our Epworth League for six years, with considerable opportunities of observing closely the working of that organisation within our Conference boundaries. Dr. Haven has said that youth is the initiative period. Attaching to that there was this significance, that youth is the time of strong intent. Let me give you a

little classical reference to interpret my thought of that statement. Cæsar had among his friends the young Brutus. Brutus had very great influence over Cæsar, as you will find illustrated in his reconciling his friend Cassius to him, and notwithstanding Cæsar's indisposition towards the King of Africa, he yet secured for him the recovery of very much of his kingdom. Said Cæsar: "I do not know what this young man intends, but whatever it is he intends it strongly." It is that strong intent to achieve something that makes young people justly the objective of the profound concern of the Church. But if that intent is to crystallise into approved action it must be intelligent, and it is too much to expect intelligent action, that will comport with the judgment of enlarged experience, in comparatively young people.

Therefore, I plead this afternoon for a larger recognition of our young people on the part of those to whom Dr. Haven referred by the term official members. If the trustees, class leaders, etc., of our churches would more frequently attend the meetings of our Young People's Societies, call them Epworth Leagues, Christian Endeavour Societies, or whatever you like, not to criticise or find fault—God knows what need there is for criticism, but criticism is an art of easy cultivation and is destructive—but for help and encouragement, saying, "It gladden our hearts to hear the testimony you bear to the saving power of Jesus Christ; sometimes we have thought that the old Church would go to sticks, but catching glimpses of your enthusiasm, understanding your loyalty to the standards for which we have lived, we thank God and take courage," no greater service could be rendered the Methodism of to-morrow. No greater service, too, is more imperatively needed by the young people of to-day, than just that kind of consecrated intelligent encouragement on the part of the recognised leaders of the local churches. Can we but have that in its due proportion it will not be necessary for any representative of Methodism in the coming to-morrow to say, as did the Rev. C. H. Sheldon, not long ago, at Boston, in the Young People's Society of Christian Endeavour, "Christian Endeavour Societies will die, and ought to die, if the members do nothing but talk about experiences that they have never had." We need to hold our young people to a recognition of religion as a power in our lives, and not let them become the prey of every wind of doctrine that perchance may blow.

The Rev. F. Brown, F.R.G.S. (Methodist Episcopal Church), who was introduced by the Chairman as a fellow-worker from far-away China, said:

I have great pleasure this afternoon in saying a few words on this topic, because I have seen during the past few months, evidences of the good that can be accomplished by the formation of Young People's Societies of Christian Endeavour in far-off China. I have had the pleasure of organising Epworth Leagues in North China, and during last year, during the times of trouble we had there, when from our members probably more Methodists were sent to martyrdom than have ever gone before, I am here to testify this afternoon that our young people led the way. The young people who had been enrolled in our Christian Endeavour Societies and Epworth Leagues out in North China were the men who stood by us in our time of difficulty and danger.

I would like to give one or two instances of heroic daring that we saw on the part of our young people, members of our Young People's

Society in Pekin. In the city of Pekin, before the outrages last year, we had a church that would seat some 1,700 people—a Methodist church—probably the largest church in the whole of the Chinese Empire. There was a very large Christian Endeavour Society in connection with it, and at the outbreak the members were running hither and thither, but they were the ones who stood by the missionaries. I am sure, when you read your daily papers, you must have seen that we have great reason to be proud of our native Christians in North China.

Let me tell you of one young man. I found myself, on the 4th of June last year, just outside the city wall of Pekin, trying, with seven missionaries, to make my escape to the coast. Our escape had been practically cut off. The railway had that morning been destroyed, the railway stations were in flames, and we were told that there was no method of escape. In a short time I sent a telegram down the line, as I supposed a foreign friend of mine would be there, asking if there would be any possible chance of escape. No reply came, but in half-an-hour we saw an engine approaching, and on the engine I noticed a Chinaman, and this Chinaman had in his hand a paper. When he drew nearer I recognised him as a young man in connection with the Epworth League, and called out, "Li, what is that paper you hold in your hand?" He said, "It is your telegram." "Has Mr. Barber seen it?" I asked. "No; Mr. Barber has escaped to the coast." "What are you going to do for us?" "I am going," he said, "to try to save you, sir; I can promise you nothing. I might run you among the Boxers. I may have to bring you back. I will run you over the burning bridges, but I am going to try to save you." What made that young man humane? It was the religion he had been taught in the Epworth League.

A young man in the city of Pekin, during the siege, when one of our British soldiers was shot down, was busy with a pick and shovel. His hands were blistered, and a friend said, "Your hands must be very painful?" He said, "No; my hands are not painful at all. It hurts my heart to think that my people are killing in this manner men who have come to our help and assistance." What made him humane? The Christianity which he had been taught in the Sunday School and the Christian Endeavour class. I am here this afternoon to testify that young people's meetings away in far-off China are a very great blessing to the heathen world.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), made the following remarks:

Methodism has always tried to take care of its young people. The Epworth League, when it was formed, was a crystallisation of the feeling that was in the Church previously in regard to the care for the Church of the future. The Epworth League provides for two things—and when I say Epworth League I do not exclude other Societies that are organised in Methodist Churches—these Societies, one and all, stand for two things. They stand first for piety, and secondly for intelligence. Those are the two essential things in the young life of the Church.

Our young people in these Epworth Leagues are instructed in the great doctrines of the Church with which they are identified; but general intelligence is being diffused among our young people, so that in the future we shall have a more intelligent Church than we have

had heretofore. The "Epworth Herald" has a circulation of not less than 115,000, the largest circulation of any weekly Methodist newspaper, I suppose, in the world, and that has been made possible through the organisation of the Epworth League. In addition to this, we have in these Leagues arrangements for establishing libraries. It is one department of the work of the League to see that the young people are furnished with books that will be helpful to them in their spiritual life, and make them intelligent in reference to the Church with which they are identified.

But more particularly the Epworth League came providentially, I think, to prepare the Church for the great work that is before it in the evangelisation of the world. It came to the Church at a time when there was an open door for the preaching of the Gospel throughout the whole world. Forty years ago it was a common thing on Missionary Day among us for the preachers to pray, "Lord, open the doors." It is not necessary to pray that prayer any more. Practically the doors of the nations are all wide open now. Two things are needed now for the speedy evangelisation of the world. The first is missionaries, and the second is money to send the missionaries out. The Epworth Leagues and the Young People's Societies of our Churches will furnish us with the missionaries, and they will furnish us also with the money. We are training a great army of young people who will devote themselves to this great missionary idea as the Church has not done heretofore, and who will go, according to their ability, for the purpose of spreading the Gospel throughout the world.

The Rev. P. H. SWIFT, D.D. (Methodist Episcopal Church), spoke as follows:

I desire to speak to the question before us as a pastor. It has been hinted that there is an element of peril in the Epworth League movement, and those of you who have read the papers carefully will have noted the fact that there have been wholesale hostile criticisms on the Young People's Societies, and upon the Epworth League in particular. I am glad to admit the fact that there is an element of peril in the Epworth League movement. I would regret it if it were not so, for as I study nature I note the fact that wherever there is power there is peril. There is power and peril in steam; there is power and peril in electricity; there is power and peril in dynamite. There may be peril in the Epworth League movement, but there is power also. There are those who fear that possibly the Epworth League may come to be the Young People's Church, and that, consequently, when the young people have discharged their duties to the Epworth League they will regard it that they have discharged their duties to the Church. There is power in the Epworth League, and I fear not the peril if the power shall be wisely directed.

Now a practical word or two. It rests with the pastor whether the power shall work out the desired ends, or whether the peril will prevail. The mountain stream that comes babbling from the hills has power in it. You cannot stand by the side of that stream and say, "O stream, thou shalt not flow." What you can do is to build by the side of that singing brook a mill, and then say to the babbling stream, "Fall upon my watermill and furnish me power wherewith I may produce that which shall be sent out to bless the world." If the pastor fails to direct the power of the young people, then possibly the peril may result in that which has been feared, and the evil that

has been prophesied. The pastor who will not stand by the young people must not be surprised if they do not stand by him. There are some things that must be done. If the pastor is to direct this stream of power that we find in Methodism to-day, he must stand by the young people. He should attend the religious services always, and bear his part as the other young people are expected to do. He should attend the business meetings of the League, or whatever Society may be in existence in his church. There he will have the opportunity wisely, discreetly, to say a word at the very moment that may avert the peril, and secure the end that is greatly desired. He should attend the cabinet meetings and can accomplish the same result there.

Having identified himself with the movement, so that he can speak a word of caution, and direct the forces as best he may, he should, in the second place, direct the force at his command. There will be multitudes of opportunities. The revival, we will say, is in progress. I know from experience that the young people will respond to the plans of the pastor, and stand by him in the work. Then there are multitudes of strangers that must be sought out, won to the Church, and held to it. The young people will respond to the pastor in that work, and help him to carry out the plans that he may have matured. There are, may be, church debts to be paid. I know that the young people, if the pastor first of all stands by them, will stand by him to carry out all the plans that he may put before them. They will thus come to be the right hand of power to the pastor, and the right hand, therefore, of power to the Church.

The Rev. W. J. Crothers, D.D. (Methodist Church of Canada), continuing the discussion, said:

A more important topic has not been brought before this Conference. If, as I believe, an inspiration shall go forth to the world from this Conference with reference to Young People's work, we shall not have met together in vain. We have all been stirred by the work done by the Christian Endeavour Societies during the past years, and sometimes we have been told that a new thing has occurred; but it is well for us to remember that Methodism has had no small part in connection with this work of Christian Endeavour. The Young People's work is not by any means a new work with Methodism. All along the past, a deep interest has been taken in connection with the work of young people, and when sometimes people have criticised our efforts in establishing a denominational society, it seems to me that we have good warrant in the fact that the responsibility of looking after our young people has been laid upon us, and we cannot trust this work to anyone else.

Here we have the work placed before us as a Church. Here is a mighty host of young people to be trained for God, and for our work. I see by the papers that the question has been raised whether Sunday Schools are a success or not. However that question may be settled, it seems to me that if we train our young people in the Young People's Societies in connection with Sunday School work, we shall be doing no small good to the Church. The question is also sometimes raised whether the class is a success, and whether lay preaching is a success or not. It seems to me that in connection with our Young People's Societies we have a grand training ground. We can prepare young men to go out as lay preachers; we can prepare them to act as trustees; we can prepare them, direct them, in reference to the various offices of our Church, so that when the time comes,

when the opportunity presents itself, they will be prepared to take upon themselves this work. Indeed, I look upon our Young People's Societies as a grand training school.

We cannot afford to let things go on haphazard; but it is our business as a Church that the young people be trained in our doctrines, that they know what they believe; that they be trained in our discipline, and that they remember that we have a discipline; that they be trained in our history, that they know something about our history. I believe that a great many people are very ignorant of the history of Methodism. Where have we anything like it? It reads like a fiction. When I take up the hagiology of Methodism I think of the saints, the men and women who have lived in days gone by; it is an inspiration to read that history. When I think of the men who have gone out as missionaries to lay down their lives for God's cause and the building up of His Kingdom, there is nothing like it in the whole range of literature to inspire young men and women in the cause of God. We have a grand opportunity there to stir our young people in reference to this matter.

Then with reference to the work, what we want is to do more. We need not spend time about criticism; the great thing is to be at it, and always at it, if we expect Methodism to progress. I believe Methodism has not yet seen its best days. I should be very sorry to think we had reached the highest point, and that we should be going down. God has grander things yet in store for us as a people, and we depend upon these young men and young women to take up this work, and carry it on more grandly, more successfully, than their fathers and mothers have done. When I see how missionary facts have been disseminated, how missionary literature has been scattered, how young men have denied themselves two cents or a penny a week, and that sort of thing, and then when prayer meetings have been held, how they have prayed for the men out in the foreign field, how they have offered themselves to go out to that work, it seems to me that just there we have solved one of the most important questions in reference to our mission work. I believe, too, that the Young People's Society is the pastor's right arm. If he rests upon it, and uses it, he will find that it will relieve him of a great amount of pastoral work. I hope that a great wave of inspiration may go from this Conference in connection with this Young People's work.

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), said:

This is, perhaps, not only a young people's movement; it is the youngest movement of great importance in the Methodist Church, and it is full of interest to us all. I should be very glad if, instead of hearing speeches, which, however able and eloquent, are mainly speeches such as might have been delivered, say, at a public meeting on behalf of any one of these things, it were possible for us to have a little real conference about this matter. Undoubtedly, to a certain extent, this movement is still on its trial, but it is standing its trial exceedingly well in those parts of the world with which some of us are best acquainted. Nevertheless, we have some anxieties about it, and especially upon three points. We are anxious, some of us, as to the general effect produced upon our young people, especially in the religious character, by the section of recreation. Then some of us are very anxious about the effect which the young people's meeting is

likely to have upon the Sabbath evening public service. Thirdly, we are very anxious, indeed, to understand the effect that it is likely to have upon the true membership of the Church.

If it were possible that several of our brethren who have experience of this matter could, in speeches lasting a minute or so, give us some light upon this matter, I believe we should be furnished with information which would be very valuable to us in forming our judgment upon this matter. For the Wesleyan Church, I hope Mr. Kelly, to whom this movement owes so very much, will speak to us, and certainly he will be able with more authority than I can to testify what, I believe, is the fact that upon no one of these points is there at present any need for great anxiety, so far as the Wesley Guild is concerned. But this is a much wider movement than the Wesley Guild, and I ask for information.

The Rev. C. H. Kelly (Wesleyan Methodist Church) responded to the invitation of the President, and spoke as follows:

I should like to say on behalf of the Wesley Guild, in regard to the Young People's movement, that it is perhaps the youngest. So far as the three points are concerned to which Dr. Stephenson has directed attention, we have, I believe, as a body, no fear whatever.

The Wesley Guild does attend to the recreative part of the Church, if it may be so called. Some people have objected to this. Some people have objected to athletics; others to some of the games in which young people are apt to indulge; but I have the opinion that there is a Gospel of the body as well as a Gospel of the soul. I believe a well-developed body is likely to produce all the better Christian, if the man be a Christian. I am quite sure if young folks are to have recreation they had better take it in the company of good young people, and under the guidance of the Church, than without it. I have never met, in the course of my long ministry, and a ministry very largely among young people, superior piety on the part of those who never took good physical exercise; but I have sometimes thought that men would have had better theology if they had had better bodies, and it is quite possible to secure good grace of soul when there is attention to innocent recreations, to which young people are apt to go. If lads are to play football and cricket—and I see no sin in it—they had better do that in the company and under the guidance of their Sunday School teachers, and people of the Wesley Guild, than people they will meet in the public-house. If they have to change their clothes, they had better do it in the vestries of our schools than in the bar parlours.

As to the membership, we certainly escape the danger that seems to be anticipated in some places. The Wesley Guild is not a Church for young people; it is part of our own Church—as surely a part of our own Church as any other department in it—and the devotional part of the Wesley Guild is the most popular part connected with the Guild. The recreation department has never driven out the devotional element. I cannot see that you will do any better for the Church of Jesus Christ with reference to our young people than to work such Guilds, and work them effectively. We find it draws young people into the Church; it provides work for the young people. One of the greatest mischiefs in connection with the Churches of this country has been in almost all its departments, that you have allowed nearly all the work to be done by people, who, in many instances, would be all the better if

they took a little rest. The fact is, the work of the Church can be done very well by young people, especially if they be well officered. One way by which you will get the young people is to get them interested in the work of the Church, and if they find they have something to do, they will not run away from it.

The Wesley Guild has secured Church membership, and is securing an enormous band of workers, young people working for young people, and giving their energies for the general work of the Church of Jesus Christ, and I have, so far as the future is concerned, the brightest hopes, for I see through the influence of these Guilds a great number of people coming into our Church who would never otherwise have come in. It is said of Henry Clay that when he stood upon the Alleghany Mountains gazing into the distance, somebody said: "What are you listening to, Mr. Clay?" and he said, "I am listening to the on-coming tramp of myriads and myriads of American people." They are coming, and they have come now. We hear in connection with this work the on-coming tramp of myriads and myriads of young people into the work of the Church and into those parts of the Church to which we belong.

A DELEGATE: I want to ask Mr. Kelly what is the attitude of the Wesley Guild regarding card-playing, theatre-going, and dancing?

The Rev. C. H. KELLY: Those forms of recreation never come into consideration. They are not the recreations we regard to be the best for young people. Methodism does not recognise as proper recreations card-playing, dancing, or theatre-going.

The Rev. J. A. B. WILSON, D.D. (Methodist Episcopal Church), said:

I have come forward to tell an experience. It is no longer an experiment, but an experience. I am pastor of a Church with 240 pledged young people. They are pledged Leaguers. We have about twelve who are associated members. We have recognised the fact that young people are a part of the Church, and it was admissible to organise them, as any other part of the Church, for active work. Our young people go out every Sabbath with the Gospel waggon. They meet the expenses of it, and they hold as many meetings as time will allow; and following the waggon comes the great host of the young people's meeting, the devotional meeting which meets at six o'clock. It is a rare thing to find fewer than 300 in these meetings, and then at the close of the meeting I give them something to do upstairs, and they come upstairs to the service in the auditorium. They form an antiphonal choir, with the regular choir, in singing songs before the service commences, in which the congregation unite in the choruses. Then we have an adjourned meeting of the League after the sermon. It is the usual after-meeting, but we call it the adjourned meeting of the League, and I can scarcely think of a Sunday night when from one to five people have not been converted under that influence. The fact is, all the evangelising effort of the Church is focussed upon the League.

We do not confine the League to young people only, but all who take part in that line of work, and are specially interested in it, give their work and service to the League, and the League is put in the front, and it leads off in this matter. I confess to you I have not found some of the difficulties that my brethren have told you of here to-day. By giving them something to do, and keeping them at it all the time, the Leaguers find their place in the Church, and carry their full share

of the burden and responsibility. As to the standards which are maintained among them, some time ago it was reported that one of the members of the League was seen in a restaurant taking a glass of wine with his dinner. He had to clear himself before he could have any standing in the League. The charge against another was that it was said he smoked a cigar, and he had to clear himself of that charge before he could remain a member of the League. Our young people insist upon it that the members shall be free from the twin curses of drink and tobacco. I rejoice to tell you that there has not been a quarter that my League has not brought at least fifty probationers as the result of the revival services carried on.

Bishop A. WALTERS, D.D. (African Methodist Episcopal Zion Church), was the next speaker. He said:

I would not have you think for a moment that we do not realise that to have a first-class picture we must have a happy blending of the colours. We do not want too much colour in this picture, and yet there are some things that we do want to speak of. I just want to speak of the work of the young people in the African Methodist Episcopal Zion Church. You have heard from our President, Dr. Colbert, somewhat of our young people. We have been criticised in our country because we have adopted the Christian Endeavour movement as our Young People's Society, instead of the Epworth League. There are some reasons for that, and I want to state the reasons briefly, and then tell what our young people have done for our Church. The reason that we adopted the United Society of Christian Endeavour as the Young People's Society was, because it brings us into larger fellowship than if we had adopted the Epworth League. We are loyal Methodists, loyal to the core, and expect to ever be so, but our position in our country is a unique position. We must touch the forces of the realm, we must make friends everywhere, and in the United Society of Christian Endeavour we have all the Churches in the States. Thus the foreign Churches have been enabled to come in touch with the Christianity of America, and these not only help us along spiritual lines, but help us along racial lines. The Christian Endeavour Society stands distinctly as an inter-racial Society; it cannot be otherwise. The moment it draws the colour line, at that moment the members in Africa, the members in India, the members in all parts of the world, where there are dark-skinned people, would be shut out. Their constitution will never allow the Christian Endeavour Society to draw the colour line, and that is why we have adopted it as the Young People's Society.

The movement has brought about a reformation in our Church by bringing in the young people. I need not stop to tell you about the old-time singing among us, and how we used to drag things out in class meeting, but when we brought these young men and young women into the Church they wrought a reformation along those lines that has helped us wonderfully. Then there are young men and young women coming out from our schools, some of the best schools in the land into which white and coloured are admitted, and they return from those schools, and they say, "We do not want to go to these services any more; the services are not intelligent enough for us, the singing is not high-class enough." But the Christian Endeavour Society is also solving those problems for us. That is why we have adopted the Christian Endeavour movement as our Young People's Society.

Mr. N. W. Rowell (Methodist Church of Canada) spoke as follows:

I wish to express my appreciation of the very able paper of our friend Dr. Haven, and I hope, if we obtain no other benefit from its discussion, that we may very seriously consider the presentment he has made in favour of our young people's organisations. It is neither the time nor the place to discuss the relative merits of Christian Endeavour Societies and Epworth Leagues. In the Methodist Church of Canada we discussed it, and we settled in favour of the Epworth League. We could not see why by being loyal and true to our Home Church we should be any less loyal to our neighbours, the sister Denominations. We have had in our Church a young people's organisation for about ten years, and the circumstances in which I have been placed, the official relation which I have borne to it, although a layman, puts me in possession of information such as Dr. Stephenson has asked for.

Dr. Goucher suggested that the Epworth League is still an experiment. If Dr. Goucher meant that it had not accomplished yet what we hoped it would accomplish, or what we hope it may accomplish in the future, I believe his statement is correct. If he meant that it is still an experiment, and that it is also a question whether the organisation is good or evil in what it has already accomplished, I think that can admit of but one answer. If it has taught the Church nothing else than that it has within its own membership a body of young people, intelligent, enthusiastic, desiring to work for God, upon whom it can lay its hand at any time, then I say the organisation has been a blessing, even although it were to cease to be at the present time.

It occurs to us in Canada, however, as it may perhaps occur to you here, that the organisation needs steadying. In the enthusiasm which characterises every new and great movement there are swept into its ranks a great number of young people on the crest of the wave. The danger is that when we get into the trenches, as we are now getting into the trenches, and there comes more of the daily routine of regular Church life and Church duty, that some of these young people, losing the earlier enthusiasm, may drop out of the League, and we may not have the benefit of their work.

One method we have adopted to prevent this is the emphasis we are placing upon our reading course. In the tendency to the dissipation of intellect and intellectual energy from the reading of the light literature of the day, we thought that if we could get our young people into the habit of reading good books, books that will inform them on the basis of their own faith and on the basal facts of Methodist history; books that will enlighten them on the historic facts of other Churches; books that will give them, perhaps, some small knowledge of the world around them; in studying these books we should be putting them in the position of steadying their faith and having clearer and more definite convictions than they could possibly have if we simply left them to the enthusiasm of our general organisations. In our League, such has been the result of these efforts, that last year about 10,000 volumes, that is, 2,500 sets of four books each, were purchased and read by the young people in our Leagues, and discussed in their meetings. We had one year Stalker's "Life of Christ"; another year we had a book on Wesleyan Methodism; this year we have Bishop Warren's book dealing with the universe in which we live. We have had books which touch not only the religious life, but the wider life of the young men or the young women, as the case may be, in their duties of citizenship. We hope by these means in some way to steady the young

people in our ranks for the contest of life which they must enter, not only the contest of sin in their hearts, but the contest of sin in the world.

Another problem which, perhaps, you find in the Eastern Section, and which, I think, this young people's movement is helping us in some sense to solve, is this. Have you not found that in your Methodist Churches the young men and young women of the best families are not in all cases actively engaged in the religious work of the Church? When we hold our special services, and a man who has been a sinner for years, who has been a drunkard or profligate, is converted, we hail it as a marvellous work of grace—and so it is—and we proclaim it abroad. But possibly one-tenth of the energy we put forth to secure the salvation of that man's soul, had it been put forth among the young people of the families of our own Church, would have resulted in their being in the Church instead of out of it. While it is very true that one soul, in one sense, is as valuable as another, in another sense it is not true, because the son or the daughter of a good family in the Church, growing up, and taking a responsible position in life, will usually exercise in the world a much greater influence than the poor profligate whom you have brought into the Church. By directing our attention to this fact it will enable us more and more to see the great importance of enlisting the sympathy and co-operation of the young people in all our families in the Church.

The Rev. W. D. Parr, D.D. (Methodist Episcopal Church), was the next speaker. He said:

We are greatly indebted to Dr. Haven for his unique paper. We feel that the dictum of Wesley is broad enough for us all. We "desire a league both offensive and defensive" that will bring us into harmony with every kind of young people's organisation throughout universal Methodism. We rejoice in the growth of the young people's movement everywhere, and we feel confident of the faith and loyalty of the young people. We must trust our young people more, and give them a few more responsibilities. To be sure, the Church of to-morrow is in them. They are loyal to our doctrines and to our polity, and we believe we can trust them. They are growing in essential strength; they are coming into the warp and woof of our Church life. They are praying young people, they are studious, and prayer and study make a mighty Christian. They are going along that road; they are being developed most magnificently. The peace conflicts of the future are to be fought not upon battle-fields. Some of us believe in war, when it must be; but in the future the conflicts are to be in the region of debate, where men pit thought against thought; and we are training a class of young people on whom we can depend. They will be ready for the battles.

Let us thank God we have young people, and let us take care of them. Let us encourage them in every respect. Let us open doors of opportunity for them, and let not one of them ever feel that the older life of the Church, and the official life of the Church, is wanting in enthusiasm, intelligence, and patient support, for they will positively be able to do the great work of the Church of to-morrow. I have come to revise my definition of youth. It is not so much a young man, not so much a question of age, not a question of whether he has grey hair or any hair at all; it is the spirit that is in him.

Thank God our Methodism is full of men and women who may be old in years but young at heart. We need not have any fear of the great host that is coming; they will be on hand to help in the mighty conflict of to-morrow; they will be with us a hundred thousand strong when they are needed.

The Rev. R. A. CARTER, M.A. (Coloured Methodist Episcopal Church), made the following remarks:

I feel very much indebted to Dr. Colbert, of the African Methodist Episcopal Zion Church, for the very able paper which he has read to us. I consider the young people's movement to be the greatest movement inaugurated by the Protestant Churches in the last century. I so consider it because the Churches first fell in line with the policy of great national Governments. The British Empire, the United States of America, and all the great empires and countries of this world have training schools for their soldiers and sailors. They believe in preparing for war in the time of peace, and the Protestant Churches are now, in their Young People's Societies, preparing the future warriors in the time of peace for the great battles which will confront the Christian Church during this century. There need be no fear about the young people becoming disloyal or anything of that sort.

In our League work we aim to teach them the doctrines of Methodism. We aim to teach them the glorious history of more than a hundred years of marching and a hundred years of song, which is behind Methodism. We aim to make them proud that they are Methodists. Two girls went to a Catholic hospital to see a sick person. One of the sisters came into the hospital while they were waiting, and said to one of them, "My dear, what is your name?" The little girl said, "Mary, if you please." The sister said, "Thank you very much, and now, my dear, excuse me, to what Church do you belong?" The little girl said, "I am a Catholic," and the sister replied, "Thank God for that!" Then she turned to the other little girl, and she said, "My dear, what is your name?" and the little girl said, "My name is Sarah, and I am a Methodist, and thank God for that."

I heard my friend tell the other night in eloquent language of the English Poet Laureate's poem, "Pax Britannica," in which he pictured all the nations as counselling how and when to strike the great British Empire while she was busy enriching herself. The poet pictures the British lion as rising up and shaking his mane, and asking in thundering tones where the lion's whelps are. Over at the Tower yesterday, as I saw the young soldiers drilling there in the Tower Yard, I said to myself, "The lion's whelps are being prepared here to take care of the empire in the future." In like manner the Young People's Societies of Methodism are preparing our young people to take care of the Methodist Church in the future, if we will give them our moral and our hearty support. It is a training school for them. It makes them more loyal. It makes them love the Church more, and it gives them something to do. Nature abhors a vacuum, and the devil does too. If we hope to perpetuate our Church, we must no longer expect to recruit its ranks from the bar-rooms alone. If we expect to perpetuate our Church we must not any longer expect to go out into the alleys and by-ways to get converts, but we

must bring them from the Sunday School, and from the Young People's Societies into our Church.

The Rev. J. W. NEWMAN, D.D. (Methodist Episcopal Church, South), said:

I believe that there has been no speaker on this great subject from the Methodist Episcopal Church, South. We represent, I suppose, the second largest organisation of young people's meetings and societies in Methodism in the world. We entered into this work very early, and I have had the very great privilege and pleasure of being connected with the work from the very start. We entered into it in self-defence. We felt we were compelled to organise our young people, in order to preserve them to Methodism. I thank Dr. Stephenson for suggesting the idea of a conference, and I have risen to speak to his proposition.

As to the piety of our young people, the Epworth League has surely fostered that. Our very best young people are in the Epworth League, and they are hearty and loyal co-operators with all the leaders of the Church, and especially with the pastor. As to the attendance at church, the Epworth League members are our very best attendants. They are regular and they are faithful. As to the effect upon old people we had a good many people who had fears as to the outgrowth of this movement among young people, as to what it would come to, and they cried out, "Young America!" and all that. But we have largely won them to our side on this great question. Really, in the Epworth League in America, especially in our Church, we have no age limit—at least, going up. We do have a little limit going down. Nobody gets too old to be an Epworth Leaguer in our Church. We have some most active and wideawake and fresh-hearted and spirited old people in connection with this work. In Nashville, our headquarters, we have a Leaguer there, ninety-three years old, regularly attending and taking an active interest in this work. I feel that this great work is a means of conserving the youth of heart of the grey-haired people in the Church of God. I determined years ago that I would never grow old. I may get grey and wrinkled, and stooped, and bent, and broken, but I intend to keep my heart sweet, fresh, warm, full of love, and young, because I keep close to the young people in our Church.

As to the practical working of the movement and the outcome of it, we have had great results. We have among the young women some of the very finest charity workers that we have ever had. The same is true of the teachers of the Mission Sunday Schools of the Church in the cities where that work can be carried on. Then we have had a great outgrowth and development in our missionary collections, which is largely attributable to the co-operation of our young people with the pastors in this work. Several of our Annual Conferences in the last few years are coming to pay in full every dollar of the missionary assessment, and that is the outgrowth largely of the co-operation of the young people and the pastors in this great work.

Mr. J. E. BALMER (United Methodist Free Churches) closed the discussion with the following remarks:

I wish to speak of a class of young people who are not in Guilds, or likely to be. There are young men and young women who will

never enter a Guild, and who will not be associated with a Guild. I want you to keep them—young people who consider themselves a bit "swell" in their way, who come of good families, and have wealth, to whom Methodism is not quite high enough socially; young people who say, "Father, I should like to be married in the church," as if it were not right or proper to be married in a Methodist chapel. I am proud to be the son of a Methodist minister, and Methodism is quite high enough for me, and ever will be. Never let your sons speak disparagingly of a minister of the Methodist Church. I have known families that have left Methodism simply because of indiscreet criticisms at the dinner table. The minister has done his best, but from the critical standpoint has failed, and we have lost dozens of young men in that way. I want these youths to be kept. Give them position. Do not wait till they begin to be wrinkled, because sometimes young men are capable of taking places even in the State before they are old. and they fill them and keep them. Do not wait until our young men and women lose their imagination before putting them into office. Give them a high position if you can. Trust them. If anyone trusted me I would do my utmost for him, but if he had a doubt about me I should very likely leave him. Trust your young people. Welcome them. Do not put them aside. The great moving spirits of the race, in poetry, in art, and in science, have been comparatively young as a rule. I speak for the young people to-day, and I want you to solicit and secure the men and women who are clever, and in good social positions, because, although they can only make one cross for the ballot-box, like the poorest man, yet how much more influence has the clever man as compared with the ignorant man. If we can get our Churches full of the young men and women of whom I have been speaking they will succeed.

The Rev. ALBERT CLAYTON (Wesleyan Methodist Church) said that with regard to the training of candidates for the ministry in the foreign field, the Business Committee recommended the adoption of the following resolution, to which the Conference agreed: "That in the judgment of this Œcumenical Conference provision should be made in the educational institutions of the Churches for the special training of candidates for the ministry, and other workers in the foreign mission field, and that the substance of this resolution be embodied in the Address of the Conference to our people throughout the world."

The Rev. ALBERT CLAYTON further said that with regard to the suggestion of a monument on the grave of Mrs. Susannah Wesley, the Business Committee reported that there was a monument to the memory of Mrs. Susannah Wesley in front of Wesley's Chapel, that the gravestone on Mrs. Wesley's grave in Bunhill Fields was the original stone, and that the necessary steps for its reparation and preservation would be taken under the direction of the Rev. Charles H. Kelly. The Rev. N. CURNOCK (Wesleyan Methodist Church) said that he sympathised with the desire of the Committee that the present gravestone should be preserved intact and unin-

jured, but he thought, for the sake of the Methodist people coming from all parts of the world, there should be at the grave something more distinctive, without interfering with the present stone at all. The Rev. WESLEY GUARD (Irish Methodist Church) endorsed what Mr. Curnock had said. The Rev. CHARLES H. KELLY said when it was proposed, two years ago, to erect a much more noticeable monument over John Wesley's grave, the strongest protests that were received were from men in high position, not in the Wesleyan Church, but in the Church of England, who begged that the simplicity of the monument might be allowed to remain. The report of the Committee was eventually agreed to.

The Rev. ALBERT CLAYTON also said that the following resolution had been before the Business Committee, and was recommended by them, to which the Conference agreed:

"In view of the value and importance of the missionary work being done by the Methodist Churches in foreign lands, the Statistical Committee should be instructed to prepare a tabulated statement of our work and workers for publication in the Official Report of the Œcumenical Conference."

The Doxology was then sung, and the Benediction was pronounced by the PRESIDENT.

THIRD SESSION.

TOPIC:

ADDRESSES FROM THE FREE CHURCHES.

In the evening an adjourned meeting of the Conference was held at the St. James's Hall for the purpose of receiving deputations from other Churches. The hall was crowded with an enthusiastic audience. The Rev. J. LUKE (Bible Christian Church) was in the chair.

The Rev. W. T. DAVISON, M.A., D.D. (Wesleyan Methodist Church), offered prayer.

The Rev. J. LUKE (Chairman) in opening the proceedings, said: We are here this evening for the interesting and important matter of receiving Addresses from the National Council of the Evangelical Free Churches of England and Wales, the United Free Church of Scotland, the Moravian Church, the Huguenot Congregation of

Canterbury, and the Salvation Army. There are also certain gentlemen on the platform who will speak.

The Address from the National Council of the Evangelical Free Churches of England and Wales was presented by the Rev. J. Monro Gibson, M.A., D.D. (Honorary Secretary). He said:

Before presenting this Address, I may say that we have among us valued members from the Methodist Churches, including our Acting-President, the Rev. Charles H. Kelly (Wesleyan Methodist Church); our President-Elect, the Rev. W. J. Townsend, D.D. (Methodist New Connexion); Mr. R. W. Perks, M.P. (Wesleyan Methodist Church), who is one of our Treasurers; and our Organising Secretary, the Rev. Thomas Law (United Methodist Free Churches). As the Address I am about to read is to Methodists, it has been felt by our brethren of that Communion that they must leave to others the utterance of the common sentiment, and therefore some of those whom we should be only too delighted to hear this evening are silent, who under other circumstances might have taken a prominent part. Our deputation is a large one. I may mention those who are present on the platform in addition to those who will have time to take part in the proceedings, include Alderman Evan Spicer, J.P., Mr. J. Bamford Slack, B.A., Mr. R. White, Mr. Percy W. Bunting, M.A., the Rev. Thos. Mitchell, the Rev. Thomas Allen, D.D., the Rev. J. H. Jowett, M.A., the Rev. A. Ramsey, M.A., B.D., Mr. J. Compton Rickett, M.P., Mr. E. C. Rawlings, Mr. Moses Atkinson, and the Rev. F. W. Bourne. These are members of our Committee whom we have observed already on the platform. The Address we have the honour and pleasure to present is in these terms:—

> The National Council of the Evangelical Free Churches of England and Wales present their Christian salutations to their Methodist brethren assembled in Œcumenical Conference, and embrace the opportunity of giving thanks and praise to God for the great grace He has bestowed on their fathers and on them, and for the mighty work He has enabled them to do for the glory of His name, for the extension of His Kingdom, and for the good of the world.
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> We recognise how signally God has owned and honoured the great spiritual movement of the eighteenth century associated with the revered names of the Wesleys, by so guiding and blessing it that out of it has grown a great Church, of catholic spirit and of almost world-wide extent, which has given abundant evidence throughout its brief and most eventful history that it has been called and commissioned of God to minister to all ranks and classes of men, while it has been peculiarly honoured in preaching the Gospel to the poor, and in winning to Christ many of whom other agencies had failed to reach.
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> We rejoice in the illustration so given to the world of a Church in all its parts built on the sure foundation, loyal to the one King and Head, and faithful to the principles of the New Testament; and we see in the consecrated men who have adorned the Methodist ministry the marks of the true apostolical succession,

and in the souls won for Christ the Divine seal upon the validity of its orders.

We acknowledge the indebtedness of all the Churches to the Methodist movement, for the life which has been stirred where formerly there was slumber or death, and for the impulse which has been given to all varieties of Christian work. We are under obligation also for many streams of healthful and healing influence in social and national life—for all you have done for Righteousness, Temperance, sound Education, and for the promotion of every good work.

We observe with great satisfaction the evidences in both hemispheres of your marvellous growth, not only in numbers but in resources, a signal illustration of which we recognise in the courage which inaugurated and the energy and liberality which carried through to success so many Twentieth Century Funds. We congratulate you also on the high place many of your representatives are taking in the ranks of scholarship and authorship; and it is with special thankfulness we note the evidence that you still maintain the old spirit of the fathers of your Church in the determination that to the poor, especially, the Gospel should be preached. With that freedom and readiness of adaptation to varying circumstances which have been a special note of Methodism, you have taken the lead in the adoption of new methods of commending the Gospel to the masses of the people, by the establishment of special missions in great centres of population, which are giving a fresh impulse to the work of evangelisation everywhere.

Representing as we do a great Federation of Evangelical Christians, we recognise with thankfulness the true catholicity of the Methodist Church—its readiness to acknowledge as brethren all who are truly loyal to the Lord Jesus Christ, and to co-operate with them in every endeavour to promote the cause of righteousness and truth, as proof of which we may refer to the great service rendered to this Federation by men of light and leading from various branches of the Methodist family. We note with satisfaction the reunion of Methodists in Canada and in Australia, and it is our hope and prayer that there will soon be a similar reunion in the Motherland and in the United States; that the bonds which happily unite you now with all of us may be further strengthened, and our co-operation in the Gospel further developed, till the great aim of our Federation Movement shall be realised, when we shall effectually demonstrate our essential oneness in Christ and successfully combat the forces of evil as "one Army of the Living God."

As we look back across the centuries, we recognise that, among the many proofs of the presence of the Lord with His people, and the power of His Spirit in His Church, there is none more signal than is furnished by the history of the Methodist Church; and as it is our conviction that He who has so greatly honoured you in the past will be with you still in all the fulness of His grace, so it will be our prayer that in this twentieth century on which we have entered there may be in store for you a still richer blessing, greater fruitfulness in every good work, larger influence for good on the Church Universal and on the world, and a still more bountiful harvest of souls won for Christ and His Kingdom.

CHAS. H. KELLY, Acting-President.
J. MONRO GIBSON, Honorary Secretary.
THOMAS LAW, Organising Secretary.

Mr. George Cadbury (Society of Friends) was one of the speakers selected by the National Free Church Council. He said:

It is a privilege to be invited to meet representatives of a Denomination now influencing, perhaps more largely than any other, the Anglo-Saxon world, and most stimulating to remember that it has attained this position in the Church of God not by attacking other Denominations, but by seeking to bring men to Christ. Probably, one reason why religion has made so little headway with, I fear, a large majority of the Anglo-Saxon race, has been the intolerant spirit of so many of the professed followers of Christ, the devotion of too much time and energy to arguing with fellow Christians on comparatively unimportant matters of detail, instead of uniting with them in the effort to bring sinners to their Saviour. Few professing Christians have yet fully grasped the meaning of the words of John Wesley, "The world is my parish," but the union of the Free Churches for aggressive spiritual work is a step in that direction. The National Free Church Council has entered into the spirit of these words, by endeavouring to draw out the sympathies of every Church towards those around them who are living godless lives. Many of our Churches devote almost their whole attention to the

> "Ninety and nine that safely lie
> In the shelter of the fold;"

and do but comparatively little to bring in the multitude of the lost, wandering sheep,

> "Away on the mountains wild and bare,
> Away from the tender Shepherd's care."

When the Free Churches act as a disciplined force with this main object in view, rather than as an undisciplined and often quarrelsome host, their power for good will be enormously increased. There can be no united or effective action while bitter controversy is, not only indulged in but encouraged by the leading men in our Churches. I believe that the division of towns and districts into parishes has been the most important work accomplished by our National Free Church Council. The members of many churches have been astonished to find, when parish visitation has been undertaken, how much needs doing close to their own doors. Such service enlarges our horizon, and brings us into contact with the results of sin, and into sympathy with other Churches doing a similar work. We then find there is work for every individual member of our own and neighbouring Churches to do; and the sight of loving forbearance and even harmony among those who differ in non-essentials tends to win men to Christ.

Those who have entered heartily into Evangelical work soon learn that if men are to be won it will be by love, and the simple Gospel of Jesus Christ, and not by controversy. Man's test has been a creed, forgetting the exhortation to "strive not about words to no profit,

but to the subverting of the hearers." Christ's test is love, "By this shall all men know that ye are My disciples, if ye have love one to another." "Let us do good unto all men, especially unto them who are of the household of faith." A good father will love his own children best. "He that provideth not for his own house is worse than an infidel," but a good father who has entered into the spirit of the teaching of Jesus Christ will not only love his own children but other people's children too. A good Wesleyan will love his own Church the best, and give it loyal service, but if he has entered into the spirit of the teaching of Jesus Christ, and of John Wesley, the founder of his Church, he will love all those who love our Lord Jesus Christ, to whatever Denomination they may belong. This teaching will not only carry us beyond the limitations of creed, but our brotherly love and sympathy will extend far beyond our own race or nationality. A good Englishman or American will love his own country best, but if he believes that "God has made of one blood all nations of men"; if he believes that God is the Father of all men, he must admit that all men are brethren, and that by the teaching of the New Testament, war is but wholesale fratricide. The Jew who fell among thieves received loving help from a Samaritan, a man of another country, of the inhabitants of which we are told "The Jews have no dealings with the Samaritans." In answer to the question, "Who is my neighbour?" our Lord taught us by this parable that men of every nationality and of every colour are our neighbours. When will professing Christians learn that

"He prayeth best who loveth best"?

Christ's injunction to "Love your enemies" is absolutely incompatible with war. When Christians dare to obey this command they must be prepared for ridicule from worldly men, and to suffer as did the early Christians for bearing their testimony against war. The Wesleyan Church was never so greatly blessed spiritually as when its members were persecuted for conscience' sake. "Blessed are ye when men shall revile you." Take heed "when all men shall speak well of you, for so did their fathers of the false prophets." "Ye cannot serve God and mammon."

Men have been alienated from the Church, not only by the lack of love in religious difference among those who profess to be followers of the same Lord, but even more by the evil passions fanned and encouraged by those who profess Christ's name towards their fellowmen. Churches, like nations, have been greatest and strongest when least oppressed by wealth, the love of which is the main cause of wars to-day. The true wealth of a Church, and of a nation too, lies in its godly men. Rome was at her best whilst she maintained her republican simplicity. When she became imperial and her attention was devoted to foreign conquest, wealth enormously increased in the hands of a few, but the vast number of her people were depraved. Is not this the case with Imperial England to-day? We see enormous wealth in the

hands of a comparatively small number and more than half the population in her capital where we are meeting to-night living in poverty, or so nearly approaching it that it is almost impossible for them to become good citizens physically or morally. The Churches must act together to grapple with this, hence the value of Free Church Councils; but I entirely agree with the late Dr. Dale that such Councils of the great Protestant Churches should devote their whole attention to bringing men to Christ, the only permanent cure, and teaching them the joy of service. If the best men and women in our Churches took their share of work in visiting the homes of the poor, and saw for themselves the sin and suffering around them, they would be stimulated to do their part as Christian citizens, and would soon find a solution for the bad housing and drunkenness and consequent depravity which abounds. Not by striving for uniformity, but by striving for that love which "is the fulfilling of the law," shall we hasten the time when our Lord's prayer will be fulfilled, "That they all may be one." Not till then will "The kingdoms of this world become the kingdoms of our Lord, and of His Christ." Not till then will the King of Love reign, and "They shall beat their swords into plowshares, and their spears into pruning-hooks," and "Nation shall no more lift up sword against nation, neither shall they learn war any more."

The Rev. J. Clifford, M.A., L L.B., B.Sc., F.G.S., D.D. (Baptist Church) also represented the National Free Church Council. He said:—

It falls to my lot to-night to support the Address which has been read by the Honorary Secretary of the National Council of the Evangelical Free Churches. It was our desire as an executive that one of the most lucid expositors of Holy Scripture, a peerless preacher, renowned throughout the whole world, Dr. Maclaren, of Manchester, should occupy this place. He could not come, and the privilege has been accorded to me. I do not say I am going to fill his place, but I may probably wobble about in it for a little while. Speaking for Dr. Maclaren as well as myself, and for the Baptist brotherhood of which he is the President, I may certainly convey to you the heartiest greetings of that brotherhood, and assure you of their interest in the Œcumenical Methodist Conference, and of their desire for the prosperity and the increasing usefulness of Methodism throughout the world.

Speaking on behalf of the National Council, and also for myself, I should like to say that we rejoice in this Pan-Methodist gathering, this Œcumenical assembly, representative as it is of some thirty millions of believers in the Gospel of Jesus Christ. We rejoice in it because it is along the lines of our own movement as a National Free Church Council. It owes its inception to the same gracious spirit, to the Spirit of our Lord and Saviour Jesus Christ. It has

for its great ideal the accomplishment of the same purpose, that of bringing a lost world to the foot of Christ, and of perfecting that manhood when thus redeemed. It is a Divine idea, and its issues must be salutary, not only to the Churches of Methodism, but to all the Churches, Free and Established alike, Roman even and Protestant. It must be salutary, for the effects which will flow forth from this gathering will be such as will heighten the ideals of the Christians who gather together here, and who are here represented. It will result in a deepened consecration to the interests of God's Kingdom, and in a more unashamed proclamation, if possible, of the Gospel of Jesus Christ, as "the power of God unto salvation in everyone that believeth."

This is a day when unifying forces are at work everywhere. Robinson Crusoe is a charm in literature, but he is an anachronism in life; and the Man Friday on the desert island must necessarily become multitudinous. This is the time when all the forces of literature, art, science, and politics are tending towards the unification of the human race. In other words, human life is becoming Œcumenical, and God is revealing to us, not man in his individuality—that has been accomplished throughout the ages—but He is discovering to us man in his multitudinousness. The Son of Man himself is hastening towards that day when He shall bring the whole world to the recognition of His Deity, and of His humanity, and rejoicing in His sacrifice, men will be in glad and loyal subjection to His benign and sovereign authority. The violet does not make the spring; it is simply the sign that forces are at work which have started the violet from its sleep and forced it into view, so that its beauty is seen by the passer-by, and its fragrance is inhaled. In like manner the Œcumenical Methodist Conference is not a self-created institution; it is witness to the creative and vivifying activity of Jesus Christ, the Lord of all. We therefore rejoice in this, your third Œcumenical gathering, rejoice in it because the same impulses which have started it into existence are playing in this old country where conventions are yet strong, where traditionalism is still tyrannical, and where the enemies we have to contend with can hardly be understood by the Bishops and others who have come from the great West.

This, let me say, is a true Œcumenical Conference. There are Œcumenical Conferences, so called, which certainly do not deserve the name. Many a Council has been held and has claimed universality, but it has claimed it without sufficient evidence. The Roman Œcumenical Councils are councils of cardinals and priests. Their ideas are exclusive; their spirit is exclusive, autocratic and despotic. You are inclusive. I have travelled round the world, and I have met with Methodists everywhere. I have feasted at their tables in Brisbane when they were celebrating half a century of existence, and at the same time celebrating the Union of all the Methodists in Queens-

land. I have enjoyed the hospitality of Methodists under an Empire, and also under a Republic. The "Spectator" described you the other day as an Imperial Church. That is too narrow for you. You are far more than an Imperial Church—you are a Catholic Church, a true Catholic Church. I rejoice in your great numbers, your thirty millions of adherents. But I do not count them your best possession. I rejoice in the tremendous grip you have of the world's wealth—and I wish we Baptists had some of it. But I rejoice most in your ideas—your ideas are universal, and your spirit is in accord with the universality of your ideas.

As a lad I was taught by my grandmother, who was a good Methodist, that you stood for the three great universalities—the universality of the love of God, a love for all men everywhere, white and black, black and white; the universality of the sacrifice of our Lord Jesus Christ, a provision not made for a limited few, but made for the whole of mankind, so that the whole world might come to the heart of God; and the universality of the work of the Holy Spirit, the Spirit given to convince the world of sin and righteousness and judgment, and to bring all men to the enjoyment of the forgiveness of sins and the regenerating power of the Holy Ghost. These are your great ideas, and these ideas make your Œcumenical Conference really Œcumenical. It has to be remembered by us that when John Wesley said "The world is my parish," he was not talking geography—he was breathing the very spirit of his religion; he was uttering the great heart of the Christianity of Jesus Christ. He himself had got to the very soul of the Gospel, and it was his unique mission to proclaim that lost truth, and make men know everywhere that God loved them and was ready to go to Gethsemane and to Calvary again, if necessary, in order that they might be saved. It is this which lifts John Wesley to his place in the modern life of the world, and it is because of this that we, representing all the Free Churches, come and rejoice with you to-day.

Four great movements, four great re-births, if I may so call them, have made the Christendom of to-day. First, there was the Renaissance, with the illumination of the human intellect; Erasmus's discovery of the New Testament, and its presentation to the thought and the affection of the world. Then came the re-birth of the human conscience and of the human will, and Martin Luther stood up as the embodiment, himself protesting against all the iniquities of Rome; strong and resolute in will; prepared to go to death for the truth which he believed he had received from God. Next, and never to be forgotten by Methodists, there was the re-birth of Christian teaching in and by James Arminius; there was the recovery of the lost truths of the universality of redemption, and of the complete responsibility of the individual man for his salvation, immediately he has been brought face to face with truth as the truth is in Jesus Christ. All these three great re-births found their fresh expression in John Wesley. He experienced the intellectual re-birth, and it is that which gives the

place assigned by him to the New Testament in his thought, in his teaching, and in his Church system. His conscience and will found their re-birth and living expression in his doctrine of "holiness," while the spirit of Arminius reappeared in his great and glorious doctrine of salvation for everybody, on the spot, without waiting a moment, simply opening the heart to receive it out of a love that presses it in through every pore of our being. These great doctrines found their expression in and acquired a fresh impact from his own spiritual experience. His heart was warmed with them, and so he went forth setting fire to the decadent creeds of Europe, and introducing new life to Churches that were on the point of extinction.

We rejoice with you, we are grateful with you. John Wesley is ours quite as much as yours. God never makes monopolists. They came from another hand and represent entirely another sphere. We sing John Wesley's hymns because we repeat John Wesley's experiences. We hold with John Wesley—we are all coming to hold it now—that unity by the way of opinion is simply a magnificent mirage, and we are ready to endorse that utterance which John Wesley has recorded for us, and which to me is one of the clearest enunciations of the bases of Christian Union I have yet met with. In 1743 Wesley said: "I make no opinion the term of my union with any man; I think and let think"—I wish we had got to that now, but we have not yet—"What I want is holiness of life. This is the true teaching, and those who follow it are my brother and sister and mother." We are all coming to share that conviction, and we are asking all those who come seeking Church fellowship one great question, not whether they have attended to ordinances of this sort and that, so much as, "Are you savingly converted to God? Do you desire to flee from the wrath to come? Is your heart already aflame with love to the Father through the revelation given in His Son Jesus Christ?" If those spiritual experiences are there, we fling back the door and say: "Come in, thou blessed of the Lord; wherefore standest thou without?"

We do not simply share with you gratitude for what Methodism is, and for what Methodism has done, but we also share with you in the responsibility for the work that yet has to be done. It is well for us to recall the nineteenth century, but we have to make the twentieth. That is our business. God has delegated it to us, and on us Christian disciples rests the responsibility of making this new era. Therefore we come to you to-night rejoicing in the fact that you are of our race, that we are all prepared to march step by step, shoulder to shoulder, in "fighting to a finish" the evils which are round about us. We have to fight an encroaching and an arrogant sacerdotalism. John Robinson, the Pilgrim Father—whom I found alive when I was in the United States in 1897, who is alive yet, and who will live as long as America lives—John Robinson said: "Religion is the best possession of any people, and the corruption of religion is the worst." If anybody asks us what is our war against sacerdotalism based upon, we assert at once, it is not upon mere millinery—I do not care what clothing a man wears

if he will only let me wear what I like—not even upon the offering of incense nor upon the use of an elaborate ritual. No! Our war with sacerdotalism is on this account, that it poisons religion at its heart, that it takes away the very soul of the Christianity of Jesus Christ, that it corrupts that which is God's best gift, and makes it no longer presentable to the human intellect in its full strength, or to the human heart in its infinitely magnetic charms. Therefore we must fight it. In Christ's name we are bound to go against it in all our strength, for the sake of our brethren, and for the sake of the Saviour who has redeemed us. What distresses me even more than sacerdotalism is the awful tyranny of sensualism in this our modern life. Wherever we look we see the sway of a materialistic interpretation of life and religion. We cannot look right or left, north, south, east, or west, without coming face to face with these sad, these painful facts. Drink riots among and ruins its thousands upon thousands; lust is rotting our young manhood; gambling is a mania that is desolating many homes and spoiling many a life. The war spirit—we know it, we feel it, it seems to be in the air—threatens to destroy all chances of our ever becoming the possessors of the benediction for the peace-makers. These and other evil forces are round about us. How can they be mastered? In what way can we conquer them? Only as there is an intense and glowing spirituality in the Churches of Jesus Christ. We must have touch with God if we are to deal with this conflict between the lower and the higher in man. The saddest plight of all is when the Church of our Lord Jesus Christ loses its loftiest ideals and falls short of His self-suppressions, of His glorious magnanimities, of His great forgiveness. These are the things to make men's hearts ache and to drive into us a feeling of despair.

Yesterday I was at a wedding, and afterwards we had to undergo the —shall I call it the painful or pleasant?—process of being photographed. The bride was put in her place, the bridegroom in his, and the rest of us were arranged with beautiful harmony and propriety. The dresses were properly placed, and the photographer looked on, and seemed to be pleased. At length, having watched and watched to see whether it was possible to discover any defect, he looked upon us and said: "Why, you are all frozen!" Did you never feel like that when looking into a Christian Church? Have you not heard sermons—I am told there are such, I do not hear many myself, although I hear all I can get the chance of hearing, five on a Sunday, as Mr. Jowett here can bear testimony—but I am told that there are sermons which are correct, and as cold as they are correct, and that the musical service is absolutely faultless, but without any heart, and that the whole service lacks what Methodists call "fire." Brethren, we want that fire back again, the fire of Pentecost, the fire of the Holy Ghost, the fire that symbolises the coming of Jesus Christ to the sons of men. It is when God Himself comes to us as a consuming fire, burning up all our obsolete creeds, getting rid of all our dead traditions, of our crippling selfishness, and introducing us to the fulness of His life, that

we go forth intent upon saving a lost world. Oh, that God would come down upon the Churches as in the old times, and make our hearts to flame forth in love for our fellows, even as His own heart does!

When Nelson was about to fight one of his latest battles he found that two of his commanders were fractious, striving one against the other, and he sent for them. He rebuked them, and at length he said: "Now, see, yonder is the enemy, shake hands, swoop down upon him and destroy him." Brethren, that is what our Captain says to us: Shake hands, bring heart to heart, shoulder to shoulder, and go forth determined to destroy these enemies of the Lord. Let us cease from our strife, and let us rise to these higher planes of conflict—not conflict between muscle and muscle, but conflict between brain and brain, between heart and heart, between conscience and conscience—as to the supremacy of the Lord Jesus Christ over the entire life of man.

It is to this conflict that our Leader invites us. The battle of the muscle belongs to one of the lowest phases of our human evolution—and it has to pass away! Jesus Himself tells us so. The old prophet foresaw the day when the sword should be beaten into a plowshare and the spear into a pruning hook, that is to say, when the forces of men instead of being directed for the purpose of destruction, should be used entirely to the enriching of life, the ennobling of character, and the salvation of mankind. Towards that day we have to lead the world under Jesus Christ, our great Captain. He invites us. The government of the world is to be in the hands of the saints. We have yet to rule cities and politics in the spirit of love. The pagan idea of a "total bag"—as we read the other day—Oh! the horrors of it! as though men were grouse or pheasants or partridges—that pagan idea has to be destroyed! Oh, Master Redeemer, who didst die for the sons of men, Prince of all the kings of the earth, Prince of Peace, forgive us and help us; equip us for this great warfare, and sustain us, so that we may come to Thine own self-suppressions, and in the spirit of Thy cross, live, suffer, teach, pray, and work for the salvation of the whole world.

The Rev. J. Luke (Chairman) said: We have all rejoiced in the Union which has recently taken place among the Churches in Scotland. We have an Address from the United Free Church of Scotland, which has been handed in and will be taken as read, but I am sure that you will extend the most cordial greetings to the Rev. W. Ross Taylor, D.D., of the United Free Church of Scotland.

The following is the text of the Address of the United Free Church of Scotland, presented by the Rev. W. Ross Taylor, D.D:

> At Edinburgh, the fourteenth day of August, in the year One thousand nine hundred and one, which day the Commission of the General Assembly of the United Free Church of Scotland being met and duly constituted,
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> The Commission adopted an Address to the Methodist Œcume-

nical Conference to be held on the 4th September next, and they appoint the Rev. Thomas Kennedy, D.D., Moderator of the General Assembly, to be their Representative at that Conference, and to present the Address as follows:

To the Œcumenical Conference of all branches of the Methodist Church, which meets in London on 4th September next.

Dear and Honoured Brethren,

The United Free Church of Scotland, through the Commission of its General Assembly, which is met in Edinburgh on this 14th day of August, sends cordial greetings to your Conference. The Conference of your great Church, which took root in England in the eighteenth century and has spread its branches into all quarters of the world, cannot but be interesting to us for the Church's sake. This interest, however, is much deepened by the objects for which your Conference meets—devotion, Christian fellowship, and deliberation on matters vital to the highest welfare not only of your own Church, but of all sister Churches. Therefore do our hearts go out to you in Christian affection, and in earnest desire that your meeting in London may be so owned of God as to bring abundant blessing to you, and, through you, to other Churches and people beyond.

The Church which we represent was formed by the Union of the Free Church of Scotland and the United Presbyterian Church on the 31st of October last year. The circumstances in which these two Churches took rise respectively were different from those in which Methodism originated. The people who formed them brought out with them the creed and the polity of the Church from which they separated. They developed on the basis of that creed, and on the lines of Presbyterian polity. Methodism was in its inception a purely evangelistic movement. Its founder and his coadjutors were responding to a Heaven-sent call, and were moved by a Divine impulse to seek and save the lost. The polity under which it has advanced, and the distinctive features which mark it, were a growth arising, under the guidance of the Spirit, out of the necessities created by the progress of the movement. But the differences in polity between your Church and the Presbyterian Churches were little more than surface differences. In the one case and the other, with the Erskines, and Gillespie, and Chalmers, and their coadjutors on the one hand, with Wesley and his coadjutors on the other, it was a question of fidelity in holding and presenting the "glorious Gospel of the Blessed God" which was committed to their trust. In each case, whatever the surface appearances of the Movement, the power that impelled the leaders was the power of the Gospel, and the work they did was to minister that Gospel in its freeness and fulness for the conversion and sanctification of sinners. The differences are mainly due to environment, and the need of adaptation to it. The unity lies in the manifestation of Christ and His plenteous redemption.

In the earlier history of our Churches the tendency was to exclusiveness. Each Evangelical Church was disposed to believe that the full and most effective exhibition of the Gospel could be made only on the lines of its distinctive characteristics and polity. Hence came an attitude of antagonism between Churches, and a desire to proselytise. It is now understood that while the faith

of each Church finds its most effective scope within its own lines, the proper attitude of Evangelical Churches to each other is that of friendly and loving recognition. They are not to stand face to face as rivals and antagonists, but shoulder to shoulder, that they may present a united front to the unbelieving and ungodly powers by which they are surrounded. Most heartily do we endorse the statement in the Address from the Wesleyan Conference to our Union Assembly in October last: "Both in the Old World and in the New the Presbyterian and the Methodist Churches have had committed to them in the Providence of God a great and solemn responsibility for the safeguarding of that Evangelical faith by which and for which as Churches we live. For its sake, and for the sake of the world that needs it, shall not the children of John Knox and the children of John Wesley join in a solemn league and covenant to defend it against all its enemies, to proclaim it to all mankind?"

We rejoice in the fidelity and zeal with which the Methodist Churches have held forth the Gospel, and at the extent to which, by the grace of God, they have been honoured to diffuse throughout the world, and specially in the Mission Field, the blessings that are received through faith in the Saviour. The Lord hath done great things for you, whereof we are glad. These great things lay you under obligations to aim at yet greater things, and to go forward in faith, with energy and courage, fulfilling the mission which the Lord has assigned to you.

Dear brethren, it is our fervent prayer that you may enjoy the manifest presence of the Saviour in your meetings of Conference. May your hearts be possessed with His love! May He richly endow you with the spirit of wisdom and understanding, the spirit of counsel and might, the spirit of knowledge and of the fear of the Lord and make you of quick understanding in the fear of the Lord! May your discussions and resolutions be for the glory of His Name, and for the welfare of the Church of which He has made you stewards!

Signed, in name and by authority of the Commission of the General Assembly of the United Free Church of Scotland, by

THOMAS KENNEDY, D.D., Moderator.

The Rev. Dr. Kennedy being unable to attend the Conference, the Rev. Walter Ross Taylor, D.D., Glasgow, has been appointed to take his place.

R. R. SIMPSON,
Deputy Clerk, United Free Church of Scotland.

The Rev. W. Ross TAYLOR, D.D., then gave an inspiring speech He said:

I can assure you I count it a very high privilege indeed to convey those words of respectful and brotherly greeting to this great Conference. I have been asked since I came into this hall to speak, not only for the United Free Church of Scotland, but also for a very much larger constituency, the Presbyterian Alliance, and to convey the warm greetings of that great body. I counted it somewhat important to be a representative of some 1,700 ministers and some 500,000 communicants,

but I now find that I have to represent somewhere between 25,000 and 30,000 congregations, and about five millions of communicants, and I suppose that will mean about twenty millions of adherents. So that the charge entrusted to me is one under which a man might very easily break down, if it were not that I am assisted by the genial aspect of this great assembly.

May I say, especially on behalf of my Church, that these greetings are conveyed with the most sincere regard and admiration, not only because of our common love for a pure and free evangel, and because the Churches are at one in their Evangelistic aims, but because on various accounts the two Churches have had points of contact. Historically we may not forget that when the trumpet tones of Wesley and Whitefield stirred England, good Ebenezer Erskine and a few like-minded men stood up for the truth of Christ in a day when pagan moderatism was well-nigh blasting for ever the religious life of Scotland. Then I do not forget that in the time of our struggle, previous to the Disruption of 1843, we had the sympathy expressed by the Wesleyan Methodists in England. The London Wesleyan ministers approached Parliament with a petition that the claim of the Church of Scotland might be granted, when we claimed for the Crown rights of Christ and the liberties of the Christian people. Then after the Disruption took place, the Wesleyan Conference passed a vote of sympathy and appreciation for the stand that was made by Thomas Chalmers and those who went forth with him. Moreover, the first speaker who congratulated us in that great assembly of 7,000 people in the Waverley Market Hall of Edinburgh was Mr. Macdonald, the Representative of the Wesleyan Methodist Church.

We thus feel bound to you by special ties, and I can assure you that we offer now these greetings with, shall I say, Highland warmth, as well as theological fervour. Indeed, we also are animated by the profound sense of gratitude so eloquently expressed already by Dr. Clifford, whom we have heard with such signal delight. We feel deep gratitude towards your great body. We know what you have done in England, and we are impressed with the magnificent effort you are engaged in, to raise for extended work the Twentieth Century Funds. May the heart of everyone who has thrown his energy into them be to the full satisfied! I only wish we could attempt something of that same kind in Scotland, but we are a poor country, and although the revenue of the United Free Church of Scotland is about a million per annum, we cannot expect to raise anything like the huge sum of a second million, as the Wesleyans are proposing to do. In America I have seen what a power the Methodist Church is, and how it has gripped that country for Christ. I have been in many Methodist congregations there, and worshipped with the greatest possible delight. Indeed, I hardly knew that I was not in a Presbyterian Church. I remember one little incident which showed me what a hold you have upon America. As I was wandering through the streets of New York

I came upon one large store, and looking up to see what might be sold inside, I saw, in glittering letters above the door, the simple statement, "A Methodist Concern." Now, I thought the proprietor of that store was a remarkably shrewd individual; he knew how to appeal to a wide constituency!

Then we know what you have done and are doing in working for Christ. May I recall an incident which I have had in memory for thirty years? I knew a most admirable class leader in Glasgow, who has now gone to his rest. He was a man of stalwart appearance, as well as of strong intellect. Two or three young fellows came into his class, more for the purpose of amusement than edification, and his patience was sorely tried by them. One night they provoked the good man not a little. They concluded a number of questions by asking, "Do you still believe in the power of working miracles?" Whereupon he rose, took each of the two fellows by the collar, and leading them to the door, said, "We have still, at least, the power of casting out devils." In a far higher sense I believe that the Methodist Church has been, under God, instrumental in casting out many of those evils and devils which have been so feelingly referred to by Dr. Clifford—and more power to your arms in the days to come!

I cannot but feel this evening as if I were again standing upon the platform of our General Assembly in October of last year, because all the sentiments expressed have been in favour of such a Union as was then, I am thankful to say, happily consummated. Let me just tell you what led us on to this. It was because, under God, two great thoughts increasingly got possession of the mind of Scotland. The one was the unity of the Church, and the other the universality of its mission. Those two are closely related, and, perhaps, it was our realising the latter that led to our emphasising the former. As years went on our outlook gradually widened, and we were lifted up above mere local and provincial interests. Just as we came to realise that our country is not the world, so we came to realise that our Scottish ecclesiastical contendings were not the supreme facts in the Kingdom of Heaven; that a great deal of time and temper and talent had been spent in disputing among ourselves upon subordinate matters; and that the sooner we ceased from internal division and jealousy, and united our forces as one phalanx of the living God against ignorance and vice at home and superstition and darkness abroad, the sooner we would fulfil our great commission as the Church of the Lord Jesus Christ. That has been specially driven in upon our minds in Scotland, and I believe there will be still further changes wrought as the consequence of it. I believe the time is not very far distant when we shall have one Presbyterian Church covering Scotland and sending its surplus energies to the ends of the earth. In an especial way I ascribe the union to a clearer recognition of the teaching of the New Testament with regard to the Church as the one body of Christ. In its recoil from the false claim of the Roman Pontiff to be the visible Head of the Church Protestant thought tended to a position somewhat extreme. It was

practically taken for granted that the visible unity of the Church was dependent upon the existence of a visible Head. Take away the one, and it seemed to many as though the other followed. Hence, instead of going back to the apostolic idea of the Church as the body of Christ, of which He is the ever living, ever ruling, ever present, though unseen, Head, there was the distinction drawn betwixt the Church visible and the Church invisible, and the great quality, the great feature of oneness in Christ was relegated to the Church invisible. A very little reflection might have taught men that to urge and pray for the oneness of the invisible Church is needless, because it is necessarily one. All who are united vitally to the Lord Jesus Christ are necessarily united to one another, and, therefore, the teaching we have in the New Testament must have reference, not merely to some invisible unity, which no eye can discern, however theologians may assert it, but a unity such that "the world may know that Thou hast sent Me." In place of that unity, essentially belonging to the Church, men put in the forefront uniformity in theological opinion. Agreement in the whole circle of Christian belief was made a primary matter, and the maintaining of the unity of the Spirit in the bond of peace was thrust into a secondary position. I say that with qualification, after hearing that noble sentence of John Wesley, quoted by Dr. Clifford. Wesley, like many another great man, spoke truths which were before his time, and which we are only now beginning to realise and act upon.

So we have come increasingly to realise that whatever distinctions we may draw between the Church invisible and visible—I find there is not much in that distinction—it is the bounden duty of the visible Church of Christ to manifest, as far as lies in its power, the essential feature of oneness in Jesus Christ. I believe that our past divisions, although divisions were oftentimes necessary and justifiable, have gone far to obscure the cardinal truth of Christ's revelation—namely, that we should be all one in love, and one in the service of the Master, and, as such, present ourselves to the world, instead of as so many clamouring, contending sects, divided among ourselves. Then we began to feel, and feel increasingly, that here was a grave source of weakness that must be removed. We felt that we were not so strong as we might be in our influence on the community, through our being divided. Then there came in the practical reason—namely, that we were sadly wasting men and means by our divisions, that in our little villages there were three churches, with from 100 to 150 members in each, where it would be infinitely better to have one strong, vigorous, magnetic congregation, and let the surplus means be given to extend Christ's Kingdom in the dark places of the earth.

Through such motives as these, under God's goodness, we were led to that Union which has been so lovingly referred to this evening, and I thank God for a manifestation of the same spirit in the great Methodist Church. I was once asked in Sutherlandshire by an M.P. from Birmingham—not *the* member for Birmingham—if I would

give him my company for a day in his yacht. I gladly acceded, and after we were fairly out of sight of land he said, "Now, Dr. Taylor, there were two reasons for my asking you to come for this trip: the one the pleasure of your company, of course, and the other that you would explain to me all the differences between the Presbyterian Churches in Scotland." I began, and, of course, did my best, but I could see that as my exposition went on there came a dull, vacant look into the eye of my friend, which led me to plainly see that he was as much at sea in regard to Presbyterian matters as he was literally upon the ocean wave. I do not know what your divisions are. Although I have been bred a theologian, I do not know that there is sufficient to keep you apart; but sure I am that if you follow the example of the good, cautious, canny Scotch people, and get your best men round a table to consider how you are to adjust your differences, and to get all into one in Christ Jesus, you will find, as we have found, that difficulties disappear. You will find that although there may be a certain latitude necessary with regard to local arrangements and all that, there is nothing to hinder men swamping all their sectarian divisions and saying, "We will be one Army of the Living God."

Let me say further, that the longer I live the more I feel that there is nothing to hinder Presbyterians and Methodists from joining in holy brotherhood. I had the privilege last night of meeting a great number of delegates to this Conference at the house of Mr. R. W. Perks, and I found they all looked upon me as a good Methodist. Certainly I did not see that there was anything to distinguish the one from the other, and, when I think of what your work is, when I think of what your earnest evangelistic spirit is, and when I think how God has blessed you in the past, I feel it would be a grand day for those twenty million Presbyterians if they joined hand in hand to your thirty million Methodists, and, if filled with that fire of which Dr. Clifford spoke, might we not expect that the United Church would appear "Fair as the moon, and mighty as an army with banners"? May God bless you!

The Address of the Moravian Church, which was also taken as read, was next presented by the Rev. J. M. WILSON. The following is a copy:

To the Members of the Methodist Œcumenical Conference now assembled in London, 1901.

Beloved and Honoured Brethren,—

As the representatives of the Church of the *Unitas Fratrum*, commonly called Moravians, we gladly avail ourselves of the opportunity afforded by your assembling in London to greet you with very hearty words of welcome, both in our own names and in the names of the members of our Church. We desire to express the hope that your meeting together and your deliberations may tend to the closer union of hearts among all the branches of the great Methodist family. We believe that such closer reunion cannot but react most favourably upon all the members of that larger family

of true believers in the Lord Jesus Christ, which, we now rejoice to think, is found settled in every nation on the whole earth.

We further hope that your meeting together and speaking to each other face to face may quicken and strengthen the desire of both ministers and members of your Churches to continue steadfast in the Church's great and glorious work of winning souls for Christ.

We rejoice with you in the great success with which your devoted labours in the past have been crowned, and we can praise God with you for having raised up such a mighty instrument in His hand for the spread of His Kingdom as John Wesley. You owe to him your existence as a distinct Church, your organisation, and your system; but all Christendom has benefited by the impulse he gave to the spread of Evangelical truth throughout the world. We thank God the spirit of Wesley still lives in your Churches. The world is still your parish, and your zeal to Christianise it shows no signs of flagging, as is witnessed by the subscription of nearly one million pounds to the Wesleyan Twentieth Century Fund. May God prosper those who have made these freewill offerings, and guide and counsel aright those to whom will be entrusted the use of this and similar gifts for the spread of Christ's Kingdom, so that the numbers of your Churches may increase as the years of the century roll by, and their influence be increasingly felt in hastening forward the day when every knee shall bow, and every tongue confess that Jesus is Lord, to the glory of the Father!

We are, dear brethren,
Yours in the fellowship of the Spirit and in the bonds of love,
The Members of the Directing Board of the Moravian Church,

J. H. Edwards,
Robert Elliott,
J. M. Wilson.

The Rev. J. M. Wilson, in making the presentation, said:

I might supplement the words that are expressed in that Address by referring, very briefly, as I represent only a very small Church, to the union that has existed for many years between our small Church and the large Methodist Church. At the very beginning of your work here in England the founder of your Church was brought into touch with some of our Moravian brethren. We thank God that He, in His goodness, brought them together, because there is little doubt the result was a great stimulus to the spread of Evangelical truth throughout the world.

We had been already working for a considerable time in the Mission field. That is one of the parts of the work that seems to have been allotted to our Church in that age. We were only a small body, but we seemed in that time to have grasped hold of that great and last commandment that our Lord gave to His disciples, to go into all the world and preach the Gospel to every creature. Before that time there had been but little effort made by the Churches at home to take the Gospel into heathen lands, and before Wesley met the Moravian

missionaries on that celebrated voyage to America, we had been working for some years among the negroes in the West Indies, among the Esquimaux in Greenland and Labrador, and endeavouring to carry the Gospel into some of the out-of-the-way corners of the earth.

The example of those men, who were willing to bear and undergo all things for the sake of the Gospel, to carry it into these distant lands, gave a stimulus to the other Churches to spread the Gospel among the people who lived both far from and near to their homes. We rejoice to-day in the fact that our missionaries are working side by side in India, in Africa, in the West Indian Islands, and in many other parts of the earth, with the Methodist brethren who have gone out from America or from England to spread the Gospel in those darkened parts. We honour them because they are one with us in that great work. The great commission was given not only to spread the Gospel around your homes and your churches, but to carry it to the utmost ends of the earth. This was the work that the Apostle Paul did; he was not content to labour in Jerusalem or in Judea, but he went to Rome and to Spain, and some people tell us even into Britain. The carrying out of that great command of the Lord is hastening that time when all nations shall own Him as Lord to the glory of the Father.

We rejoice in thinking that our Methodist friends are working together with us shoulder to shoulder for this object, and we rejoice also in thinking that a meeting like the present one tends to the union of the hearts of all Christians to help forward this great work. We need to be united; we need to give an example of unity at home as well as in the Mission field; and the more we can sink our little differences, and the more we can attend to the main object of our work in spreading the Gospel, lifting up Christ before a dying world, the better it will be for the Churches. We rejoice to think that you are here assembled as the representatives of different sections of the great Methodist Church, and our prayer is that there may be such a unity of hearts among you that, as the other speakers have said, the little differences that still divide you may soon disappear, and there be one great Methodist Church throughout the whole world.

The following Address was then received from the Huguenot Congregation of Canterbury:

> To the Most Right Rev. the President of the Methodist Œcumenical Conference, Wesley's Chapel, City Road, London.
>
> The Evangelical Church of the Huguenots unites with the great Methodist Church in celebrating the great memories of the past, and in extending to the Christian brethren from distant lands a hearty welcome. The historical ties which unite the two Churches are not broken, but impose upon us a duty to manifest sentiment that you know is of long date, but it is always good and useful to express it publicly. The relations between the Huguenot and the Methodist Church have always been most cordial, and this can be proved by your and our records. When your noble founder, the Rev. John Wesley, of blessed memory, happened to be in

Canterbury or Portarlington he was always received with open arms in our social circles and in our own churches. When his own Church closed its doors against him our Church opened our pulpits to him. Nay, have we not handed over churches to him as well as the sacred vessels appertaining to the said Houses of God? We always cherish deep gratitude for the grand servants of God Methodism has given to all civilised and heathen nations, and tribes, and Churches. It is your Church that has enriched at divers times and seasons the people of divers climes with a vigorous element full of moral and religious power.

Let us also not forget the active and fruitful exchange of ideas which has naturally established itself between the different Churches, by which a spiritual patrimony has not ceased to grow from your beginning to this day.

We bless and praise God for your Church's existence. May He bless and prosper you in every part of this earth, for His Son's sake!

Believe me, Most Right Reverend,
to be your humble servant in His work,
JEAN R. BARNABAS, Pasteur Huguenot.

The Catacombs, Canterbury Cathedral.

COMMISSIONER COOMBES, representing the Salvation Army, was the next speaker. He said:—

Whatever you may think, I feel that I am but a poor representative for so great a man as General Booth on this historic occasion. General Booth is unable himself to be present, but the Salvation Army greets you and the vast hosts of the servants of Christ whom you represent. We admire you, and in the great essentials we agree with you. We love you. Multitudes of our people are poor and unlearned, and have but crude notions of ecclesiastical history, but the best and most thoughtful men and women among us recognise the great example you have set, and we have the sense as well as the good grace to acknowledge that in very many matters we are indebted to Methodism.

I heard General Booth some time ago speaking on the rise and progress of the Salvation Army. At the close of his address a number of friends gathered round to wish him God-speed, and one minister said to him, "General, you have forgotten to mention the most important work that the Salvation Army has done, for you have not only by the good blessing of God sent to our Churches many new members, but you have stirred us up to aggressive action, and I believe that the work you have done outside yourselves is greater than the work done within." There is a great measure of truth in this, for while we gratefully acknowledge all the help we have received from the Churches round about us, we sometimes think we have paid large interest on the principal, and we are tempted to think sometimes that we may have returned the capital as well. We still rejoice in helping all who are pushing on the old chariot. Thank God we do not support our religion by preying upon the preserves of other people. We praise God for you, and we still praise Him.

Methodism gave us General Booth. The fact that you did so not

knowing it does not detract from the importance of the gift. If it be urged, as some of our Church of England friends do, I believe, that you got him from them, well, I think you have abundantly condoned that by passing him on to us. But you did not give him to us only. You gave him to the world, not only to the Church-going multitudes, as evidenced by the mighty influence he has wielded in stirring up to aggressive action all sections of the Christian Church to do all they can for the bodies and souls of men, but to that vast host of men and women who never darkened the doors of our churches, whose apostle he is. Thank God, he was given to the world! A story is told that, in connection with the Kimberley siege, the authorities were in some little doubt as to how they should manage the distribution of the food for the population, so they arranged to gather the people together, and for each minister to call out his own people, and see that their needs were met so far as they could be. Clergyman after clergyman arose, and at last the Salvation Army officer arose, and shouted at the top of his voice, "All you people who belong to nobody follow me." Thank God, the Salvation Army exists for the people who belong to nobody.

Again, the Salvation Army is indebted to you for the example shown by John Wesley in laying hold of the great essential truths of salvation, and taking them to the common people. He took the truth of justification by faith, and brought it down to the common minds of his day. He took the truth as to holiness of heart and life, lived it, enforced it, preached it, and had the joy of seeing multitudes of his followers living in the enjoyment of it, and spreading the same glorious truth. He took the truth as to the duty of his people taking upon themselves the responsibility of spreading the Gospel whenever and wherever they had an opportunity. We have travelled along these lines. We hold on to these grand old doctrines, and among us are a great host in whom these truths have been verified, and who live to promulgate the same wherever they go. We have laid hold of the great truth that sin and hell are united. We believe that unrepentant sinners dying without the knowledge of sins forgiven will be banished from the presence of God as much as John Wesley believed it, and that they will be turned into hell with all nations that forget Him. We hold firmly that there is a heaven for the righteous and that there is a hell for the wicked. A story is told of a minister not long ago preaching or lecturing who said he felt relieved when he was not obliged to preach about hell. "If," said he, "you want to hear anything about that, go down to the Salvation Army, and there you can get it wholesale and retail." Thank God we dare to preach the whole truth, simple though our preaching may be! We have laid hold also of the truth that there is efficacy in the blood of Jesus Christ to wash away sin. We believe that He died for all. I believe that He died for me. I shall never forget the night I first realised the truth that Jesus Christ died for me, just as if there was not another sinner in the world. I can see in my mind to-night the Salvation Army barracks, and the service is vividly before me; the officer, the

text, "Escape for thy life, look not behind thee, neither tarry thou in all the plain; escape to the mountain, lest thou be consumed." That night

"I saw my sins His blood had spilt,
And helped to nail Him there,"

and with the weight of my guilt upon me, with the burden of my sins weighing me down, I cried, and the Lord heard me.

"A second look He gave, which said.
'I freely all forgive.'"

Thank God, there is cleansing in the blood for every sinner! We believe also in the individual responsibility of every soul for every other soul; that in the pit from which I have been dug there are other men in like condition that need the saving grace of God; and it is the duty, and—blessed be God!—the joy of Salvationists to go after them and save them. I am also very glad to say that we have been able to get thousands of men and women to leave their homes to fight for Jesus Christ without any guarantee of salary. Not only so, but it is said sometimes that we kill our people. It is our proudest boast that some of our comrades have died for Jesus Christ, and that we have in our ranks thousands of others ready and willing to do the same.

Again, we are indebted to Methodism for the high example of what can be done with the union of the human with the Divine. John Wesley was an organiser. The Salvation Army believes in organisation. We are not organised on the Methodist basis, although as I have read John Wesley's life and works I have been tempted to think that we are very near to the Methodism of John Wesley's days. Ours is a military system. Methodism has given a high example to the world of the great part to be played in the organisation of the Church by human skill and enterprise. If I may say so, we have gone a step further. One of the great faults of the present day is the falling off in respect to authority—not a lack of discipline, not a lack of authority, but the want of that individual respect for authority which alone makes it possible to carry out discipline of any kind. I have, by the blessing of God, served the Salvation Army in the United Kingdom as well as in Canada and Australasia, in subordinate as well as in more important commands. At the present moment I have under my direction upwards of 4,000 officers, and it is my firm conviction that it is the union of the supreme overwhelming devotion and the most exact and well-balanced discipline that can make the Church of God equal to meeting, combating, and triumphing over the forces of unbelief and materialism which are round about us.

Wesley trod untrodden paths; so has the Salvation Army. The Salvation Army has dared to say that no man or woman shall have his or her name on its roll who has anything to do with intoxicating drinks. It has gone further than this. I am proud to say to-night that its 14,000 officers, evangelists, ministers—call them what you will; 16,000 bandsmen, organists, musicians—term them what you may; 40,000 local officers answering to local preachers, and leaders, and elders, are not only total abstainers, but, thank God, non-smokers.

Methodists know how they should live, and in their records of the last 150 years there are glorious stories of how Methodists can die. The Salvation Army also has its record. Mrs. Booth—St. Catherine some have called her—when she came down to the river, gave utterance to these never-to-be-forgotten words: "The waters are rising, but so am I; I am not going under, but over"; and soon she went up the shining way to see and praise her Lord. Bob Wilson, a soldier of Her late Majesty, and a humble soldier of the Salvation Army, fell mortally wounded in the dreadful carnage at Magersfontein. Lying there on the veldt, someone brought him some precious, cool water. Raising himself with all the strength he had, he said, "Give it to the other man; I have had a drink of the Water of Life," and soon he went to his God.

The comrades of the Salvation Army, from the General downwards, are longing for the mighty revival of pure and undefiled religion that shall move this country—nay, the world—as it has never been moved before. The Grand Old Book says, "Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith, saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing, that there shall not be room enough to receive it." The tithes have been brought in for you by your magnificent Twentieth Century Fund schemes; and has not the Salvation Army, by its annual self-denial efforts, which last year totalled up to £100,000, brought in other of the tithe? May we not expect the windows to open? May we not expect the Conference to bring it to you?

"Lo, the promise of a shower
Drops already from above."

God bless Methodism! God bless the Salvation Army! God save the world!

The Rev. J. LUKE, of the Bible Christian Church (Chairman), in responding to the Addresses and speeches of greeting, said:—

Gentlemen of the deputation, or, if you will permit me to change the phraseology, Brethren of the deputation,—We have been greatly gratified with your presence here to-night, and we have listened with intense delight to your addresses, so inspiring, and so encouraging. We hail your presence among us not only as an indication and proof of that friendliness and brotherliness which should obtain among all the sections of the Church of Christ, but as an evidence of the strong desire to co-operate in a strenuous and persistent endeavour to enthrone the Christ and to establish in social, in commercial, in political life, the paramountcy of Him who is Prince of Peace and King of Righteousness. We cannot dare to quarrel, or keep aloof, or be apathetic, while the vast majority of our fellow countrymen are unreached, while the condition of so many is hard and bitter, while the liquor traffic is as proud, arrogant, and mischievous as ever, while the war spirit burns so fiercely, invading even the temples of peace, and inflaming the pens of able editors, even of religious newspapers. While these things obtain we cannot dare to be other than united in the

great work of the Church of Christ. We have heard, as you have heard, the cry of the sinful and the suffering. We have seen, as you have seen, the Cross of Calvary, and have passed beneath its constraining power. We believe, as you believe, that the Gospel is the power of God unto salvation, and that the words of Christ are spirit and are life. We are brethren, comrades, and fellow-workers, and your visit will greatly encourage us. We trust that you and ourselves also will be kept true and faithful, and that we shall endeavour, by the grace of God, to make earth more like heaven, and man more like God.

Bishop J. W. HAMILTON, D.D., LL.D. (Methodist Episcopal Church), also gave a response to the Addresses and speeches of greeting, as follows:

Mr. President, Sisters, and Brothers: You do me a very great honour, and charge me with a very great responsibility. I might shrink from response to so cordial and universal a welcome as has been spoken from this platform if I did not recall that you are England and we are America. Dr. Fairbairn, of Oxford, once said to me: "It is of far more value for an Englishman to go to America than for an American to come to England." I said, "Sir, you surprise me a bit." He replied, "Why should I? Our language is your language, our history is your history, and I find specialists in your country who can teach many of my countrymen many things about themselves. But you are the young folk who have gone off from the old ones, set up for yourselves, and the new things of this world are very likely to come through you, and we forget about them unless we go to inquire of you, and see where you are living, and what you have been doing." The coming of America to Europe is very much like the coming of the Queen of Sheba to Solomon. She came with a very great train, and very much gold and precious stones. But she communed with him of all the things that were in her heart, and when she had seen the houses he had built, and the meat of his table, and the sitting of his servants, and the attendance of his ministers, there was no more spirit in her. "Happy are thy men; happy are these thy servants, which stand continually before thee and that hear thy wisdom."

I have been overwhelmed with the testimony that has come from Scotland, from Moravia, and from these Baptists, and Congregationalists, and others, telling us who we are and what we have come to be. I was reminded of an incident that occurred in the little chapel I once dedicated in a remote part of our country, where, in the midst of great poverty and persecution, a little temple had been erected and prepared for dedication without a cent of indebtedness. When I arose to beg the debt, and found there was none to beg, I turned and said, "How is it that you have got to be where you are and what you are?" Instantly a man who was clad in a very common kind of garment arose and said:

"The world, the devil, and Tom Paine
To spoil our work have tried in vain;
The reason why they failed is this:
The Lord takes care of the Methodists."

We have had our days of poverty; we have had our days of persecution. I am a little fearful that we have not had quite as much of obstacle as you have had over here to develop us into quite the men that are demanded of Methodism the world over. We have not forgotten that we were cradled in a University, and, despite the charges that have been made against us as to want of education, we have planted our Universities, and Colleges, and Academic Schools, until we have more institutions and more students than any other one of the great Denominations among us. When, in that greatest phenomenon of the nineteenth century, there sprang full grown into our presence, out of the boundless wealth of the billionaire, an institution of one of our sister Churches, a representative of which has spoken with such magnificent eloquence to our gratification to-night, the great President of that great University not only looked his own Denomination all over, but all the other Denominations of America, and then offered five of the great departments of that wonderful school to the "unlettered Methodists." I am glad to say that we had some Methodist timber with us that declined the extravagant offers of salary, and chose to remain to tutor Methodists in our own institutions. One of those honoured men is a member of this Conference. I wish you could hear him speak. I begged of him to say a word, but he is so modest you do not know he is here. However, when we get to that point of the real purpose of the Queen of Sheba's coming to Solomon, proving with hard questions, we can call on him.

We are trying very hard not to forget the means and measures by which we have come to be what we are. We have great wealth. I might tell you of it until I made your heads dizzy with numbers, but you have heard it in this Œcumenical Conference until I wonder that you want to hear anything more about America at all. But we have our dangers; and I say to you frankly that I appreciate the word of my brother to-night who charged home upon us our responsibility. If we have come to be the largest Protestant Denomination of the world, what must be expected of us on earth? What must be expected of us in heaven? I tremble at the thought of the responsibility we bear, for in all this world there is nothing so small as a big thing that is little. We must measure up to such duties as have never before been entrusted to any Christian people since Jesus ascended into the heavens.

How shall we meet our duty? That is the responsibility which we are here to face. The responsibility of bringing the world to Christ has been very largely put into our hands. So, my brothers, I appeal to you to-night, and say we need you; every Baptist, Congregationalist, Presbyterian, and Christian worker, we need you all! Our Methodism has been going out among you. Over in America I think one in every twenty of our Congregational preachers has been once a

Methodist. It has been going out among the Baptists, furnishing them with wives, or fathers, or husbands, until you scarcely know the difference between a Baptist and a Methodist unless the fire and water get together. I am sure the purpose has been to bring us into one fellowship that we may bring this world to God. We have great men; we have rich men; but our ministry has not been particularly to greatness, nor to riches. The way we got our rich men and our great men was by picking them up when they were poor boys and little boys, holding them to our hearts and nursing them like god-fathers and god-mothers, until in their wealth they have not forgotten the hand that has fed them, and are at our altars helping us to distribute our gifts.

In Ireland two or three years ago, when I stood upon the platform of the great Grosvenor Hall to speak in the presence of those 400 or 500 orphan children, there was handed me a little package from the congregation. I could not well make out then and there what it was. I wanted to open it, as I thought there might be some message in it. I carefully put it under my coat, tried to undo the parcel, and at length, when I opened it, I found in it a little bit of peat that had been taken out of an Irish bog. I said, "Who could have sent me that? Possibly it is a souvenir they want me to take back to America." Just as I was about to fold it up I found there was a little message neatly enclosed in it. I took it out, and managed to get it round to a light where I could read it, and there I read: "On this night, when you are met to discuss the possibilities of some of these poor little ones, I thought I would bring you a bit of peat from a bog where was reared a poor boy who went out from our Irish homes, and over into your country, to rear a son, with whom he went to settle in the Middle West; the son there reared another boy, who, in the majesty of his rearing, stayed close to the Church that had found him until he had entered the White House as President of the United States"—William McKinley, of Ohio. Then my heart was profoundly touched, as it is touched to-night when I recall that humble man—and there has been no humbler member among us during all these years of his public life—humble, I say, in the Church of God—and yet, as a vicarious sacrifice, he has been chosen of high heaven to preach Christianity to the world as it never has been preached before. I was shocked with you, but in my very great sorrow I was comforted as I read everywhere your sympathy, and now I pour out my heart for the American people in grateful remembrance of your prayers for the President of the United States. Heaven, I know, will sanctify this affliction to the good of all nations, to protect them in the future, and also to influence them by the power of the Gospel of Jesus Christ as has never been done before.

I will leave off with this single incident. I want you to remember, as I said a moment ago, that we are keeping close to the fathers; we are trying to get back again to their spirit. Some brother said to-day that the Methodists from our side of the water had been insisting very much upon the witness of the Spirit. Oh, that we had more of it! Oh, that we could prove to the world and publish by "the signs in-

fallible" the living Lord! We are trying to get back and keep in closer sympathy with our founder, John Wesley—shall I say that he has been peerless in all our Methodism, among all our great men in all lands?—get back to him who taught us that the secret of our power was the Gospel to the poor. It must be Gospel, and it must not forget the poor. The morning of the day that Charles Sumner was buried there was a great crowd that followed him to his burial. I was pastor of the church just under the hill where his body lay in state for the time it was in Boston. I did not go with the throng, but the next day, in the quiet, I thought I would go out and see where they had laid him among the flowers. I had from the newspapers a careful map in my mind, so I sought no one to go with me. I went out to Mount Auburn, and, wending my way to the top of the hill, I looked in the direction in which I had hoped to find his new-made grave. I discovered something in the distance which very strangely attracted my attention. It seemed to be a prostrate form. I went down over the hill, for a moment forgetting my errand. As I drew near I saw it was the form of a man. He was not utterly prostrate, but was kneeling with his head between his hands. When I came a little nearer, disturbed apparently in his grief, he lifted himself from the grave, and then I detected tears fast falling down the face of a black man, and I knew I had found the grave of Charles Sumner. The corner stone on which we have built our Church has been the Gospel to the poor:

"No line divides the rich and poor
Who follow Christ alone;
If caste should close this open door,
Remove this corner stone."

The Rev. C. H. PHILLIPS, D.D. (Coloured Methodist Episcopal Church), also responded. He said:

I am glad to be here, not because of what I may say, but because of what I have seen and heard; because of the stimulus that comes to me as I come in touch with these faithful servants of Jesus, and because of the stimulation I shall possess when this Œcumenical Conference has closed its sessions. In its name I desire to thank you, brethren beloved, for your kind words of welcome, for your hearty congratulations, and for the inspiration which you lend us. We are honoured by your presence, and your utterances will spur us on to greater activity. We have learned with pleasure of the esteem and confidence in which Brothers J. M. Wilson, George Cadbury, Ross Taylor, and Coombes are held by their respective constituents, and of the faithful work they are doing for the Master. We devoutly pray that they may have greater success in all their operations to advance the Kingdom of Christ among men. Dr. Clifford's "Inspiration and Authority of the Bible," his "Christian Certainties," saying nothing about his matchless eloquence, have endeared him to us all. Dr. Monro Gibson's popular book entitled "Strong City and other Sermons," as well as all the good things we had heard of him, sharpened

our desire to see and hear him speak. We are ready now to add, "The half was not told us."

The various bodies of Methodism here represented are taking no backward step, but are advancing, using every instrumentality that is calculated to extend, expand, and develop the cause of Christ. Napoleon I. said, "Scrape a Russian and you will find a Tartar." Scrape any delegate to this Conference, we may add, and you will find a Methodist, regardless of the complexion of the skin, or the texture of the hair. In Methodism all races, and kindreds, and people, and tongues can find common ground upon which to stand. Many years ago an old Texas orator was delivering an oration on the Fourth of July. After praising our country with all the language he could command, he suddenly exclaimed, "Gentlemen, the United States is the best country in the world. It is bounded on the north by the aurora borealis; on the east by the rising sun; on the west by the horizon; and on the south by just as far as you want to go." He meant to show that the United States had directly or indirectly touched and influenced all nations for good, and had often acted as an arbitrator between nations in the adjustment of intricate international questions. So with Methodism. The religious sentiments and convictions of the people have not only been strengthened, but have kept pace with the world's increase in population, and its growth in material prosperity, wherever Methodism has been planted. By its aggressiveness, by its diffusive spirit, and remarkable genius, by its advocacy of the Gospel pure and simple, it has gained signal victories, and, at the same time, by its resistless example, has stimulated and influenced other Christian Denominations in the operation of the interests committed to their charge.

We would remind our brethren that we are not oblivious of the early trials of the Congregationalists of this country. We do not forget the struggles of the Baptists in England, the conflicts of the Presbyterians in Ireland and Scotland, nor how all the Free Churches "obtained a good report through faith." Your triumphs have been our triumphs, your record is on high. Once more, in behalf of the Methodism of the world, allow me to reciprocate the very affectionate greetings which you brought to us, and express the wish that all the Christian Denominations of the world may get closer together as we enter upon the duties and responsibilities of the twentieth century, so that, as one united army, we may keep up a steady, effectual firing into the ranks of sin, until, in the language of an eminent American divine, the "Mountains shall kiss the morning radiant and refulgent, and all the waves of the sea shall become the crystal keys of a grand organ upon which the fingers of everlasting joy shall play the grand triumphal march of the world's redeemed."

The session terminated with the singing of the Doxology and Benediction by the Rev. J. Scott Lidgett, M.A. (Wesleyan Methodist Church).

EIGHTH DAY, Thursday, September 12, 1901.

TOPIC:

THE SPIRITUAL VITALITY OF METHODISM.

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., the Rev. Chancellor N. BURWASH, D.D. (Methodist Church of Canada) presiding. The Rev. W. J. CROTHERS, D.D. (Methodist Church of Canada) read a portion of Scripture and offered prayer.

The Rev. Professor W. I. SHAW, D.D., LL.D. (Secretary), read the Daily Record for Wednesday, which was confirmed.

The PRESIDENT said the subject to be discussed this morning, as well as this afternoon, is perhaps the most vital that can come before this Conference—in the morning the Spiritual Vitality of the Church, and in the afternoon the Religious character of the home. I have no doubt that the spirit of deepest earnestness and of most prayerful solicitude and consideration will be given to the topics before us to-day.

The Rev. W. J. WILLIAMS (Australasian Methodist Church) gave an essay on "Is Methodism Retaining Its Spiritual Vitality?" He said:

Methodism has a name to live. Is it living? Is it living as it once lived? Is it living as by every obligation of origin, tradition, and purpose it ought to live? That is the question before us, and the question that is supreme and imperial among all the questions that are found on the programme of this Conference. It is a question that must be faced fearlessly and faithfully in view of its vital relation to every interest of the great Methodist Church. That Church sprang into being as the product of spiritual vitality, and only by the maintenance of spiritual vitality can its continued existence be either sustained or justified. No development along the line of ecclesiasticism, or scholarship, or philanthropy, can compensate for the decline of spiritual force. The more widely that Methodism extends the field of its operations and multiplies its agencies, the more urgent becomes

the necessity to consider how far it keeps true to the lofty spiritual purpose for which God called it into being.

As Methodism spreads abroad in the earth, and becomes a movement of world-wide importance, there fall easily within its reach various forms of power. Intellectual power, social power, monetary power, political power—all such can be acquired to an almost unlimited extent to-day by the Methodism that a caustic critic once said was a form of religion fit only for cobblers and chimney-sweeps. How far is Methodism keeping all such forms of power subordinate and subservient to purely spiritual ends? How far is it casting them into its heart of fire to be transmuted into added spiritual energy to bear it the more swiftly forward to the goal of spiritual conquest? There is one spot in connection with his engine that the engineer watches with more anxiety than any other. He looks to it that the brasses are kept bright, that the bearings are well oiled, and that nothing impedes the movement of any part of his engine. But it is the steam-gauge that he keeps his eye upon with the deepest concern, because that tells him how much power he has available for getting out of the engine all that it was intended to do. The steam-gauge of Methodism is to be found in the register of the spiritual vitality. If that should show anything like a steady decline, we have cause to be alarmed, for it means that Methodism is losing the power of effective movement.

The discussion of this question shows that we are not afraid to face the logical sequence of our own doctrines. As Methodists, we believe it is possible to fall from grace. This is true of Churches as well as of individuals. There have been Churches that have fallen from grace. They have departed from first principles. They have lost the fire and energy of their earlier years. They go labouring on their way, trying to hide their shrivelled frame under the robes of a gaudy ceremonialism, while their traditions encumber them as a burden and a reproach, and their ideals stare them in the face as a splendid mockery. Is this in any sense true of Methodism? Is it reproached by its traditions? Is it mocked by its ideals? Is it moving forward to illustrate the awful truth that we sometimes sing,

> "Ah, Lord! with trembling I confess
> A gracious soul may fall from grace,
> The salt may lose its seasoning power,
> And never, never, find it more"?

As in the case of the individual, so in the case of a Church, spiritual declension may be so gradual as for a time to be almost imperceptible. There need be no startling relapse into heresy, no flagrant outbreak of moral laxity, to announce to the world that the Church has lost touch with the Spirit of the Living God. It may be evidenced by a gradual lowering of spiritual tone; the fine gold slowly becoming dim; spiritual testimony losing the keenness of its edge; a subtle stealing in of the spirit of compromise and expediency which robs the heart-beat of the vigour with which aforetime it shook the nations. Methodism is sound in doctrine, is fearless in upholding the lofty standard of

Christian ethics. Is it strong in the quality of spiritual life? Does it hold its own in this respect with that which found expression in the glorious triumphs of bygone years? I affirm that, in my judgment, not only does Methodism hold its own, but that in all the elements and proofs of spiritual vitality it is richer and stronger to-day than in any previous period of its history. There are those who will challenge the soundness of such an affirmation, and who will contend that Methodism to-day, so far as spiritual life is concerned, stands for the pale shadow of departed greatness. Such a position, I submit, argues nothing so much as the cultivation of short views, and the application of defective tests. That there are weak places in Methodism may be admitted as something that need not surprise anybody. Dean Ramsay tells the story of a corpulent Scotchwoman who, panting under the heavy burden of the flesh, was one day asked concerning the state of her health. Her reply was, "Ah, ye ken, there's ower muckle o' me to be all well at one time." Methodism to-day is so big, it spreads itself out in such vast dimensions, it touches so many interests, it embraces so many nationalities, it is represented by so many individuals of such varying gifts and temperaments, that it should be indeed a thing most marvellous, if through every nerve and tissue of the body ecclesiastic there were felt in uniform measure the throb and thrill of an intense spiritual life.

Was there ever a period when it could be truthfully said of Methodism that it was all well at one time? Is there not a tendency in some quarters to idealise the past in order to depreciate the present? If such a thing were possible, must not the ears of our fathers, of whom we hear so much, burn and tingle with wonder at some of the eulogies lavished upon them and upon their work? We ought to speak respectfully of the fathers, if for no other reason because we ourselves may one day be classed among the fathers. When we shall have receded from the stage of action, and a kindly haze shall fall upon our memory, blotting out our defects and magnifying our virtues, there may be those of a later day who will stand haranguing the laggards round about them, and pointing at us, in the shades, will cry, "Look at your fathers! There were giants in those days. Look at them and be ashamed of your own contemptible dwarfishness." Our fathers were really such good, grand men, and the work they did was so excellent that to exaggerate their claims to admiration, and indulge in extravagant eulogy is the very superfluity of naughtiness. But the picture of early Methodism, which some would hold up before us to shame us, in which every Methodist leader is a distinguished hero, and every Methodist preacher is a flaming revivalist, and every Methodist member went to class once a week, with his penny a week and a shilling a quarter, walking strictly according to every rule laid down by John Wesley, is a work of art that owes its brightest touches to the exercise of a lively imagination.

It will not be difficult for anyone inclined to do so to collect signs of weakness from the wide field of Methodism which, put together, would represent an unflattering picture of its present spiritual condition.

He could point to churches that were once filled now almost deserted; to a falling-off in many places in attendance at the class-meeting; to the neglect of prayer-meetings and the abandonment of family worship; to the indulgence by Methodists in certain forms of amusement that cannot by any means be squared with the requirements of Methodist discipline. But take Methodism as a whole, judge of it in its bearing and influence on the wide world round, and will anyone venture to affirm that the signs of decay and weakness are at all to be reckoned in comparison with the signs of vigour and strength? For one church that may be deserted there are thousands that are being opened and filled. While the class-meeting is neglected by some, there are multitudes of others flocking to it for the nourishment of their spiritual life. If in some places the prayer-meeting is practically unknown, there is, on the whole, a daily widening circle of those who join in fervent intercession at the Throne of Grace. While there are, unhappily, instances of spiritual declension, as evidenced by conformity to the world, day by day there is a multiplication of those who are adorning in all things the doctrine of God their Saviour.

The statistics of universal Methodism laid before this Conference afford the best answer to those who allege that Methodism stands for a declining spiritual force. It is not simply that in the course of the years so many thousands more have been added to those that bear the Methodist name. The swelling of numbers is not always an infallible sign of spiritual success. But the conditions of aggressive Methodism are such as to afford good ground for the belief that, apart from spiritual methods and spiritual aims, the success reported would be impossible of attainment. It must never be forgotten that long as is the line which to-day marks the extension of Methodism, there has been nowhere a surrender of the spiritual ideal. The test of admission into the Methodist ministry is still the most searching and severe of any Church in Christendom. It is a gateway guarded by the angel with the flaming sword, and no man dare pass through who does not solemnly avow that that sword—the Sword of the Spirit—has pierced him to the depths of his being, and that his iniquity has been purged by the touch of the fire of God. The test of admission into the Church is still one in which the spiritual motive takes the foremost place. The Methodist Church is the last Church in the world that people would ever think of joining, or of staying in, who are not prompted by a desire for spiritual good. So we may be permitted humbly and gratefully to think of the extending influence of Methodism as the onward sweep of a mighty wave that is everywhere crested with fire. It is the conquering advance of a great host whose spear-points are tipped with flame. The baptism of fire that fell upon our Methodist fathers has not spent its force. It burns in the heart, and inflames the tongue of their descendants in all parts of the world, with the result that the prospects of Methodism were never so bright as they are to-day.

The reality of spiritual vitality in our Church is not to be questioned, because it is not manifested always in the same forms as in the

days of our fathers. We face the conditions of a new age, and we are adapting our methods to meet these changed conditions. The more deeply charged we are with spiritual life the more ardently shall we press into every opening which the age presents for the enforcement of the claims of Christ as the world's Saviour and King. The missions of Methodism to almost every class in the home lands, and to almost every tribe and nation in the foreign field, afford gratifying proof of its sustained and extending vitality in the face of present-day needs. It is a sign of the rising tide of spiritual life in Methodism that it is in the van of all the Churches in the assault on the traffic in strong drink. That traffic stands for the grip of hell upon millions of men and women for whom Christ died. In order to reach them with the saving truths of the Gospel, this snare of the devil must be broken. With deepening emphasis, like gathering thunder, the cry comes ringing along the ranks of Methodism, "The liquor traffic must go! God's right in these redeemed souls must not be mocked and defied by a trade that is inspired by the lust of unholy gain!" There is no more contemptible cant than that which, in the name of a superior piety, rebukes the effort to rid the world of the greatest hindrance to the spread of Christ's Kingdom. As if, forsooth, it were not a spiritual thing, a Christlike thing, to "undo the heavy burdens and to let the oppressed go free."

As I view Methodism in relation to spiritual vitality, as compared with any past age, we have nothing to be ashamed of, but everything to inspire us with gratitude and hope. I see it in the coming together of representatives of all parts of Methodism in this Œcumenical Conference. The old, dark, bitter days of division and strife are over; we are in the brightening day of brotherly sympathy, fraternal counsel, deepening unity, and consolidated effort. I see it in the prominence given to the spread through all classes of Christian education; in the growing care of Methodism for neglected children, and for the poor and the outcast in all great centres of population; in the splendid enthusiasm that marks the effort to train the young life of Methodism for the activities of Christian service. I see it in the widely extended use that is being made of the gifts of consecrated womanhood. I see it in the growing generosity of the people in supporting Church enterprises; in the deepening passion that is manifested to carry the Gospel message to the utmost bounds of the habitable globe. When God first raised up Methodism it was as a light shining in a dark place. To-day, thanks in large measure to its own influence, the world has become more fully illuminated, so that the brilliance of its testimony is not so conspicuous in the eyes of men as in those earlier years. But let no one so far project the shadow of his own unworthy doubt or fear upon the scene as to compel the complaint that Methodism mourns a vanished glory. That complaint is a libel. We stand under a brightening sky. We are borne forward by the tide of a deepening spiritual life. We shall rise upward to greet our fathers with the grateful testimony that the living lips of Methodism repeat the dying boast of Wesley,

"The best of all is, God is with us."

The Rev. Charles Bayard Mitchell, Ph.D., D.D. (Methodist Episcopal Church) gave the first appointed address on the topic. He said:

Methodism, from its beginning, has been but another name for spiritual vitality, and the most indifferent observer has discovered that to be its distinguishing quality. Since the days of John Wesley, if a minister of any Denomination preached a sermon characterised by a fervour and unction which captivated the heart, men have complimented the sermon by calling it Methodistic. If any Christian service has been marked by a strong religious spirit it has been said to be a regular Methodist meeting. Even our enemies being our judges, Methodism has always stood for the spiritual life. In some quarters we may be considered disqualified for the performance of such tasks as other Churches have considered themselves especially fitted to accomplish. Fifty years or more ago Henry Ward Beecher admonished our ministers in Indiana to keep out of the business of building up a college, and he further urged them to stick to the one only work to which they were adapted—namely, conducting religious revivals. It is possible that even yet critics of Methodism may assert that our glory has departed because we are now engaged in the training and culture of the vast multitudes swept into our fold through the great revivals conducted by our fathers. If onlookers discover that much of our time and energy are now employed in ways different from those of our fathers, they should calmly inquire the reason for this marked change. If the student of Methodism does not clearly understand what spiritual vitality is, he may conclude that a negative answer must be given to our inquiry.

Let us pause here to make sure of our ground. What do we mean by "spiritual vitality"? Surely it must mean a life which emanates from the Holy Spirit. A Church or a person baptised with the Holy Ghost will possess it. That spiritual vitality will manifest itself in manifold forms. All life is eager to reveal itself. In a thousand ways and forms the forces of life are shown. The spiritual life will not be confined in its manifestation to any one form. At one time it blazes in the dying testimony of the martyr. At another it gives tender grace in dealing with the penitent, and wise counsel in pointing him to the Saviour. At one time it enables the child of God to bear life's heavy burdens, and stand up like adamant before assailing temptations. At another time it reveals itself in the courage of a Paul to stand before Felix, or of a Savonarola to stand up for his convictions before the threats of Lorenzo or the curses of the Pope. At one time it may manifest itself as the power that gave John Wesley the courage to preach the truth, although the angry mob pelted him with stones and spattered him with mud. At another time it may manifest itself in the deep learning and critical skill of a Neander, enabling him to face the German infidelity of his day and win a permanent triumph for the truth. When our fathers in America were engaged in those numerous debates, which were absolutely necessary in order to maintain our

right to live in the new communities into which we were then entering, this spiritual vitality gave power and unction to their arguments, and swept away the false props of their opponents. No one doubts that the uncounted revivals of religion, which have been the strength and glory of Methodism from the beginning until now, were due to the spirituality which characterised the preachers and the people. To witness one of these genuine revivals was to be transported back to Pentecost, and the sight and sound of the new convert was to strike every cavilling doubter dumb.

This evangelistic fervour, which all admit is the sure evidence of spiritual power, is the great common attribute which belongs alike to all the spiritual children of Wesley; and I sometimes believe that it is this great common quality which has prevented schisms based on differentiating doctrines. Our common spiritual vitality has held us all closely bound in the great doctrinal tenets of our common Methodism. But let us not conclude that, with the changing times and conditions, it is not possible for our spiritual life to manifest itself in ways far different from those we have experienced in the past. When we see how Methodism is pouring out her wealth for the erection of colleges and universities for the Christian education of her sons and daughters, when we behold what sacrifices are often made in order that our youth may be kept from ungodly influences during their formative period, we must conclude that no ordinary motive lies at the back of such sacrifice. Nothing less than the spiritual power which has always dominated the outgoing energies of the Church can account for all this magnificent showing.

We have entered a new era in the history of the Methodist movement. We hear the voice of God calling us to a wider ministry to our fellow-men than that in which we have been formerly engaged. Having rescued the fallen and won him for Christ, we are now led to see that our enlarged equipment enables us to do more for him than we formerly could. We can heal his body if he be sick. We can instruct his mind if it be darkened. We can clothe him if he be naked. Our enlarged capabilities bring with them enlarged responsibilities, and God's voice is no less clearly heard, commanding us to use our powers for all that aids and uplifts our fellow-men. We are now building colleges and instructing youth. We are publishing newspapers and books to enlighten the ignorant. We are raising hospitals and training deaconesses, so that we are becoming the almoners of the Divine bounty and blessing to the sick and needy. Who is so bold as to say that all such Christ-like work can be carried on without that same vitalising spirituality which has always characterised our Methodism?

If we look only to the old form in which Methodism revealed her spirituality—namely, the expression of joyous personal experience in the class-meeting, and the shout of the redeemed in the revival, it may be concluded that Methodism is not retaining its spiritual vitality. But if we take a loftier view-point, and get the broader outlook on all the vast agencies it is now employing; when we see its mission stations dotting the earth in all islands and on all continents; when

we see it belting the globe with its churches and Sunday Schools, in which the songs of the redeemed are for ever rising to God; when we see its millions of young people inspiring all the services of the sanctuary with their glad presence and youthful fervour; when we witness its hundreds of colleges and seminaries, in which the vast majority of the students are consecrated Christians fitting themselves for holy service; when we behold its numerous hospitals, in the rooms and wards of which move our sweet-faced sisterhood, ministering to the sick and dying, soothing their aching heads, while they point them to Him who is mighty to save; when we move among its altars, where yet the holy fire burns, and new-born souls join in the glad hosannas—I make bold to declare, when I view our Zion from this loftier vantage ground, that never since Charles Wesley joined the choir in heaven, John Wesley gained his crown, and Susannah Wesley sat down near the throne, has Methodism manifested so much spiritual vitality.

Bishop JOHN C. GRANBERY, D.D. (Methodist Episcopal Church, South), gave the second appointed address on the topic, as follows:

I would make some concessions in favour of primitive Methodism, and some confessions on the part of present Methodism.

1. I concede that the slender rolls of early Methodism contained a larger percentage of vital Christians than the vast rolls of to-day. Then the name of Methodist brought reproach, ridicule, social proscription. Persecution guards the door of the Church against unworthy applicants, and sifts the membership; it winnows the wheat, and drives away the chaff. Now, Methodism is large, respected, and influential. The attraction of the loaves and fishes, of good society, of gaining friends, position, and power is often in her favour rather than against her. As a result there is among us a large number—I do not say of hypocrites—but of merely nominal, or, at least, lukewarm members. It should be borne in mind, however, that we might reduce our census by twenty-five or even fifty per cent., and yet retain a sum total of saved souls, an aggregate power for good, and a considerable proportion of highly spiritual men and women, as the fruit of Methodism, which demands thanksgiving to God, and should greatly encourage our hearts.

2. I concede more general and fervid zeal for Methodism in those days than now. Everywhere the new Church was spoken against. Churchmen and Dissenters, mobs and magistrates, wits, philosophers and scholars, used their several weapons against these fanatics, this wild fire. There were derision, scorn, and violent assaults. With what effect? Those men clung more closely together, and opposition made intenser their love for Methodism, notwithstanding all her peculiarities of doctrine, government, and usages. Stoutly they stood in defence, and boldly they became aggressive in turn. The fierceness of that war has ceased. Peace, mutual respect, confidence, and co-operation succeeded, and still prevail. Differences between other Churches and Methodism are not so great, and especially are not so much emphasised, as formerly. I do not contend that Methodism has in no way or degree been modified. But surely she has largely

leavened the religious sentiment of the world, especially in all Protestant Churches and lands. We are nearer together in thought, speech, revival methods, and general institutions. The heat of contest has cooled. Reflect, however, that zeal for Methodism is not necessarily always and simply zeal for the Kingdom of God. It may be that there burns to-day in the hearts of Methodists as pure and strong a zeal for the triumphs of the glorious Gospel of the Son of God, for the reign of truth, righteousness and love throughout the world, as existed in those earlier times. I do not question that Methodists still cherish a deep, rational, and hearty approval of our theology and economy. But it is less partisan. There mingles with it a fuller appreciation of the excellent traits and work of sister Churches. They give us unstinted praise, and we are not behind in acknowledging their worth. There is less of bigotry and narrowness. We have not gone beyond the catholic spirit and teaching of John Wesley, but we have gone beyond many of his early followers.

3. I concede that the early Methodists were far freer than we from what is usually meant by worldliness; from pride of wealth, luxurious living, love of the vain pomp and glory of this world; from attendance at the theatre, ball-room, and race-course, and from some forms of gambling. Methodists were, as a rule, poor, uneducated, obscure. If Methodism found them poor, ignorant, and rude, she did not let them stay so. She taught them habits of industry, economy, and temperance which were bound to make them rich. Intellect was stimulated, knowledge was increased, and the desire for culture was kindled. They were stirred to employ all their faculties that they might understand the mind and will of God in His works and in His Word, and minister to their fellow-men, edifying one another, training the childhood, and rescuing the lost. As they waxed in numbers, riches, and education, they were courted by the world. The sun of prosperity quickened the seeds and fostered the growth of sensual and worldly lusts. The love of the world strangles spiritual life.

There is, however, another side to the question of the comparative spiritual vitality of primitive Methodism and Methodism in our day. Love of money was not lacking in the early days; and close-fisted, stingy avarice is not less worldly and unspiritual than eager greed and wasteful extravagance. Not only so; there were not wanting in those days self-will, struggle after prominence and power, a factious spirit, arbitrary conduct of men in authority, bitter thoughts, words, and tempers. To-day there is more of a conciliatory spirit, of gentleness, of liberality, of service which asks no reward of praise or place, and relatively to the number of members there are fewer lapses into gross vice and crime.

The Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), commenced the general discussion as follows:

I am sure we all agree with the first speaker this morning, the reader of that admirable paper, that in the subject now before us we are at

the very heart of things. Wordsworth, in one of his poems, uses the phrase, by a pardonable mixture of metaphors—"The very pulse of the machine." Some machinery has a pulse. We have a great deal of machinery; and here is the very pulse of the whole. This is the subject which of all others stirs me to the very heart. It is the subject I care more about than all the rest put together. I care about Biblical criticism, literature, evangelisation, and a thousand things, and I hope I care for them all sufficiently and in due proportions, but to my mind this is the subject of all others. When the question that comes before us this morning is put to a dozen members in this Conference we may easily get a dozen different answers, and they may all be right, different though they are, and they may all be wrong. The reason why it is so difficult to get a complete answer is because the subject is so deep, and lies so very close to the fountain of life. Very few persons have experience, knowledge, and insight enough to undertake to answer the question at all broadly or thoroughly. The answer will be determined partly by experience, partly by locality, partly by personal temperament, and I hope we shall patiently hear what a great many different persons have to say this morning before we make up our minds.

At the same time I am glad to be thoroughly in accord with the three speakers who have thus far addressed us, as regards the general answer to be given to this question. I have no right to speak on behalf of British Wesleyan Methodism. Although I happen to occupy the office of President I am not speaking this morning because of that fact. Speaking simply as a minister, I wish to say with all my heart I believe we are as sound and as full of earnest, vigorous, spiritual life as in any period in the history of Methodism. As we have been reminded, it is difficult to estimate the amount of spiritual force at work, because of the vastly increased work that we are doing; or, if I may change the figure, there is so much meal to leaven that it is difficult to estimate the leavening power that exists. We have to take a great many different things into account before we can say that the leavening power is increasing or decreasing, or estimate the rate of its growth.

As to the dangers which threaten us, something has been said of that world outside us, the influences of which we are constantly feeling. Something has been said also of that world within the Church which we must reckon with, which our fathers had not to deal with for reasons that are obvious to us all. We must expect, in proportion as our influence spreads and we leaven others, to have a measure of worldliness within the Church. We have to be upon our guard against that.

It would be easy to enlarge upon either of those two dangers, but I prefer to speak of one or two other dangers that lie a little nearer to us, and that perhaps may not be commented upon by others. Our own organisation is a danger to us as regards our spiritual vitality. It is very great; it is vast; it is complicated, and it is becoming more complicated every day. I put it with all earnestness to those who are the leaders of vast communities—ministers who have large responsibilities upon their hands, the direction of funds and the like, leading laymen with wealth and an important position to occupy in the world as well as in the Church, the leaders of all kinds who are engaged in various sorts of organisations—do let us see to it that all

this multiplied organisation does not interfere with our spiritual vitality.

I may also say, even at the risk of being misunderstood, that the manifold forms of our activities have to be guarded against. I do not mean that we are to relax activity, whether it be in philanthropic movements or almsgiving or temperance work, or crusades of any kind. I only say this: the more of that work we have to do the more careful we must be about the inner core of our spirituality, and we must take care not to identify religion with any of these forms of activity. The real force, the pulse, as I have said, of the whole, lies further in, deeper down, and it is with that we are concerned at this moment.

In order to take care of that spiritual vitality we know prayer and meditation come first. I put meditation with prayer. I wonder if we meditate much. If all this mighty mass that is outside us is to be leavened, if we are to take up all its forms of activity and infuse into them the kind of spiritual life that is necessary, we must have the insight that comes from meditation. This does not necessarily mean that a long time should be so occupied, but the whole of our life should be taken up into the life of God and into the atmosphere of prayer.

I emphasise again fellowship. I do not know how it is with the great Churches on the other side of the Atlantic, whether real, living spiritual fellowship obtains among them, as it did in former days. I am not insisting simply upon the class meeting; but in some form or other we who are engaged in this ecclesiastical work should see to it that we hold one another in the Divine life. I think that many times we meet together and do not help one another with regard to these deepest matters. Too often we are engaged on the fringe, on the outside, of the various forms of activity rather than with the central themes.

There are half a dozen other things I would like to have said, but let me say one word—let us take a hearty, healthy, and cheerful view of things. The biologist always tells us, and it is to the biologist that we must look when we talk about vitality, that the main thing is for us to keep well, not to fasten our eyes and all our attention upon the germs of disease. These may be visible here and there; there may be spots about which we are very anxious; but our policy, I take it, the highest policy in the best sense of the word, is not to fasten our attention upon these spots mainly, but to see to it that the life within us, by the power of the Holy Spirit of God, is at its highest and best.

The Rev. Samuel M. Dick, Ph.D. (Methodist Episcopal Church), said:

The spiritual vitality about which we have heard so encouragingly this morning has been the differentiating power between Methodism and the world. It was only natural, in the early age of Methodism that a high spiritual life, differentiating its membership from that of the world, should bring ridicule and scorn. There is a difference between the moral plane of our Church life, if we live up to the spirit of our Church, and the moral plane of the world. The moral plane of the Church is vastly above that of the world. There are two ways

of bringing these moral planes of living together, and the more nearly they come together the less distinct is the differentiation of the Church life from that of the world life. The two ways to bring them together are to bring the moral plane of the world up to a higher standard of life, or to let the moral plane of the Church down to a lower standard of living. I do not believe that the moral plane of the Church life has come down a single particle. We have diffused our spirit of life, or, if you please, we have infused the moral sentiment of our Church, into the whole world round about us, until the moral plane of the world has come up nearer to the moral plane of the Church. Therefore the contrast between the Christian man's spirit and the worldly life is not so great as it was in the early days. We hear it across the water very frequently that the Church and the world are so much alike that it is hard to distinguish one from the other, but when we hear that, it may be a criticism upon the Church or it may be a compliment to the Church. If Protestantism in its broadest sense has been able to infuse its life into the world until the moral standing and moral life of the world have come to be nearer the plane of the Church, then such a criticism as that the world and the Church are alike is a compliment to the Church of God, and not a criticism.

Let me give an illustration of that. We have heard about the piety of our fathers. We have heard about the temperance attitude of Methodism. It has always been a great Temperance Society from John Wesley's time until the present. But, in 1812, the Methodist Episcopal Church in its General Conference assembled—at that time there was no division on the other side of the water, and it represented both the Methodist Episcopal Church, South, and the Methodist Episcopal Church—had a resolution offered by one of the delegates. The resolution was to prohibit a Methodist preacher from selling intoxicating drinks during the week, and being in good standing in his Conference and occupying his pulpit on Sunday. Five different times that resolution came before the General Conference. Four times it was tabled, and on the fifth it was lost. By the action of our General Conference, from 1812 until 1816, on Monday morning the Methodist preacher might don his apron and deal out intoxicating drinks over the counter, and occupy his pulpit on Sunday morning in good standing in his Conference. In 1816 the same delegate offered a resolution kindred to the resolution of 1812; but before it could be put through that Conference malt liquors had to be struck out of the resolution; it then passed our General Conference. The resolution prohibited a Methodist preacher from selling intoxicating drinks over the counter during the week and continuing in good standing in his Conference.

I appeal to my brethren, when we have illustrations of that kind, and compare them with the attitude of the public mind towards our ministry to-day, to say whether we have not made tremendous progress in our moral life, not only in this instance, but in a multitude of kindred instances. As late as 1850, in one of our New England States, an old copper mine was used as a prison. It was without sanitary advantages; it was without partitions; and criminals of all classes were indiscriminately thrust into this old prison to await the penalty of the law. To-day no prison could exist in our civilised land across the sea in any such condition as that, because the moral attitude of the Church has been infused into the multitudes of people, until the world has a higher conception of morality, and lives more nearly as Christ would have it live than it lived in the days of old. I suggest

these things as practical examples of the moral life of the early days of Methodism, and of the present day.

Mr. ADAM ADAMS, J.P. (Primitive Methodist Church), was the next speaker. He said:

I am sure that we are all anxious that the answer or answers given to the proposition before us this morning should be large and accurate, so as to be fruitful of good in the coming time. Methodism has its perils, and I am sure that we shall all be prepared to face the perils that lie ahead of us. Methodism has already, by the President of the Wesleyan Conference, been spoken of as having danger in its organisation. It is a large constituency. We have heard the boast again and again during the sittings of this Conference that it is among the largest Protestant powers of the world, and our greatness may become a source of danger. It may insidiously weaken our zeal, and produce in us a spirit of content. I have been impressed while I have been here with the repeated congratulations over the majesty of the Methodist community. I join in that; I am glad I belong to a large and a rich family; but the boast, I think, should be slightly moderated. While we thank God for the position we take, we must still remember that we are servants of the Most High.

Then with regard to learning, our ministers are all academically trained. There was a time, when I commenced my career as a Primitive Methodist—I had my name on the Plan, when I was but a boy, fifty-two years ago—when we had preachers who could neither read nor write. To-day that is an impossibility, and the ministry, as distinctive from the work of the laity, is now marked with big training. I am glad of that, because I remember a statement by a philosopher that a little knowledge is a dangerous thing. I do not care how advanced we grow in learning; but our ministry must remain humble in its character, because of the class that God has raised us up to teach. We are very thankful that our members have grown rich; but wealth is not always Christ-like in its distribution. It sometimes becomes a tyranny, and very often causes monopolies, and we must be upon our guard. Then we are recognised to-day as we were not in the times of the past. It is only a few days ago that a big brewer, owning a colossal manufactory, touched me on the shoulder, and said, "Adams, I must congratulate you. Your Church is much more respectable than it used to be." I said, "Is that so?" I could not but feel that perhaps it might mean that in some degree we had fallen from grace. I know that our eccentricities, perhaps, are not quite so sharp and our angularities are not so distinctive as they used to be, and so we are tolerated; but let us take care that patronage does not weaken our zeal.

Although for the moment I speak of these perils, there is no occasion for indulgence in pessimism. God has raised up Methodism as a great force tending to regenerate the whole world. Let us, therefore, not forget that the ministry of the Methodist preacher is a ministry to the masses. The Master was gladly listened to by the common people, and He reminded us—and we have had that reminder before us this morning—that the poor we have always with us. Let us take care to indulge less in philosophy and in scientific researches. Let us have less of that and more of Gospel preaching. Let "Repent and be converted; Turn to the Lord and seek salvation" be our battle-cry.

While we are warning the ungodly, and seeking to reclaim the lost,

we must, of course, care for our Churches, and help to establish in the faith of the Gospel those who come under the ægis of our teaching. We want courage. We have been distinguished for our courage; but there is a tendency with our largeness, our wealth, and our learning to diminish somewhat in this quality. You remember what the Lord said to Joshua. In the first chapter of Joshua it is recorded that God commanded him three times to be courageous in undertaking the work of his master, who had gone into the invisible, and the people whom Joshua met said, "According as we hearkened unto Moses in all things, so will we hearken unto thee . . . . only be strong and of a good courage." Let us not be lacking in courage. Consecration, too, is indispensable. A consecrated ministry is essential, not only to the health of that ministry, but to the health of the congregations we are called upon to teach. This must be our first business, and all other things must come afterwards. We must be consecrated to God with singleness of purpose, and we must let that spirit of consecration permeate the people whom we teach.

The Rev. D. K. TINDALL, Ph.D., D.D. (Methodist Episcopal Church), made the following remarks:

I do not believe that the Methodist Church has lost its spirituality. It is no question of how widely civilising tendencies are spread, and how morality may abound. In my judgment conversion will always be the test of our spirituality, and will be the credential of our authority in this world. The Church to which I belong, within the last twelve months, according to the way I have read the statistics, has led to Christ three hundred and fifteen thousand souls. That does not look as if our Church has lost its spirituality. That does not look as if spirituality were a dead letter among us. I believe that Methodism is the most spiritual Church in the world. I believe, with another, that Methodism is the brightest constellation in the firmament of holiness, that it sparkles the richest gem in the diadem of Emmanuel and blooms the fairest flower in the garden of God.

But let us not fail to speak of some things that Methodism is not. I am aware of the fact that it is not quite so popular in these days to speak of the defects of Methodism as it is to speak of her virtues and of her merits. The truth is not always popular. When Jesus Christ spoke in the withering manner that He did to the Pharisees of their hypocrisy and loss of spiritual life, the truth was not very popular. When John the Baptist said to Herod that it was wrong for him to live in adultery with his brother Philip's wife, the truth was not very popular. There are some large churches in the Methodist Episcopal Church that do not have very many revivals. The church of one of our leading members in a city across the Atlantic, who, I believe, was as spiritual a member as any in that Church, was a wonderful, beautiful, costly edifice, and had an able pulpit and a cultured pew, but he said to me: "We have everything in our church except religion. To my knowledge there has not been a single conversion for five years." We do not believe that there are a large number of such churches, but there are churches where they do not have many conversions. Some large city churches, I believe, would die because of the deaths and removals of the members, if it were not that they are fed by recruits and converts from the small villages and the rural districts.

What we want in Methodism, above everything else, is to see that the people are being converted to God. Dr. Goucher, in his able

paper touching the status of Methodism in the Western Section, told us that most of our recruits are from the Sunday Schools. All praise to the Sunday School; but we want to reach outside the Sunday School, and get people converted from the wilds of sin and from wickedness. While some phases of the demonstrative and of fervour are not always a genuine indication of spiritual life, it seems to me that we are retrograding on the line of "Amens." Where is the "Amen Corner" of the Methodist Church now? We have it in name, but it is very weak in practice. After Bishop Galloway preached to us at the opening of this Conference that magnificent sermon, which ought to have created an earthquake of feeling in every heart, a member of this Conference, who has spoken from this platform, said to me: "I wanted to say 'Amen,' but I was afraid." I said: "You ought to have done it." I am glad that our English brethren are not afraid to say "Hear, hear," and that our Western brethren are not afraid to say "Amen" once in a while—a few of them at least, on occasions like this, where everybody is a Methodist. But I would like to see it roll up spontaneously from their "Amen Corners" at home and abroad and elsewhere. Not long ago I was in one of our large classic churches—one of the churches of the white lilies, as you might say—and one of our Bishops was preaching a splendid sermon and clinching a grand point. I wanted to emphasise it, and said "Amen," when for forty feet round about me every eye was turned on me as if I were a crank or fanatic. I said to myself, "Hereafter you can say your own 'Amens' here." I ought not to have done that, but to have said "Amen" again and again. A little girl was telling an infidel once how Elijah went up to heaven in a chariot of fire. The sceptic said: "My little girl, do not you know that Elijah would have frozen to death away up there in the cold air?" The little girl said: "He would just have burnt his way right through." That is just what I think we ought to do with these "Amens."

In closing let me say that in the Christian Church about every two centuries there is a great era created. In the twelfth century we behold the Waldenses preaching a pure faith amid the corruptions of Rome. In the fourteenth century Wickliffe comes forward with the Bible in the English language. In the sixteenth century Luther heads the Revival or the Reformation. In the eighteenth century arose Methodism, which was the greatest Revival since Pentecost. What the twentieth century is to realise to us God alone knows. I hope it will be the grandest Revival which has struck this sin-cursed world.

Mr. T. Ruddle, B.A. (Bible Christian Church), continuing the discussion, said:

I always think that a good test of organic life is its power to reproduce itself. I believe all scientists say that is the real proof of life—whether life can reproduce itself. The highest form of life that a man knows anything about is the Christian life, and it seems to me the time is coming when we shall have to be tried, and all Christian forms will have to be tried, by their power to produce Christian gentlemen, and the Church which cannot do that cannot live, or will not live permanently.

The test will have to be brought: What Church or form of Christianity can be effectual in producing the true Christian gentleman? It seems to me that the first form and condition of such a man is ready, joyous loyalty to all holy, righteous law, and, therefore, to all Divine

law and to all rightly-constituted human law. That is the first essential to every Christian gentleman. Hence, no anarchist of any sort can be a gentleman, much less a Christian gentleman. Then there must be a large allowance of catholicity. We must be ready to jump over the boundaries that our own prejudices, and fads, and hereditary feelings put in the way. We must be able to recognise goodness different from our own, different in some matters from ourselves. The man who cannot do that, I am sure, is no Christian, and is no gentleman. We must be able to jump over the bounds, as John Wesley did, and recognise as a Christian brother whosoever loves Christ, and is determined to try to the best of his ability to follow Him. Then we must not only have catholicity, but there must be courteousness and gentleness in small things. The man who has read the whole of the books of the British Museum, if there be such a man, and who remembers all he has read; the man who can preach like Chalmers or Massillon; the man who professes the highest Christianity and entire sanctification, but who is selfish and unfeeling in small matters—I doubt his Christianity, and I know he is no gentleman.

We must cultivate the Spirit that was in the Master. We profess to be His disciples. We must not only be kindly when we meet with suffering, as the Master was before Mary and Martha; not only before the fallen, as the Master was before the woman recorded in St. Luke; but we must be kindly where it pinches most, when we meet coarseness and vulgarity; like the Master did when He met the woman at the Well at Sychar, who, after a life of infamy, was asked by a kindly Man wearied by the heat of the day for a drink of water, but turned away and said, How is it that Thou, being a Jew, askest drink of me, which am a woman of Samaria?" and the Master replied, "If thou knewest the gift of God, and who it is that saith to thee: 'Give Me to drink,' thou wouldest have asked of Him, and He would have given thee Living Water." We want to produce men of that type. I believe Methodism is producing that kind of man more than it ever did; and I am sure if it succeeds in that, it succeeds in the highest mission to which Methodism or Christianity itself can be called.

Mr. W. Shepherd Allen, M.A. (Australasian Methodist Church), said:

I stand here this morning as an old Wesleyan Methodist local preacher. I have had a long experience of Methodism, and I ask myself this question: Is there as much spiritual vitality, as much Holy Ghost power in the Methodist Church now as there was many years ago? To that question, after much thought, I feel bound to say I believe there is. There are certain practical questions which I think we may ask ourselves. Are old Methodist doctrines preached in the different Methodist pulpits with the same fidelity, and the same vigour, as they once were? I believe, as a rule, they are. I candidly admit that now and then you meet with a young Methodist preacher who seems lost in the fog of German Higher Criticism, but he is the exception and not the rule. Then again I ask myself: Is Methodist discipline as faithfully carried out as it used to be? Here, again, I acknowledge that now and then you see cases that call for sorrow at heart. I will not go into particulars, but I may say myself, as an old Methodist, that I have no faith in card-playing and dancing ministers; I have no faith in card-playing and dancing Methodists. Then, again, I ask myself the question: Have we men of the same soul-saving power as

there were in the old days? To this question, again, I must answer "Yes." I know a man at the present day, an unlettered man, too, but a man who is so full of the Spirit of God that during the last twelve months he has led more than a thousand souls to Christ.

Again I ask myself the question: Have we men of the same deep piety and transcendent holiness as Bramwell in England and Abbott in the States of America? I look before me, and I see sitting in this Conference a man who may be said to walk with God; and when I see such men as he is I cannot say that the glory has departed. Then, again, I may ask myself, Have we men of the same power in prayer? I read the record of the old Methodist worthies, and their lives seem to be one long story of answers to prayer. Have we the same thing now? A few months ago, far away in the wilds of Australasia, a young man came to me. He said: "Sir, the other day I was driving some wild bullocks, and I could not get them through a certain gate. I tried for a long, long time, and they would not go through; and then I dismounted and knelt down, and prayed that God would help me. I mounted again, and they went straight through." Yes, thank God! Men may smile at that, but I believe in God, and the old answers to faithful prayer. Here I stand to-day, an old man with the sun about to set, but I thank God that He has spared me to see the present day, because I believe that both in England, and Australasia, and Canada, and in the States, there is the same if not more Holy Ghost power in Methodism than there ever was.

Mr. C. J. Youngs (Primitive Methodist Church) spoke as follows:

It seems to me that the question before us has to be looked at from the point of view of the central word of it. Is Methodism *retaining* its spiritual power and vitality? That word suggests to me that Methodism has had power, and that power has been manifested; its vitality has been shown in many ways and in divers forms. We are not old enough to remember the beginning of Methodism, but I have had the pleasure and privilege of reading its history. So far as I can gather from what I have heard of the experience of old Methodists, one form of that vitality showed itself in street preaching and outdoor effort. It showed itself in very deep Evangelistic fervour, when every man and every member of the Methodist Church was anxious to do his best to bring into the Church the outcast and the fallen. It showed itself also—and thank God it still shows itself in some parts of the world, and in this country—in fellowship, which Dr. Davison spoke upon this morning. I am afraid that we shall lose our spiritual vitality if we get away from the class meeting. I do not say the class meeting after the old fashion, but from fellowship, and from the coming together of the saints of the Church to strengthen one another and to talk of the things of God and of religion generally. I am afraid also that we are losing our spiritual vitality in another direction, and that is in connection with family worship and the gathering together of the people of the household. In so many places it is entirely neglected—anything can be discussed at the dinner table and in the household except religion and the worship at the church. I believe that we shall gain spiritual vitality, and we shall retain spiritual vitality, if we go in for simplicity of service, and infuse into all our work a large amount of the enthusiasm of the type which was displayed in the early days. I think that is what we require.

There is, however, another point I should like to touch upon, and

which I think is a very important one, especially from a layman's point of view. I believe as laymen we are much to blame for putting too much work upon our ministers, of a character that we ourselves ought to do. I do not believe a minister is set apart for begging funds for a tea meeting, or for gathering together the items necessary for the formation of some social gathering. He is set apart that he may study, that he may prepare, that he may visit, that he may work on the entirely spiritual side of the work which he is set apart to do. I cannot see that a minister can have the opportunity, although he may have the life and the desire, to infuse into the members of the Church that amount of spiritual vitality which he could infuse if he were freer and had the chance to do it.

I know we have been affected on this side of the question very largely by the new theology, as it is termed, or by new phases of thought that have come to us. I do not fear any of them, but I am sorry to think, and sorry to find in my experience, that very many of the young people of the Church seem to get hold of a distorted idea, and to have a very dim vision as to the meaning of the new ideas that are brought to us, and the new thoughts that are given to us in this day. We must ever remember that, so far as our physical frame is concerned, the only way that we can keep in health is to have a large amount of what is called physical vitality. I suppose no one can understand it, no one can explain it to us exactly, while it is there, the unseen and real thing within us, which keeps us not only alive, but keeps us in good condition, and keeps us, as we say, in health. It is just as possible that we can have this spiritual vitality within us. We cannot explain it, but we know it is real and exists within us. Just as physical vitality to demonstrate itself must show itself in various forms of activity, and in all the work that we have to do, so it seems to me that while we cannot all be artists, or all be scientists, we can all come into this line, and if we come to Him who has promised to give to us His Holy Spirit, who has promised to give us that power that should enable us to do as He did, He will give to us all that we require, and we shall be able to demonstrate unmistakably that the spiritual vitality of the Church still exists.

Bishop JAMES C. WILMORE, D.D. (Union American Methodist Episcopal Church), said:

I am pleased to stand up for the first time in this great Conference as the representative of one branch of the great Methodist body. I thought, perhaps, that our body was hardly known in this Conference, and, consequently, I wish to tell you who we are and what I represent. I represent the Union American Methodist Episcopal Church, which was founded and properly organised by an Act emanating from the authorities of the State of Delaware in 1805, and became a body politic by law on the first day of June, 1813. Hence we do not succeed any Denomination of the African race in America. It is true that our Church has not augmented her numbers like some of her sister Churches, but there are reasons why. We are growing numerically, and that spiritual vitality, which is present in the Methodist body, is retained in the Union American Methodist Episcopal Church. We adopted the same articles of religion as those of John Wesley. Our principles of government are a little different, but our Church renounced such things as drinking intoxicating drinks and playing

games of amusement which are against the principles of religion. We also renounced the principle of men divorcing their wives. Our Church does not acknowledge such principles as that. I would say that our Church is retaining this spiritual vitality, and I trust that the principles of the Methodist religion will be carried out in all our different Churches of Methodism. I congratulate the reader of the essay, and I hope that we will all endeavour to inculcate the principles he has mentioned, that when we go to our respective homes we can rejoice that an article of that kind was read in our midst.

I would further say that I hope the Church I represent will be placed in the proper place on the catalogue of this great Œcumenical Conference. We have now 150 ministers, 50 local preachers, and a membership of 15,500. We have considerable property belonging to the Connexion, which is almost entirely out of debt, and we have engaged to raise 100,000 dollars for the Twentieth Century Thanksgiving Offering for the purpose of educating the ministers, in order that they may be more efficient to carry the Word of God and the message of Jesus Christ to the sons of men, and in order that our Church may be extended. Since the great conflict in America, our Church has crossed the borders of the Mason and Dixie line, has gone into the States of Maryland, Canada, Virginia, Alabama, Mississippi and North Carolina. I want you to pray for our success. We are one in the great sisterhood of Methodism. We shall stay with you and endeavour to hold up the principles of spiritual vitality, repentance from sin, being born of God, justification by faith, atonement by the blood of Christ, and holiness and righteousness among the sons of men. Although I am nearly 4,000 miles from home I wish you to know that we are in the sisterhood of Methodism.

Mr. John A. Duncan, J.P. (Irish Methodist Church), spoke as follows:

I wish to say a word or two on behalf of a class in Methodism that I am rather afraid is likely to be overlooked, so far as this special and all-important question of spirituality is concerned—I speak on behalf of the official laity of our Churches. It is terribly possible that sometimes, while we are busy about other things, we lose the great charge which God has given to every one of us. It is said, I believe, that there are none so lonely in all the world as the captains of some of our great men-of-war; and it is just possible that some of us laymen, who have been placed by the Churches of Methodism in a position of more or less prominence, will be sometimes forgotten. You are going after the waifs and strays of society, whereas sometimes we need your help, the help of the ministry, in a sense that others do not. When a man, from accident or otherwise, obtains a prominent position in a Church, there is a tendency sometimes on the part of others, especially among the younger members of the congregation, to feel that he is a little bit away from them—that it would be a presumption on their part to talk spiritual things to such an one. I appeal to the ministers of our Churches that the laity who are in considerable prominence may be helped by the ministers, in order that they may not lose their vitality and spirituality.

There is one other danger that I want to refer to, and I think it is a great danger, not only to the laity, but also to the ministry, namely,

the tendency nowadays to think that after all the great fact of the world and the creation is man. We are so busy making use of the great forces which God, through nature, has given to us. Those forces came in the last century to our fathers, and held their attention and thought, and brought them to think upon the God who gave them; but in the last hundred years man, by his wonderful powers of thought and ability to use those things, has been controlling those great forces of nature, and there is a subtle temptation that in the Church, too, we may think that somehow or other a man, or men, are the great facts that we have to deal with. We want special missioners, special men, to hold special services everywhere. I think we are inclined to forget that every minister, every local preacher, every office bearer, and every member should be a messenger of God, sent into the world to win souls for Christ.

The Rev. GEORGE PARKIN, M.A., B.D. (Primitive Methodist Church), said:

I have a testimony to bear which I think will be of interest to the members of this Conference. It is my privilege and duty to meet young men every day, men who will be leaders in the Church to which I have the honour to belong, and I notice that the spiritual life of these young men is as active as that of any men whom I have met. The curriculum that they have to follow is linguistic, philosophical, and theological. When we were arranging for the Simultaneous Mission early in the year a request came that some of these young men should conduct services in connection with that mission. At first I hesitated to let any go, but at last, under a better impulse, I decided that some should go. One went to a place near Manchester, and I have pleasure in saying that over two hundred persons passed through the enquiry room. Three went to another centre, and between five and six hundred persons passed through the enquiry room.

If conversion be a sign of vitality, I think we may say on behalf of the rising ministry of our Church that it is vital through and through. One reason why I think our young men are so blessed of the Lord is this: They take into the pulpit a positive Gospel. They bring before the people the truths which distinguished the preaching of the founders of Methodism. We know that the Spirit, like the wind, bloweth where He listeth, but He listeth to blow about the cross, and when our young men take doctrines connected with the cross into the pulpit, those are the doctrines that affect our people for good. I have pleasure in bearing this testimony to the vitality of the rising ministry.

The Rev. D. BROOK, M.A., D.C.L. (United Methodist Free Churches), said:

The question just asked can only be answered by trying to get the widest variety of experience. I am glad, as President of one of the branches of Methodism in England, to be able to add my testimony to the general testimony that has been given this morning. The speech of Mr. Shepherd Allen on this question went straight to my heart. I have been asking myself whether, in regard to the branches of Methodism I am most acquainted with, some of the tests that have been suggested may be answered favourably, and I think they may, one and all.

Mr. Ruddle, of the Bible Christian Church, referred, for example, to the production of high, Christian, gentlemanly character. I am certain that, looking at the Churches which I know best, the grace of Jesus Christ has been manifested in the production of this type of character in a marvellous degree in these later years. You are aware that some of the minor Methodist bodies were born amid a great deal of dissension and contention, amid which, perhaps, some of the finer, rarer, and more beautiful graces of the Christian character did not so easily flourish. By the grace of God that is past, and for all that is involved in the fine old English gentleman, I believe you will find Christianity has produced some magnificent specimens, large numbers of them in these later days.

I think that the success of the Twentieth Century Funds is a manifestation of spiritual vitality. The great movement in connection with these Funds has been characterised by an amount of sacrifice on the part of large numbers of our people which could only be produced by the life of Jesus Christ. I do not want to make too much of the mere testimony of the pocket. I know people can give from various motives, but there has been a vast amount of sacrifice in connection with this movement that must be a proof of spiritual vitality.

Then I would like to allude to what I may call briefly the new conscience in reference to the masses of people in our great cities. We all lament the absence of one of the most interesting personalities in modern Methodism, the Rev. Hugh Price Hughes, from this Conference. Mr. Hughes has done a very great deal which will make his name prominent in the history of modern Methodism, in the history of Christianity, in the history of the English people in these later times. But, of all his services, none is greater than the marvellous way in which he has helped to bring it home to the conscience, not only of Methodism, but of Christendom, that we are responsible to the extent of our power for the evangelisation of the masses in the great cities.

The last test which has been suggested is, after all, the most important, namely, our confidence in the reality and efficacy of prayer. That means that we are in contact with the great Source of power, and we believe that. I am confident, in regard to the Churches that I know best, that the belief in and the simplicity and the power of prayer have never been greater than they are to-day. We have heard a great deal about some of these modern efforts. May I be permitted, as a Methodist, one word of personal testimony. I have been the Secretary of one of these great Twentieth Century Funds. The Fund of the United Methodist Free Churches would never have succeeded, I am perfectly certain, but for daily prayer at the Throne of Grace. As simply as the child of whom we have just heard, our prayers have been offered to God, and day by day the answer has come. I never believed in prayer so much as I have believed in it since this test. The Heavenly Father has answered the test grandly, and I am glad of the opportunity of giving my testimony.

The Rev. THOMAS MITCHELL (Primitive Methodist Church) spoke as follows:

I think we have reached the kernel of the subjects for consideration at this Conference. I rejoice in the widening intelligence of Methodism, both in its ministry and membership. I am very glad to know that there is an increasing intelligence in the ministry. Years ago it seemed to be thought that Methodism was all emotion. Thirty-five

years ago, when I entered the ministry, and announced the fact to a Congregational friend that I was going for a short training in our College, he said, "Oh, have you Methodists a College? I thought you talked as you warmed"—implying, I suppose, that we had not much intelligence. I hope we shall never cease to warm. Let us retain the intense spiritual fervour while we have the growing intelligence.

I want to put in one plea for an increased spirituality in the official life of Methodism. I have a liking for statistics, as you may have inferred. I have wondered sometimes what proportion of the total membership of the Methodist Churches is supplied by the official element—by the ministers, local preachers, class leaders, and Sunday School teachers; and I do not think I should be very wide of the mark if I suggested that perhaps one-fifth or one-sixth of the total membership is supplied by the official class. I believe the Methodist people will follow the leadership of their leaders; and I could conceive no greater benediction to the Methodist Church than a higher and intenser spirituality on the part of its official class. I am quite sure we could preach with greater power if we had a more intense spiritual life. A young friend of mine once preached before an old preacher, and his criticism was this: "I think there was a bit o' meat, my lad, but thou'dst do better if thou hadst a drop of gravy with it." I am quite sure the congregation would approve that. We want the intense spiritual fervour that marked our fathers to be wedded to the wider intelligence of to-day.

I came forward mainly, however, to give an incident that I heard given by a Wesleyan minister some years ago, and which I think is well worth repeating. In the Wesleyan Conference some time since there was a conversation on the work of God, and among the speakers was a prominent layman who gave this incident. He said: "In our town we had a large Bible Class. We had two teachers, teaching on alternate Sundays. The one was a man of high intelligence, who had received an academic training. He had travelled widely. He had been in the lands of the East, and when he taught a Bible lesson he could make the whole scene live before the young men, so that they were intensely interested in it. They went out each afternoon after hearing him with this feeling, 'What a clever fellow our teacher is!' The teacher on the other Sunday was an unlettered man, but a man of intense spirituality. He knew the way to the Throne of Grace, and he knew the way to the consciences of the young men he taught Sabbath by Sabbath. When they left the class they never said, "What a clever fellow our teacher is!' but, 'We cannot stand this much longer. We shall either have to yield ourselves to Christ under these appeals, or we shall have to leave the class altogether.'" I say, let us have as much intelligence as possible, but let us retain the spirituality that has made Methodism what it is, and that can make Methodism mightier than it has ever yet been.

I have read somewhere of two old Methodist preachers. One was a man of high intelligence, of great oratorical powers, the greatest preacher, I believe, the Methodist Church has produced. The other was a man unlettered, comparatively, but he knew how to pray, and he was singularly successful in winning men to Christ. His more talented brother—for they were on terms of great friendship—said to him, "John, how is it that thou hast so many seals to thy ministry, and I, have not so many?" The quiet, devoted unlettered preacher replied, "The difference is here: Thou goest to the tree of knowledge and I go to the Tree of Life." Brethren, let us go to both, and I

believe we shall make the Methodism of the future better than the Methodism of the past.

The Rev. T. Allen, D.D. (Wesleyan Methodist Church), concluded the discussion. He said:

I notice one difference between America and England. America criticises men and praises institutions. On this side, we are rather tender towards men, but we are always criticising our institutions. I am about to say one word, not of criticism so much as report. The growth of population, the gathering together in great centres, has led to the development of new forms of socialism. I do not refer at all to economic socialism. That is altogether beyond my scope this morning. I refer to new and enlarged forms of association. The social gatherings of to-day are organised on an extended scale, and art and taste are used to make them exceedingly attractive. The worldly entertainments of the day are magnificent, and they are attracting young people by the thousand. The popular play attracts the people. A notorious football match will bring forty thousand young men on the field. People are finding out to-day, as they never did before, how they can enjoy themselves in forms which are simply natural, that and nothing else. A corresponding change has taken place in the Christian Church. We have to-day the concert, the reception, the conversazione, and these things in some quarters are beginning, at any rate, to compete rather severely with the purely spiritual ordinances of religion. I attended a circuit meeting not very long ago. It was held at a farmhouse. I said to the farmer, "How is the circuit prospering? He said, "Well, the finances are all right"—he was the circuit steward, so it was only natural that he should begin there—and he continued, "Our people are interested in a way in the work of God. Look at this wonderful gathering. We can get people together by the thousand in this form, but they stay away from purely spiritual ordinances. We cannot get them to attend a prayer meeting, or to attend a fellowship meeting."

This new development of the social idea, I think, is a good thing. It has modified caste. It has introduced a great deal of freedom and naturalness into our forms of association. The great question is, What is its effect on the spiritual life of the Church? It is contributing magnificently to social culture, and that is a good thing. But is it bringing us into deep spiritual fellowship with our Lord Jesus Christ? There is no doubt that the devotional element in many of these popular gatherings has been reduced to a minimum, and refined people of, shall I say, old-fashioned piety express a little concern, and say, "Will these gatherings create spiritual tastes and spiritual life, or will they tend to produce a taste for the pleasures and enjoyments of the world?" I heard the other day of a young man who had just gone on the stage, and I was informed that he had learnt to act in the schoolroom connected with the church to which he belonged. I am neither Puritanic nor pietistic myself, but I confess I am beginning to feel that there is some danger in the direction in which, I was going to say, all Churches are rushing.

If we advance on the social side—and we should—let us see to it that we do not decline on the spiritual side. If we are to have tennis clubs and cycling clubs, and cricket clubs, in connection with our churches, for young people—and I think we may—let us see to it that

these things do not withdraw the sympathy of the young people from purely spiritual ordinances, by which alone the devotional life of the soul is cultivated and developed. Muscular Christianity is a fine thing, but Christian holiness is a finer thing. I have been feeling for some time that there is some danger lest Christian people in all sections of the Church should try to live in the spiritual sense on mere social influence, as distinct very much from reading, from meditation, from Christian doctrine, and perhaps I may add from personal and individual communion with our Lord and Saviour Jesus Christ. I sympathise thoroughly with the remarks made by Mr. Mitchell. I think that perhaps the great need is that the natural leaders of the Churches who are in the front line—and if they do not move the people behind cannot—should lead in the spiritual sense. If they will, depend upon it that those behind will follow.

The session was closed with the Benediction by the PRESIDENT.

SECOND SESSION.

TOPIC:

FAMILY RELIGION AND WORSHIP.

The Rev. Chancellor N. BURWASH, D.D. (Methodist Church of Canada), again presided at the afternoon session. Prayer was offered by the Rev. R. W. FREEMAN (Methodist Church of Canada).

The Rev. Prof. W. I. SHAW, D.D., LL.D. (Secretary), read the minutes of the Open Session held in St. James's Hall on Wednesday evening, which were confirmed. The Rev. J. BOND (Secretary) read the Addresses presented by sister Churches, which will be found in the report of the Open Session. It was agreed that these three Addresses should be referred to the Business Committee for proper acknowledgment.

Bishop G. W. CLINTON, D.D. (African Methodist Episcopal Zion Church), opened the afternoon's programme with an essay on "The Neglect of Family Religion and Worship." He said:

In coming before you, I am aware that there is nothing more embarrassing to a speaker than to be impressed with the importance and magnitude of his theme, and at the same time awed with a conscious inability to measure up his own idea of the demands of the occasion. The Committee might have made a far better selection than myself from among the distinguished, cultured, and experienced representatives of our great Methodism here assembled. However, as a loyal Methodist, believing in all the doctrines and tenets of her creed and polity, I am ever willing to contribute what I can towards the promotion of her interests and the dissemination of her principles.

Family, Religion, Worship—significant, potent, and fundamental words are these. They carry us back to the infancy of the oldest institution on earth—the beginning of the marriage relation, the starting of family life. There comes before our minds the home, where God planted His first Church, and which is to-day the pillar of the Church, the parent of good society, and the corner-stone of the progressive and prosperous State. As the family preceded the Church and State, it was but fitting that religion should be planted in the family, and it should be expected that there it would find its warmest welcome, its most tender nourishment. The family was God's first Church and School for the religious training of the human race in the knowledge and truths of God. It was against the family that the enemy of God and man dealt his first and most terrible blow; and his endeavours ever since have been to corrupt and disorganise the family as the surest means of defeating the plans of God and destroying human happiness. There is no institution known to man which can fully take the place of the family as a school of wholesome religious training and Bible instruction, or as a factor for the promotion of true piety in the home.

God's chosen people regarded the family as a building, and if we look upon it in the same practical light, we shall at once recognise the value of family religion and worship as the best means for properly building up the Christian home. All builders should have a model or ideal. The Christian family should be built according to the ideal of the heavenly family, of which it is a type. When inspired men in Old Testament times would picture heaven, and bring to mankind some idea of its prospective grandeur and glory, they found the terms which portray family life best adapted to serve their purpose. The Apostle follows on a similar line in the Christian era. You have but to contemplate the nature and needs of men to be admonished of the value of religion in the family. Man has a nature divinely adapted to religion, and without which he is incomplete. One has said, "Man is incurably religious," while the great English statesman, Edmund Burke, said: "We know, and it is our pride to know, that man is by nature a religious animal."

If we accept these statements to be well founded—and I think none of us will doubt their correctness—we must at once conclude that this innate characteristic of man should be cultivated in the right direction, and by the most efficient means. The family must be well guarded, and rightly trained, if we are to have pure society, a well-ordered State, and a secure nation. The family is the place where life begins, and where the influences which mould character, and in a large measure shape man's destiny, from the cradle to the grave, are set in motion. This being a fact, it is most essential that whatever will give to family influences and training the most ennobling character should receive the devoted and constant attention of the true Christian.

The following considerations make family religion a matter of prime importance to every thoughtful being, and a subject deserving the serious attention of every Christian home, and they should ever

remind us of the danger and sad consequences of its neglect. First, the position that family has always occupied, and must ever occupy, in the development of the individual and the human race. What the family is, the race will be. As an evil tree cannot bring forth good fruit, neither can an irreligious family be expected to train up righteous children and develop noble characters.

Secondly, the benefits which accrue to the family and its individual members from the practice of religion and worship, and are transmitted by the members of the family to society and the Church. The great purpose of religion is to save man from sin, and place him in right relations to God and in harmony with the law of righteousness. God hates sin and loves righteousness, and whoever becomes a truly religious man cannot do other than hate sin and all forms of wrong. God is Love, and His love to man constrained Him to provide for man's salvation, and makes Him delight in man's happiness. But God does not desire that man shall be selfish with his religion or exclusive with his happiness. He saves men that they may save others, that the circle of happiness may be widened, and all earth become a sphere of more extended joy and moral grandeur. Religion is the regulation of life, and applies to all things that concern the best interests of man, whether moral, spiritual, ethical, or what else. Says a great English scholar and theologian, "Religion has become no simple way of only saving men; it saves them, but for God's ends, not merely for their own. It is no method simply for giving peace in death or a happy immortality; it accomplishes that in making time happy, and a happy society. Religion is that eternal justice, eternal holiness, eternal harmony, eternal love may everywhere, through man, be made to reign among men. Religion is that the purposes of God through all the ages may, by men, be more perfectly fulfilled. Where it comes in its perfection, it comes for ends like these." These words of Dr. Fairbairn seem so appropriate and in harmony with my own views of religion that I quote fully, and simply add that the family altar is the best place for instilling and promoting this religion among the young, and for creating a religious atmosphere in the home. The religious family makes the Church strong, and a spiritual force that cannot be resisted. The religious family purifies and elevates the social realm in which it abides. One truly religious family in which the practice and power of religion prevail will leaven any community, and change the moral and social atmosphere therein.

A third consideration that should make the observance of family religion and worship a universal practice is the influence it exerts upon the State or civil life of man. True religion follows man into every sphere where he is necessitated to act, and constrains him to put forth his best efforts to dethrone evil, whether that evil be personal, social, industrial, or political; for all wrong is hateful to God, and must necessarily be abhorred by the truly godly. George Washington fully recognised the value of religion to the State, and did not hesitate to adorn his ever-memorable farewell address with a lengthy paragraph giving his estimate of the worth of religion as a conserving force

to the State, and as an essential factor to the material prosperity of the nation. He said: "Of all the dispositions which lead to political prosperity, religion and morality are indispensable supports. In vain would that man claim the tribute of patriotism who should labour to subvert those pillars of human happiness, those firmest props of the duties of men and citizens." The mere politician, equally with the pious man, ought to respect and cherish them. A volume could not trace all their connections with private and public felicity. Let it simply be asked, Where is the security for property, for reputation, for life, if the sense of religious obligations desert the oaths which are the instruments of investigations in courts of justice? Let us with caution indulge the supposition that morality can be obtained without religion. Whatever may be conceded to the influence of refined education on minds of peculiar structure, reason and experience both forbid us to expect that national morality can prevail in exclusion of religious principle. Human society reposes on religion. Civilisation without it would be like the lights that play in the northern sky, a momentary flash on the face of darkness, ere it again settles into eternal night. Wit and wisdom, sublime poetry, and lofty philosophy cannot save a nation, else ancient Greece had never perished. Valour, law, and ambition cannot preserve a people, else Rome had still been mistress of the world. The nation that loses faith in God and man loses not only its most precious jewel, but its most unifying and conserving force, and has before it "a stygian cave forlorn, where brooding darkness spreads his jealous wings, and the night-raven sings."

The chief cause of the decline of true and fervent piety in the hearts and lives of many individuals and households who are or have been connected with the Christian Church is the neglect of family religion and worship, which is too prevalent in our time. Family worship is indispensable to the growth and perpetuation of true religion in the home and community. The enemy of God and man can have no more effective agency in carrying forward his war against the souls of men than an irreligious and godless family. A family without an altar upon which the fires of devotion and worship are kept alive may have the name of being a Christian family, but the form and power of Godliness are absent, and the helpful influence which family worship invariably exerts is lost. Those who come up under such influence are void of the restraining and elevating spiritual benefits of religion and worship.

The neglect of religion properly nurtured by the observance of family worship is largely responsible for the growth of impiety and the consequent spread of worldliness, unbelief, and scepticism. The influence of home training upon the children of well-bred, thoroughly educated, and cultured families is seen upon the children brought up in such homes, wherever they move and act. If cultured minds and well-bred social influences so indelibly stamp their impress upon the young, how much more ought religious training and family worship to leave their mark upon the youth enjoying their influence. Not only this, but much more: the soil, having been taken in hand in its virgin state, and sown with the seeds of religion, will be less susceptible and

almost invulnerable to the attacks of evil influences which are abundantly abroad, and which, if they once find lodgment, and are allowed to take root, require nothing less than a new creation to eradicate their effects, and put the heart in right condition for the reception and development of true religion.

Religion and family worship not only teach man his dependence upon and duty to God; but they also define his relation and duty to his fellow-man. They bring father, mother, children, and other members of the household on one common level before one common Father, to whom each and all must look for strength, wisdom, and guidance, which can come from no other source. They call forth their reverence and love for Him who supplies all their need according to His riches in glory through Christ Jesus. They further impress upon them the fact that each and every family sustains a similar relation to the same great Head of the human family and a kindred relation to each other. I think I speak advisedly when I claim that nothing was more helpful to the growth and strength of Methodism in earlier times than the devout families in whose households religion and worship moulded their children, and in many instances instilled the principles of religion in their servants. They and their households kept the Sabbath by refraining from all secular employment, and employing its sacred hours to increase their knowledge of God through His Word, and strengthen their faith in Christ. But a desire to imitate others, a love for earthly things, and a fascination for worldly pleasures gained ground, regard for the Sabbath waned, family religion and worship received less attention, children were allowed to remain away if they chose, the reading of God's Word was omitted except on the Sabbath, prayers were short and devoid of fervour, and the whole service became formal and unctionless.

I have in mind a case about which I read recently, which seems to illustrate the point which I have been discussing. The "Christian Standard" tells of a father who speaks thus: "There was a time when I made up my mind that, inasmuch as sometimes I had unction and liberty in family worship, and sometimes I had not, I would only hold it when I felt moved by the Spirit to do so. So night came and we went to bed without having family worship. My little Joe was then but little past two years of age. But he seemed restless and uneasy. At length he turned over to me, and putting his arms around my neck, his baby voice lisped, 'Papa.' 'What is it, my son?' 'We used to say Our Father, didn't we?' 'Yes, dear, go to sleep.' A pause followed. Again, 'Papa,' came the lisping tone, 'What made you quit it?' You may be sure," said the father, "it was the last time we went to bed without family worship." I was once conducting family worship in the home of a presiding elder in my church, and when I had concluded the prayer without using the Lord's Prayer, a little girl, less than four years of age, ran to her father and said: "Papa, that man did not say our prayers," and she knelt at his side, her smaller and younger sister kneeling with her, that they might be taught the Lord's Prayer. I believe that wherever family religion and worship

are faithfully practised the declaration found in Prov. xxii. 6., "Train up a child in the way he should go, and when he is old he will not depart from it," will be fully verified.

The neglect of family religion and worship is largely responsible for the lack of the exercise of Christian charity, fellowship, and friendly intercourse between many men and their fellow-men. One of the first fruits of religion and Christian worship is the bringing of men into harmonious relations with each other. Wherever the Christian religion prevails, and family worship is observed in a community, there cordial relations and goodwill characterise the intercourse of the citizens of that community.

The results of religion and family worship upon the lives of men and women, who have grown up in Christian families, who faithfully observed these essential factors in human development, are the greatest testimonials in favour of the observance of such religion and worship. Solomon in Proverbs iii. 33, said: "The blessing of God is upon the habitation of the just." Because Noah was found righteous before God in his generation God provided an ark for the saving of him and his household. Because God knew Abraham would command his children and household after him to keep the way of the Lord, to do justice and judgment, God favoured Abraham, blessed him and made him a blessing, and showed favour to his offspring.

It is a significant fact which runs like a golden thread throughout the history of God's dealings with His people, that in His dispensations of grace He seldom, if ever, separates the child from the parent. The principle of parental responsibility and representation comes before us as one of the cardinal features of the Divine government. It sheds a glorious light upon the past, and sends forth its brightening rays to illuminate the future. We do well to pause and consider how much Methodism owes to family religion and worship, in the home of Samuel and Susannah Wesley. Before Oxford had stamped her classical training and educational refinement upon the master minds of John and Charles Wesley, Susannah Wesley had instilled into their hearts the seeds of piety, and sown the truths of God's revealed Word, which gave them a secure foundation that could not be undermined. The sentiments of piety and devotion which are breathed forth in their hymns for family devotion are due to their training at home. May we not well say that Methodism, which was born in a Christian home, where family religion and worship were the dominating features, is but an expansion of this religion and worship in the broader Church.

It is a fact worth noting that the strongest men of our Methodism, whether we call the roll of clergymen or laymen, point back to the influence of religion and family worship in their homes, backed up by the exemplary lives of their parents, as the moulding and guiding influence which shaped their characters and directed their future. On the other hand, it is well to observe that in proportion as Methodist families have neglected family worship, laid aside the familiar, but beautiful, hymns prepared especially for use in family worship, and discarded the regular use of the Bible and catechetical instruction characteristic

of early Methodism, in that same proportion has Methodism lost her hold upon her young people. The Church may organise Guilds for young people, form Epworth Leagues and adopt Christian Endeavour organisations, each of which is useful and helpful in its place; but none of these will serve the purpose and accomplish the results of family religion and worship. The parents have the opportunity to make the first and most lasting impressions upon the child's mind. If those impressions be in harmony with God's plan, and have the sanction and nurture of His Spirit, surely they will endure. The child will go from the home into the Sunday School and Church prepared to receive the further instruction which these agencies of Christian culture provide for him. Yea, more, he goes prepared to contribute his part to the services and influences which are found in these places of religious instruction.

I conclude with the following thoughts, which I have neither time to amplify nor emphasise:—(1) To neglect family religion and worship is to neglect a duty which is commanded by Him who is the God and Father of us all. Listen to His words to Israel, words as pertinent and applicable to God's Israel of to-day as to His Israel in the days of Moses. "Hear, O Israel: The Lord our God is one Lord: And thou shalt love the Lord thy God with all thine heart, and with all thy soul, and with all thy might. And these words, which I command thee this day, shall be in thine heart. And thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." I repeat again the admonition found in Prov. xxii. 6: "Train up a child in the way he should go; and when he is old he will not depart from it." I need not say that only religious training by truly religious parents can exert such a lasting influence upon any child. Paul, in that instructive epistle to the Ephesians (vi. 4), gives this timely advice: "And ye fathers, provoke not your children to wrath; but bring them up in the nurture and admonition of the Lord." Here the Apostle admonishes the head of the home against any conduct that will provoke the children of his home to wrath, and with equal emphasis he entreats him to so train them that they will grow up in the nurture and admonition of the Lord.

(2). To neglect family religion and worship is to deprive the home of its main safeguard, and the State of its strongest prop, and leave the children open to evil influences, with no counteracting force to check their baneful consequences. The observance of family religion and worship, with the Scriptures constantly read and obeyed, song and prayer lending their influence and inspiration to the mind and heart, has ever exerted a restraining power on individual lives and households, and brought men into sweet communion and fellowship with God.

(3) To neglect family religion and worship is to surrender the temple which God has made for Himself, to the rulership of a foe that will introduce a reign that means alienation from God and ruin to man. To neglect family religion and worship is to neglect the only force which

is calculated to make men pure in their lives, faithful to their homes, devoted to their children, well fitted for good society, and to elevate them to that noble citizenship which constrains them to ever consider the well-being of all their fellow-men and the highest good of the State.

If our glorious Methodism is to exert its old-time influence as a spiritual and conserving force in the world, if it would do its part in bringing peace among nations, and cordial fellowship between man and man, regardless of racial differentiation, and promote the Christ-spirit, which is the only spirit that exhibits true religion, it must not depend upon powerful preaching, multiplied organisations, nor other agencies under the direction of these organisations, but it must urge that family religion and worship be observed in every Methodist home. Methodism exerted a powerful influence upon all Christendom in the days of small things, through the piety and zeal of her leaders and the religious influence of her homes. What ought she to do with her millions of families and homes of to-day all lighted up and kept at white heat by the fires of religion upon the altars of family devotion? Methodism must ever remember that only "those that be planted in the House of the Lord shall flourish in the courts of our God." The planting in youth will ensure fertility for Gospel seed, and make revival work easy, and the future of Methodism more fruitful than in any period of her history. If we shall ever live to see the day when family religion and worship shall prevail in professed Christian homes, we shall see a fulfilment of Isaiah's prophecy, when "the envy also of Ephraim shall depart, and the adversaries of Judah shall be cut off: Ephraim shall not envy Judah, and Judah shall not vex Ephraim." The clashing of arms shall cease, conflict between labour and capital shall abate, race antagonism shall be no more, but the Fatherhood of God and the brotherhood of man in Christ, cementing all races in the unity of the Spirit and the bonds of peace, will call forth the glorious proclamation from heaven's court: "The Lord God omnipotent reigneth," and "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ, and He shall reign for ever and ever."

The Rev. S. Barrett Cawood (South African Methodist Church) gave the first invited address. He said:

We cannot afford to neglect any, even the least, conditions of success, if we hope to succeed in anything. Much less can we afford to ignore or neglect the great essential means if we desire to attain to some great end. We held Ladysmith inviolate simply by attention to all the details and conditions necessary—its sanitation, its dietary, all military regulations and civilian duties, its defensive and offensive measures, and the various means for the conservation of life, as well as the recovery from wounds, diseases, fevers, and accidents. Of course, there were present with us the results of forces used at a long leverage, such as the sympathies, and prayers, and hopes of the English-speaking world, felt by us in the exultant thrills

flashed through us by means of the "wireless, spiritual telegraphy" passing in wave after wave through our enervating, hope-killing, death-laden atmosphere. The spiritual factors were not wanting in the production of resultants which slapped the impudent face of infidelity with emphatic insult, and disproved the sceptical assertions of agnosticism.

Over and over again I have been asked, "Were you not afraid, with the 17,000 shells bombarding you from all quarters?" I have answered, as often, "Of course I was afraid, and horribly perplexed as to what was best to be done." Until, on the third evening of shelling, while lying in bed and reading a few verses, as usual, from the Bible, an old and well-known text flashed across and into my consciousness, like a Divine radiancy from God's own Spirit. It flamed with fires supernatural. It took possession of my senses irresistibly, omnipotently, as I read, "Are not two sparrows sold for a farthing? One of them shall not fall on the ground without your Father. But the very hairs of your head are all numbered. Fear ye not, therefore; ye are of more value than many sparrows." After that revelation to me there was no fear, no doubt, no uncertainty. It would have been worse than unbelief in me. Indeed, I felt less fear and unsafe in besieged Ladysmith than I do upon this platform to-day, under the batteries of your eyes and the scattering shrapnel from the bursting shells of your possible criticism.

To those who have carelessly and without thought scanned and read the title of my subject, it would appear to only affect one of the incidentals of religious observance; perhaps an unfortunate lapse from a good and customary habit, or the veriest change of an external form, the manner and method of which scarcely count for anything. But to anyone really interested, accustomed seriously to view causes together with effects, actions in relation to their consequences, the subject appears in a very different light, and possesses heights, depths, lengths, and breadths of possibilities and verities which are startling and appalling. The neglect of family religion and worship enters so essentially into and affects the very soul of man's relation to God, that if left to work unchecked it would soon spell disaster to the great "God cause." It reaches down to the very root of things, and has to do with those everlasting verities, ever and anon divulged by the very necessity of things, the forms and expressions in which the Eternal Father has been revealing Himself to His earth-born children.

The subject leads us back, link by link, to the foundation principle of the Fatherhood of God, which, like to the wide over-arching sky, is ever stooping over and lifting up towards itself all its kith and kin, however denominated and wheresoever placed. The Book which reveals God contains within itself, and teaches, from its first genesis, the only lines of true development and evolution for the human family; places the father of the family as its priest in his right place. Thus, the heads of families, or patriarchs, first, and almost unconsciously, represented this great necessity under the first intention and unfolding of God's plan and purpose, with reference to the human

race. Abraham, Isaac, and Jacob, after Adam himself, of necessity shadowed forth this vital principle, acting as the vicariate of God in this respect towards their families. God, as the universal All-Father of spirits, impressed His Divine and infinite personality and condition upon His finite representative, creation. The father of each family was in his turn to stand related to those dependent upon him, even as God stood related in His infinite character and eternal condition to those nearest and dependent upon Him, thus reproducing earthly similitudes "after the pattern of things in the heavens." If we look at it from the underside, we cannot but be struck with the simple and natural expression of the truth. "Like as a father pitieth his children, so the Lord pitieth them that fear Him." And again, "If ye" (earthly fathers), "then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask Him!" Again, from the upper side it seems just as natural and simple. "Be ye therefore perfect, even as your Father which is in heaven is perfect." God's revelation throughout, from Himself "in the very highest," down to His meanest and lowliest creature, is all of one texture—seamless, like unto the robe of Christ, "woven from the top throughout."

Early in the Bible story heads of families broke through this essential rule of true progress and development, and in the flood and other great crises of history such violations always proved disastrous. Following the course of events downward to modern times, we find that the indifferentism, the scepticism, and infidelity of the day are largely owing, in the families, to the neglect of religion in the example of the parents. Never before in the history of the world has there been greater danger for the safety of this "ark of God" in this respect than now. An age of such keen competition! Such a wild, mad rush for the prizes of commerce! The rapid evolution of the movements of the day, so quick as to be like the rotatory movement of the spheres, almost imperceptible! The sudden and forcible changes of landmarks and boundaries by nations, shaking their political and social systems to their very foundations! The discovery of treasures so great and valuable as to drive speculation wild, to the very verge of delirium, and to threaten even the most permanent vested interests with uncertainty and vicissitude! The incredible flood of certain classes of literature, blinding the mental vision and warping the morals! Revolutions, wars, rumours of wars, upheaving, destroying, complicating, perplexing! Amid all this boiling, seething, and frothing of "apocalyptic seas," the bread-winners and priests of the family altars, God-ordained as such, to guard, protect, and provide, have in many instances become forgetful and neglectful of their first, highest, most sacred obligation to their sons, their daughters, and their dependents. Alas for the outlook on the future of the race if this be so, for this grasping after vain shadows will lose to us and ours sublime and glorious substances. Anglicanism at home and abroad, like Romanism in all lands which it dominates, or where it is tolerated, has invented a substitute for God's necessary and natural provision—investing its

own priesthood with the authority and influence that of God's right belong alone to the priest of the family altar—they have set up a semblance to this very altar in their churches, the bells calling the families into the presence of these "spurious fathers" to matins and vespers, and morning and evening prayers. "Call no man your father" in this sense "upon the earth, for One is your Father, which is in heaven," the great Teacher Christ prophetically and emphatically pronounced. This substitute is serving to destroy God's ideal of family religion among the misled people.

By many, even among Methodists, this neglect of family religion and worship is scarcely considered a source of danger, and the morning and evening prayer at the bedside is often substituted as an adequate equivalent. Others, again, are living under such conditions and among such environment in others' homes, and in boarding and lodging houses, where such exercises, even to the asking a blessing and returning thanks at meal times, are considered inexpedient and superfluous. Man is so largely a creature of circumstance, and an imitative animal, rather copying and being dragged down by low morals than following the loftier ideals, that, alas! too often it is again and again reiterated, "Evil communications corrupt good manners."

What, then, is the one and only specific for this growing moral and spiritual epidemic? What is the remedy for the disaster following upon the neglect of family religion and worship? Plainly it must be the "radical prescription" laid down by Christ Jesus, the Eternal Son of the Divine Father. We must go back to the primal conditions. There must be a return to the first love and the first works. "Except ye be converted and become as little children, ye shall not enter into the Kingdom of Heaven."

An artist, as the legend goes, in attempting to produce a true semblance of the Christ upon his canvas, thought he must submit himself and the value of his work to the innocent eyes and unbiased judgment of a little child. He set to work and wrought for months to complete his masterpiece, and when it was finished he stepped into the street, and called into his studio a little girl. The draperies were flung off from the canvas, and there stood revealed before the child the wonderful conception of the master's mind. Alas for him! the child's wondering eyes were shadowed with an awful fear, and she shrank back from the imperious and majestic figure. The painter saw that he had miserably and lamentably failed, but determined to succeed. He set to work again, and strove to evolve the portrait of the Christ from his own inner consciousness of what the Christ should be, and, as he wrought, there gradually appeared before him the image of the Saviour of men, as formed within his own soul. Again a child was called in to test the truth and reality of the work, and as she looked the wonder grew, the interest intensified; the gentle Jesus, with the loving eyes and the sorrowful, pitying countenance, drew her as a worshipper nearer and nearer, until, with little arms stretched out for the expected embrace, and lips apart, the murmur escaped, "Suffer little children, and forbid them not, to come unto Me, for of such is

the Kingdom of Heaven." Brethren, we must cherish and nourish family religion and worship if the world is to be saved.

The Rev. T. RIDER (Methodist New Connexion) gave the second invited address, as follows:

It is assumed that there is neglect of this important duty, and there is, alas! too much reason to fear that many religious people have become indifferent in relation to worship in the family circle. Altogether apart from what may be observed in the daily life of Christian homes, there are certain broad characteristics marking a good deal of modern society which must awaken the solicitude of all who love the Lord Jesus Christ and His Gospel. Parental authority receives very scant respect, the Word of God is lightly esteemed, and reverence for the Sabbath and the sanctuary has suffered decay. No doubt the scepticism of a good deal of present-day science and literature—religious literature, as well as secular literature—may have much to do with this state of things; but the effective causes lie deeper and at the back of these matters.

The minds of our young people are largely influenced by the instructions they receive in the home, in the school, and in the books and magazines they read. But the influence they receive in their training is vastly greater and more enduring. The true place of training—the place where the mind receives its first formative impulses—is not the school, or university, but the home. When the teachings of Holy Writ are fairly carried out, the budding place of morality and religion is the home circle; the blossom comes in the school or university, and the fruitage comes in the life. If the budding period of life is neglected by Christian people, we may be sure that it will not be neglected by the forces of evil; and the issue will be—what, alas! is too often seen to-day—a subtle scepticism haunting the minds of young people, blighting the fear of God, and destroying all reverence for what is sacred and Christ-like. It is sometimes said that society makes the criminal. No doubt society has a good deal to answer for in relation to the criminal classes of this and other countries, but are we quite sure that society is the greatest factor in the production of criminals? A thoughtful man has boldly said that "it is nearer the truth to affirm that the family makes the criminal, than to say that society makes him." If that be so, it is not difficult to see where social regeneration must begin. It is no doubt important that we reform our schools, our churches, our industries, our politics; but national regeneration must begin in the family.

What, then, are the causes which have led to the neglect of family worship? I say causes advisedly, for no doubt many things have contributed to the present neglect of this important duty. One pervading cause is the decay of deep religious conviction. In some respects the Christian life of the people has become broader, but it has also become shallower, and spiritual doctrines and beliefs have not so strong a hold on the mind as in former times. The importance of a daily acknowledgment of God is less keenly felt. The spirit of aggressive worldli-

ness and aggressive pleasure is abroad, and the time for religious duty and devotion has been so much encroached upon that in many cases it has well-nigh disappeared. How then shall we secure great attention to this duty of family worship? Something—a good deal—may be done by the religious guides and teachers of the people. Let them carefully and gently point out the secularisation of life which is resulting from defective Christian training in the home; and, on the other hand, exhibit the far-reaching blessing with which God enriches the lives of those who fear and worship Him. In the next place, let the young people hear, in the ordinary round of family life, the name of God mentioned with reverence. Let them see God's Word and His ministers held in honour. Let the Sabbath and the services of the sanctuary be duly observed, and, so far as possible, no day pass without some act which clearly recognises the presence and watchful care of Almighty God.

Difficulties, I am aware, are apt to interpose to prevent the daily exercise of family prayer. Possibly the best methods have not always been adopted. In aiming at too much many have failed altogether. Those families which have greater command of time may have a longer service, and may sing, read, and pray. But we have to remember, as Methodist ministers, that large numbers of our people belong to the working-classes. In their case the claims of daily toil are often very exacting, and it is difficult to assemble the family together during any part of the day. A good deal, however, may be accomplished where there is an earnest determination to please and honour God. A few verses of Holy Writ, followed by a brief petition for guidance and blessing, will be within the compass of many families of even working people. Where that is felt to be difficult, five or six verses of Scripture, followed by the Lord's Prayer, will be an acknowledgment of God which will leave a permanent impress on the minds of young people. Should insuperable obstacles stand in the way of even so brief a service as that, let the family gather round the Throne of Grace on the Sabbath Day, and together acknowledge the claim of the All-Father to the reverence and love of those who, through the week, have been the sharers of His care and bounty. Thus the families of our churches shall forge the imperishable links of that "golden chain which binds the whole round earth about the feet of God."

The Rev. A. K. Sanford, D.D. (Methodist Episcopal Church), commenced the general discussion on the topic. He said:

I assume from the topic that there is a neglect of family religion. To confirm it, permit me to speak of family religion as I experienced it in childhood. I am the son of a Methodist preacher, the grandson of a Methodist preacher, and he was the first male member of the Methodist Church in all New England—Jesse Lee's convert, licensed to preach and afterwards ordained a local deacon by Bishop Asbury. In this Puritanic school of Methodism I was trained. Morning and night the Bible was read, followed by family prayer. On the Sabbath afternoon, after public worship, the old Wesleyan Catechism was taught, such as: "Who made you?" "God." "What is God?" "A

Spirit." "Where is God?" "Everywhere." Then the Ten Commandments were recited by the children one after the other—seven of us—and that was followed by prayer. When my father was away preaching the Gospel, my mother led the family devotions, and her prayers burned a way down into my little heart. Well do I remember her taking me into a spare room, all alone before God, and there, on her knees, with her hand upon my head, asking God's blessing upon her boy. I was a regular attendant at the Sabbath School; and here, I fear, is often a great neglect. No Christian parent can delegate to a Sunday School teacher, or an Epworth League teacher, the duty and responsibility that rests upon him as a parent in the training of his children at home in the nurture and admonition of the Lord.

In early life the Spirit of God convicted me of sin. It was at a glorious revival. A sermon had been preached, and I felt that I ought to give my heart to God. But I was young and timid. While trembling in my seat a whisper in my ear said, "My son, do not you feel that you ought to become a Christian?" I said "Yes." "Go, then, at once," said my father, "and give your heart to God." In a little while his arms were around me at the altar of penitence, and in earnest, pleading tones he asked God to save his boy; and God did it for Jesus' sake. When I believed, I was a mile from home. Oh, how I hastened home! The stones seemed to be praising God. My parents had retired, but every door was thrown open by me very soon, and by the bedside of my mother I told her what Jesus had done for me; and there was rejoicing on earth and in heaven. Subsequently God called me to preach, and when a pastor in the city of New York my aged parents came to spend the holidays. My father preached for me, and on the next day met with a fatal accident. He was brought to my parsonage, and lingered for several weeks. When he was passing away I whispered in his ear, "How is it? Is Jesus, whom you have so long preached, still precious?" With all the strength he could muster he breathed out these words, "Jesus is precious; all is well, I am going home." To the godly counsels and example of pious parents at the family altar I owe much of what I am to-day by the grace of God.

The day that Garfield was shot, when in this city you were preparing for the first Œcumenical Methodist Conference, we followed to the grave the sacred dust of my mother—ninety years of age. I received a message saying that she was very ill. I hastened to her bedside. She was conscious and clear in her mind. Said she, "My son, I have often wondered why it was that God permitted me to have the care of a family of children. I have always felt myself so unworthy." Said I, "Mother, you do not feel so now, do you?" "Well," she said, "I have lived to see them all in the Church of God, and walking in the truth." "Wondered!" thought I. Two of her sons in the ministry, three of her grandsons in the ministry—one of them a member of this Conference—three daughters, all wives of Methodist ministers. What blessed influences follow faithful home instruction and religion! Oh, for a revival of early Methodistic training in the home!

Mr. Peter F. Wood (Wesleyan Methodist Church) spoke as follows:

I am very glad that this all-important subject has been brought before this assembly, for it has immense influence. We cannot spend time more profitably than in considering how we may get back to the point

of reviving family religion and worship, which I am afraid has very much decayed for a great many years.

Is not this neglect of family religion and worship at the bottom of a great many of the evils that afflict the Christian Church? I believe it is. Is not the decrease in the attendance at our Sunday Schools, which we so much deplore, largely traceable to the same cause? I believe it is, and in reference to that I do not think we should do well in trying to comfort ourselves that it is not a big leakage, and things of that kind. I think we shall do the best for the Church of God by doing our very utmost to stop this leak. The proverb says, "A small leak will sink a big ship," and we had better try and stop this leak as soon as possible. Depend upon it, if we do not, something will result such as happens in Holland when there is a breach in the dykes. I should like to emphasise what the preceding speaker said, that there is a great danger in these days of parents leaving the religious instruction of their children too much to Sunday Schools and other good organisations, instead of themselves attending to their God-given responsibilities and duties. Not that I undervalue these organisations. I should be the very last to do so. I thank God for them; they are the glory of the Churches. But we cannot delegate the duty that we owe to God as parents. Some things we can do by proxy, but this is not one of them.

Family worship brings not only spiritual blessings in its train, but a good many other blessings besides, and I am very sorry to say, I am afraid in a great many instances, in many families, it is very much neglected. In the press and hurry and rush of life it is difficult—I do not pretend to hide that it is difficult—always to have family worship in the home. But if it is difficult we must brace ourselves up to facing it, and we must find a way of making circumstances bend to this most important duty. Then, if we want to maintain and increase family religion, there is another thing that we must be more careful about, and that is to whom we entrust our children, whether nurses, or governesses, or tutors, or schools, or colleges, or universities. Good and holy influences and the formation of a noble character are even greater than educational advantages. I am very much afraid that more harm is done by sending our young people to unsuitable tutors and seminaries, and so on, than from almost any other cause. Let us place our children only where they have the grace and wisdom to conscientiously and diligently teach them how to make the best of both worlds.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), made the following remarks:

I have a fear that on our side of the water family discipline has been too much relaxed. The fathers and mothers of to-day do not stand at the doors of their homes to guard against the incoming of influences that are destructive to religious life. There are family amusements that are allowed that are very destructive to religion in the home. I have never known a family, in my experience as a pastor, where games of cards were permitted in which there was at the same time a family altar. It is related that when a company of Methodists came over from Ireland, at the very beginning of Methodist history in America, settling in and about what is now the city of New York, they fell into a backslidden state, and one evening that woman whose name is immortal in our country, Barbara Heck, came upon this

company of backslidden Methodists playing cards. She seized the pack of cards and flung them into the fire, the best place in the world for a pack of cards—would that they were all treated in that way! Another thing has come into our homes, and that is the dancing parlour. I have never known a family in which there was dancing in the parlour where there were prayers in the family room. Another thing that comes into some of our families is the permission to take strong drink, and when the strong drink comes into the home it is not singular that the boys go to the saloon. These are three things that are coming into the families of Methodism that are destructive to family religion.

There is also the Sunday newspaper in our country, which is, perhaps, the worst thing that comes into our homes. I am glad that in London I do not find a Sunday newspaper. I believe there are some papers that are vended on Sunday, but I am told that there are no papers printed as Sunday newspapers in London. I hope that is true. I wish it were true in our cities in America. The worst issue of the weekly Press with us is the Sunday newspaper. There is gathered up for that issue all the gossip and the very worst news of the week, and they are crowded into the Sunday newspaper, which, in our great cities in America, is equal to a good-sized volume. It comes into the home. The man that reads the Sunday newspaper on the Sunday morning does not usually have family prayer on Sunday morning, neither does it qualify him for the service at the sanctuary on Sunday morning. Therefore, the coming into our homes of the Sunday newspaper has been to us an unmitigated curse in the loss of family religion. I wish there could be a voice raised in America somehow that would put the Sunday newspaper out of existence. If these amusements are permitted in our homes, and this kind of literature comes in for our children, we may not expect that there will be a very high spiritual tone in the household.

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), was the next speaker. He said:

There can be no doubt of one thing, so far, at least, as the United States are concerned, and that is, that family prayers are not as common now among Christian people as they were twenty-five or thirty years ago. When I began my ministry, more than thirty years ago, I rarely spent a night in a Christian household without being invited to conduct worship either in the evening or in the morning, and usually both. But in recent years I have had some very unsatisfactory experiences on that subject. I shall not undertake to say that family prayers and family religion are absolutely identical, but I assert that it is an exceedingly difficult problem, if not an impossible problem, to maintain family religion without family prayer. One of the chief difficulties in regard to this matter, in our country, at any rate, is that so many fathers have entirely abdicated their religious duties into the hands of their wives. Whether it is so in Great Britain or not, it is impossible for me to say. I have a sort of half-formed notion that the ordinary Englishman never surrenders anything. It, however, gives me very great satisfaction to add that in many cases where the father does not conduct family worship, the mother assumes the duty, and discharges it with very great effect.

May I be pardoned a personal word. I suppose that even here it is not out of order for a Methodist to give his experience. My own

father was not a Christian man, although a very high-minded gentleman. Yet I cannot remember the day when my mother did not pray with her children. I cannot remember the day when she did not pray for my father. It was my good fortune, the first year that I became an itinerant preacher, to be sent back as pastor of the charge in which I was brought up, and it was my great joy to receive my own father into the Church. He was the first person that I received into the Church. It was rather an awkward task for him to take family prayers, and he sometimes had to have my mother's promptings, for he was a reticent man and rather slow of speech, whereas my mother had a wonderful gift in prayer, as so many of the saintly women of early Methodism had. There are thousands of such women in America.

Another fact that interferes with family religion among us in America is the decay of the conception of the unity of the family life. Individualism is becoming rampant among us. The family begins to fall apart at a very early period. Every boy or girl has his or her own particular interests, their own separate set, their own circle of friends. They are not merely allowed to cultivate and develop their peculiarities, but also their eccentricities. So that it becomes a very difficult thing to hold the family together in a common and united life. My own impression is that it is not the working people among us who find most trouble in having family prayer; it is the well-to-do people—those who go into society and stay up late at night, and are not well enough to get up early the next morning. The problem of the masses does not bother me so much as the problem of the classes. The worldliness, ungodliness, and immorality of our rich people is our greatest peril in America. The great bulk of our common people are sound to the core, instinctively religious, and only need efficient training in order to make good Christians, and especially to make good Methodists. You cannot build up a Methodist Church without a large incorporation of that element—at least, the experiment has never been successful, and I suppose it never will be. Someone said to the eminent Dr. John Broadus, one who was close enough of kin to the Methodists to have a good Methodist wife, "Dr. Broadus, you have such a vast number of common and ignorant people in your Church." "Yes," said the Doctor, "and God have mercy on you because you do not have." I think the two things I have referred to lie at the root of the trouble with us.

The Rev. THOMAS CHAMPNESS (Wesleyan Methodist Church) said:

I do not think anybody here has a better right to speak on this subject than I have, because I am the religious child of my father and mother as much as I am their physical child. I owe everything in this world and the one that is to come to Charles and Mary Champness. I remember my father's conversion. I remember when the ale jug ceased to go to the public-house on Sunday, and when the folks that used to come together to empty the jug did not come, because the jug was not there. My father began at the right end. He determined that where he was going, so far as he had the power, his children should go also, and he led us to the house of prayer. I can see the free sitting that we used to sit in. We always sat in the same free sitting, because he took care that nobody was there before us. It was our family pew to us in that respect. I remember his prayers.

I did not hear him every day. As has been said by somebody else, he saw his children most when they were asleep. But Sunday was the day he gave to his children. He never was away from his children. Sometimes he used to give himself the extraordinary treat of going to hear some great preacher, perhaps miles away from home; but he always took some of us boys with him wherever he went.

I have listened to the most powerful, and eloquent, and soul-convincing ministers that Methodism has produced in my time, but I have never shed so many tears under anybody's preaching as I have under my father's godly exhortation on Sunday night. He used to come home and read the Bible, and explain it, and I remember his words to this day. I will never forget them. You see, it was not only family worship but family religion—the life my father and mother focussed with their prayers. I never saw them do anything unworthy of their prayers, and their prayers wrapped round all parts of our life. My father is the only man I ever heard pray for the business life in which his boys were working. He brought in business life. When I was an errand boy my father used to pray for the shop where I was an errand boy. It seemed to me as if it sanctified things everywhere I went. I would like to make every Methodist family hear what I am saying now. If the Lord were to say to me: "Champness, this is the last time that you are going to speak. You will never speak any more. Ask of Me something for England," this would be the request I would put up as my last prayer in this world: "Give me a good father and mother in every house in England." Then you may do what you like with your ironclads and your khaki.

It is coming on sacred ground, but in my home there is one who has made me believe in holiness. I have been away from home a great deal, but my wife has fenced around our family. When I was leaving my first circuit at Ely they gave me a picture Bible. They little thought what an inheritance that picture Bible was to be. We had no children in those days, but we have had a good many since, and every one of them is indebted to that picture Bible. On Sunday afternoon my wife has always had the children round her, and has expounded that Book, and shown it with the pictures. It was the greatest punishment that could come to any of our children to be excluded from their mother's Sunday afternoon Bible-class. One of my boys said to me the other day, "Father, when mother and you are gone, if my brothers and sisters will let me, I would like to have that picture Bible, because I owe everything to what mother has said to me out of that Book."

The Rev. F. W. Bourne (Bible Christian Church) spoke as follows:

I want to say two things. The Word of God contemplates the regular transmission of piety from father to son, from mother to daughter, from parents to children, from generation to generation. "He established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children." I was at a meeting a few weeks ago when one of the speakers belonging to another section of the Church said that Methodism had done very much by conquest and very little by culture.

I do not believe that the statement was quite accurate, but, if it be, our business from this Œcumenical Conference is to resolve that we will do as much by culture, or more, by the blessing of God, than we have done by conquest. I am quite sure that in the home we have the best place to exhibit our religion, and win our greatest triumphs.

I had a special word to say, which I need not say now, because Mr. Champness has given us the brighter side of the same truth—that it is the want of the white soul and the white life, in professing Christians who are heads of families, that prevents the fulfilment of that promise which is made concerning family religion. I have heard the text preached from several times, "Believe on the Lord Jesus Christ, and thou shalt be saved," but the words joined to them I have very seldom heard, "Believe on the Lord Jesus Christ, and thou shalt be saved, and thy house." Our religion is a religion of promise. It is "unto you and to your children."

I remember, when I was a boy of fifteen, soon after my conversion, accompanying the Rev. Thomas Collins to one of the special services which he was in the habit of holding in that part of the country where I lived. He took a particular interest in me at that time. He showed me very great kindness, and I learned lessons from him that I have never forgotten. I learned the secret of faith, if I had never learned it before. Faith, it is said, is the masterspring of a minister; but it is also the masterspring of a parent and all godly workers in Christ's service. May I illustrate it by an instance which occurred only a few days ago? It does not refer to a child, but to a husband. There has been a person at this Conference who, a few months ago, in one of our large towns, in one of the principal streets, on meeting a lady whom he knew, heard her praising the Lord. He was astonished, and asked her why she did it. "Why," she said, "I am praising the Lord for my husband's conversion." This friend said, "I am so grateful to hear that your husband is converted. I did not know that he was converted." "No," she said, "he is not converted, but he will be." The sequel is that during that very week that man became a new creature in Christ Jesus.

The Rev. W. A. Wright, Ph.D. (Methodist Episcopal Church), said:

I wish to call attention to the influence of a custom. A fact has been conceded here this afternoon—that family religion, in its forms, at least, has declined among us as Methodist people. I think that I can give testimony to another fact which is along the same line and related to it. It is that the baptism of infants in our Church is also declining. I believe that this is not the fault of our doctrine. If I understand the teaching of John Wesley, it is that our children are born in the Church and are members of the Church, and are as members of the Church entitled to baptism. That is our doctrine, but it is not our custom.

Methodism has had a form as well as a doctrine. It has had its custom as well as its principles of teaching. Its custom has been that of Evangelism. We have gone everywhere in the world preaching to adults, preaching conversion, preaching revolution of life, instead of culture of life. That has been our duty. It has been our providential opportunity. But it seems to me that out of that custom there

has been the concession of a great principle. That principle has been continually persecuted and criticised by another great section of Christianity. The Calvinistic section of Christianity has ever opposed the doctrine that children are born into the Church. Our Baptist people are continually teaching our people that children have no right to be baptised, and that it is foolishness and idleness, and so a great many of our people have thought the custom of regarding their children as members of the Church, susceptible to baptism, and subjects of all the operations of grace, as perhaps not true.

We, as Christian teachers, have insisted more on adult conversion than we have on childhood grace. We have continually preached from that mis-translated text, "Ye must be born again," instead of preaching from it as it ought to be preached from—"Ye must be spiritually born." Christ, in that sermon to Nicodemus, was only calling attention to the difference between a fleshly birth and a spiritual birth, and the "againness" of the birth was not in His mind. We have allowed ourselves to fall into the mistake of allowing our children to become adults, and then becoming the subjects of conversion instead of regarding them as the subjects of Divine grace, and of the operations of the Divine Spirit, from the moment that they are born into the world, and instead of believing that the Spirit always meets them at every cross road of character and conduct, presenting His power and His allurements to draw them into the ways of eternal life.

So I believe that we ought to re-think our doctrines. We ought to go down again to the very bottom of this question of membership of the Church, and to see that children are regarded as subjects of the operations of the grace of God from the very beginning of their lives. Our people have failed to hold on to that, and that is the reason why I think that they are neglectful of the operations of grace in the family circle.

The Rev. J. S. Caldwell, D.D. (African Methodist Episcopal Zion Church), said:

I would like to add my experience to that of those who have spoken this afternoon, especially as several of them have gone in a parallel line with mine. I testify that there is great power in family religion and worship. I remember very distinctly that my father was a Christian man, and would call the children around the family altar, and especially, with his hand on my head, very many times did he petition Heaven in behalf of the children, and the members of the family. The first impression that I had of religion was around the family altar. The questions propounded and the answers given there from the old catechism I remember most distinctly. It was these things that led me along in my childhood, until I was old enough to accept the Lord Jesus Christ.

I want to say also that the Bible is all on our side in this contention for family religion and worship. In the Book of Joshua are recorded these words: "As for me and my house, we will serve the Lord." When Bishop Clinton referred to that question which was propounded by the little boy to his father, "What made you quit it?" I thought then that if ministers would next Sunday morning all around the world ask their congregations, "What made you quit it?" they would be astounded and put to it for an answer; and, looking for that answer,

many of them would say, like that father, "I will never go to bed again without asking God's benediction upon the family."

Then, not only have we that reference, but I see the Shunammite woman hurrying towards the seat of the prophet, and as the prophet looks out and sees her coming in haste, he tells his servant to go and ask, "Is it well with thee? Is it well with thy husband? Is it well with the child?" We want to ask our members these questions pointedly, "Is it well with thee, with the child, with the husband?" They will be compelled to look about for an answer. Not only have we this from God's Word, but in one of the Epistles it is recorded that God sends three special messages, three special letters—one to the fathers, because they knew; one to the young men, because they were strong; and one to the children, thus including the entire family in that Epistle.

What we want to do is to go directly to them and ask them these pointed questions. I know that there are quite a number of young men in our congregations, and young women as well, possibly, and fathers who do not look after this matter personally as they should. What we want to do, with God's Word on our side, is to take that Word, and go straight to them with it, and with all the emphasis and force of our soul, ask them these questions, and in the searching for an answer many of them will come to the conclusion, and to the decision, that they will serve the Lord.

Mr. J. Wilcox Edge, J.P. (Wesleyan Methodist Church), spoke as follows:

My own religious life is so largely the product of the religion of the family that I feel a profound interest in this subject this afternoon. I have lately had the opportunity of visiting many parts of the world and being in close touch with our Methodist life. All round the world I have seen much that has caused me to feel thankful to God for the spiritual state of things among us—some things which have again and again inspired me. But I am bound to confess that for years at home, and now from my experience abroad, I have felt that this question before us is one of the weak spots. It has been emphatically acknowledged this afternoon that it is a weak spot. As practical men, what are we going to do to rectify it? Our brother who has just spoken has partly led the way. I think that we must all take our own share of the responsibility in this matter. Forty years ago I remember that this subject was more frequently referred to in the pulpit than I hear it to-day. Let us have it again and again now. Then the local preachers must help in it, and the class-leaders must help in it, only they must take care to have family worship themselves. I have known class-leaders and local preachers who were good men, but who were faulty in this respect.

I mention this subject constantly in my class, and especially when any of the members are about to be married. In our Church life, being in touch as we are with young people who are about to be married, let us speak faithfully to them on this subject. Again and again in offering my congratulations to young people in poor or middle-class circumstances, after offering the congratulations I have come to this question, "Are you going to honour God in your family life? Do begin there, and you will never regret it." I asked a wealthy

gentleman not long ago, who was telling me of his son's recent marriage —he was a good man—"May I ask one thing? Do you think that he will honour God in his family life by family worship?" He said he had never spoken to him about it. He had feared to do it. That shows that the friend of ours who spoke about the classes just now was touching a weak point. We need to watch that.

The other day I was in the Far West—as far as you can go without going East—under the guidance of the Methodist Archbishop of Canada, Dr. Carman, and I had to go to various meetings. The first one I went to was an Indian wedding. It was a most interesting sight to see those two Red Indians being joined together in matrimony. The service was said in English, and then translated, and then Dr. Carman had to come forward and pronounce the benediction and give the address. To my amazement he said that there was an Englishman present who would also say a few words to the newly-married couple. I was obliged to obey, and as I had this subject of family religion, I said a few earnest words to Henry and Mary, and I hope that God will bless them. Let us see to it that we have more family religion, and we shall be prosperous Churches.

Mr. W. J. Ferguson (Methodist Church of Canada) concluded the discussion. He said:

The thought that has impressed me as I have listened to the discussion this afternoon is the fact that it has been pretty universally conceded that family worship occupies a weak position in the Methodist Church. It is also conceded that it is a vital necessity. Those two thoughts have produced in me the question, "How can it be cured?" I have always had the most unqualified confidence in the ability of the Methodist preacher upon almost any line that you direct his attention to when he devotes himself to it. If we have not that condition relative to family life that we should have as a Church, I think the pastors will have to take the question home to themselves directly. The laity have the greatest possible confidence in the pastors. I have often wondered that our pastors do not avail themselves of that confidence a little more in close personal conversation with the laity, along the line of family worship and attendance at class meetings. I believe that is the one point our pastors will have to direct themselves to—that they will have to make use of the confidence that is reposed in them, and that, through personal conversation, they will have to lead the laity who are not already enjoying the benefit of family worship. My own experience is that it is not an easy matter to adopt family worship. I was not a Methodist in my early days. I was converted in Toronto, when I was twenty-four years of age. My parents belonged to the English Church, and I had not the benefit of family worship as an early instruction. But having listened to the tender words of Dr. Potts, who was then my pastor, and through whom I was led into the Methodist Church, the seed of Jesus Christ was sown in my heart. After marriage I began family worship, but I can assure you it was only after a great effort.

I think that if our pastors will only take the matter in hand in a practical, thorough manner, they can accomplish infinitely more than they have already done. If they would go to a man who has not had any experience of that kind, who possibly has not the gift of prayer,

and whose spiritual life is very low, and would suggest to him the wisdom of at least reading the Scripture with his family, it would be productive of a condition of heart and mind in that man which would produce on our pastors themselves untold benefit in the receptivity to the Gospel that will follow their preaching.

Through the eloquence and devotion of the whole of the Methodist Church, in our country at least, many young men and others have been called into the Church. Very often they come from conditions of life where they have not this early training and tender surroundings that we have heard explained to-day. I am sure that the Methodist Church is under special obligation, through its pastors, to give special attention to the instruction and development of the family life. We know that the Fatherhood of God has its best expression in and through the family life, and practical pastoral work along that line will certainly be productive of a helpfulness towards our class-meeting life, which at present is somewhat below the standard that our pastors and laity alike would desire to see. Results are what people are after to-day. In every department of life results are the objects aimed at, and there is no class of result that is so desired by our pastors as the spiritual improvement of the hearts of their hearers. Undoubtedly the associations of the family life, and its obligations and privileges, will be very helpful and distinctly of benefit.

The Rev. ENOCH SALT (Wesleyan Methodist Church) presented a supplementary list of the provincial meetings in connection with the Conference, as follows:

Leamington.—September 18, afternoon and evening: The Rev. A. C. Courtice, D.D. (Methodist Church of Canada), and the Rev. J. F. Morland, Ph.D. (African Methodist Episcopal Zion Church).

Dublin.—Friday, September 20: The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), and the Rev. E. J. Watkin, D.D. (Australasian Methodist Church).

Belfast.—Sunday and Monday, September 22 and 23: The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), and the Rev. E. J. Watkin, D.D. (Australasian Methodist Church).

The Rev. J. BOND (Secretary) said there was a preacher present (the Rev. G. Campbell Morgan) who was going to take a very important position in America as successor to the late Mr. D. L. Moody.

The PRESIDENT introduced to the Conference the Rev. G. Campbell Morgan, who is elected to be Mr. Moody's successor at Northfield.

The Rev. G. CAMPBELL MORGAN, in response, said:

I am quite sure those brethren here who knew Mr. Moody have only to look at me to know how impossible it is for me to succeed him. I would have you understand—I have been attempting to contradict that very kindly statement wherever I have had an opportunity in England and in America for the past six months—that I am not

going to succeed Mr. Moody in any single thing. I simply go to the United States to take up a new branch of work which he desired to see started, which is known there—and I am not going to trouble you with any explanation of what it means—as the Northfield Extension Work.

I am extremely grateful to the President for the courtesy of his invitation to speak one or two words in such a gathering as this, and I should like to add a word on the most interesting subject which you have been discussing this afternoon. I have no right to attempt to instruct the fathers of Methodism, or any fathers, as to their duty concerning family religion, and yet I venture to say that I have been deeply impressed in my own country, and in the country which, for some years, at any rate, is to be my home, with the fact that the fathers are supremely to blame for the breakdown of family religion. I have felt in this country again and again that we have lost our hold upon our young people, because too often the father has taken the position in the family of being the moral policeman, and the bread-winner. A man's responsibility cannot end there about his children. Personally, I would make no appeal to the fathers that they should be the theologians of their children; my own conviction is that a woman is far better as a child's theologian than a man, and I would hand over the whole of the theology of the little ones to their mothers. I thank God to-day for what I learned of God from my mother. But I would plead everywhere with the fathers that there should be a return to interest in the actualities of the present life of their little children.

I remember a Methodist saying to me once when I was conducting a mission in a Methodist chapel in the Midlands of this country: "Will you tell me, Mr. Morgan, how it is that I have lost my hold upon my boys? They still live in my house; they respect me; they reverence me; but they never ask my advice about a single thing; they never make me their confidant." I ventured to say to him: "My dear friend, when your boys were seven years old did you ever play marbles with them?" "Oh, no," he said; "certainly not." I said, "That is why you have lost your boys' confidence when they are seventeen years old." I hold this to be one of the most important things I know, that the godly men of the country should make their boys feel that they are their best chums. A boy wants a chum, and if you will allow the experience of a young father—I have left my three boys behind me just for a little, as I often have to do—whenever I am in my own home, no day, whatever pressure of work, passes that I do not give an hour to play with them. I want them to feel, as the years go on, that I am their friend, to whom presently, when the interests grow away from playthings—as they do all too soon—they will still come with their problems and their cares. I feel that our fathers need to take new interest in their children, that they may hold them when presently they grow up into young manhood and womanhood.

Is it not time that we began to see that this question of family religion is the question to which we are bound to give attention? The child is to be the centre of the home, of the city, of the Church, of the nation, and all our life is to be ordered in reference to the things we bring to bear upon our children, and all our work, in city and in nation, is to be on behalf of the children. I sometimes have wondered with what astonishment some people must come across that phrase from one of the old prophets. In one of those moments when he was

looking on to the golden age, and speaking of some of the gleams of the glory of that age which his eyes had seen, he wrote, "And the streets of the city shall be full of boys and girls playing in the streets thereof." What a wonderful revelation of two things: the condition of civil life in God's city—the streets fit for the children—and the condition of home life in God's city—the children fit for the streets. These two things can never be dissociated. If we would touch our cities and our land for God, we must make our homes centres from which there shall go out streams of purity and of blessing. I would not hesitate to say—I do not expect to carry all of you with me—to the working man who cannot have his family prayer with his children day by day, that he should give up one of his services on Sunday, and give his time to his children, for an investment made there is one that will pay in the years that are to come. I thank you extremely for this kind opportunity you have given me of saying a word to you on the most important subject that we can face as Christians.

The PRESIDENT said: Before closing this session, I am sure every heart will go up to God in prayer that His blessing may rest upon our homes.

The Benediction was pronounced by the PRESIDENT.

NINTH DAY, Friday, September 13, 1901.

TOPIC:

TEMPERANCE.

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., the Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), presiding. The Rev. E. Boaden (United Methodist Free Churches) read a portion of Scripture and offered prayer.

The Rev. J. Bond (Secretary) reported that a letter had been received from Epworth offering hospitality, etc., to the delegates who wished to visit Epworth.

The Rev. Professor W. I. Shaw, D.D., LL.D. (Secretary), reported that he had sent a copy of the general resolution passed in reference to the attempted assassination of President McKinley to the United States Ambassador in London. A telegraphic reply had been received as follows:

To the Secretary of the Œcumenical Conference, Wesley's Chapel, City Road.

I thank you and the members of the Œcumenical Conference for the expressions of sympathy conveyed in the resolution of the 7th inst., which I have forwarded to my Government.

Choate, Ambassador.

The Rev. Professor W. I. Shaw, D.D., LL.D. (Secretary), read the Daily Record for Thursday, which was confirmed.

The Rev. D. Brook, M.A., D.C.L. (President), in introducing the topic for the morning session, said:

I do not think it has been customary for the President to make any special opening remarks, but I should like to say we all appreciate the great importance of this Conference. We cannot think too highly of it. It is important as a demonstration of the unity and catholicity of Methodism, but it is still more important for the magnificent opportunity which it gives us, first of all, for fellowship, mutual encouragement, and of deliberation as to plans and principles to be adopted in the days to come. But, secondly, and more important even than that, it is important because of the special oppor-

tunity it gives us, as representatives of world-wide Methodism, of coming, with our huge responsibilities, into the presence of the great Head of the Church and securing the special grace which He is prepared to bestow upon us because of those responsibilties. I would fain hope that we try to remember all through the hours of our discussion that Divine presence for that express purpose, and that we keep our minds susceptible to the Divine influence, and that we allow more spontaneity for responding to the inspirations of the hour, so that our discussions should have more of genuine, brotherly, and at the same time filial relationship to the Church as a whole, the Church and its Head together. With a little more openness, readiness, and freedom, our debates would not lose in interest, and they would gain immensely in practical utility. We all want to make the very best possible use of the splendid opportunity which this Conference presents.

This was the Temperance session of the Conference, and Mr. DANIEL BAKER (Methodist Protestant Church) led off with an essay on "Practical Methods of Dealing with the Liquor Traffic." He said:

The liquor traffic is in the world. Any man who prophesies its overthrow, complete and real, must be regarded as an optimist indeed. Such I am, for I believe God will conquer all the evil in the world. I extend my hand in sympathy to every form and variety of temperance work. So long as human beings are individuals and capable of thinking for themselves, so long will there be honest individual differences of opinion as to the best methods. Yet the next century would be still sounding its praise if on this one subject alone this Conference could arrange a definite plan of action, so that all branches of our beloved Methodism could go to their homes with one rallying cry, that, by the help of God, each of us will pledge his life, happiness, and fortune, to the overthrow of the liquor traffic.

The liquor traffic is ruining homes, destroying lives, pauperising communities and the State. The Christian State, Christian leaders and rulers in Parliament and Congress, Christian Presidents and Kings, either assent or consent to the thing being done. In this day, when men should feel that God rules, and we, His children, are entrusted with the affairs of His government, this traffic lives. "In this day when human achievements in every department of activity, new inventions, new discoveries, new wonders in science and revelation startle us anew almost every morning, we continue to suffer the same old iniquity and are paralysed by the same old difficulties; the traffic still lives." Why should it live? No orator for the defence of the traffic has ever yet given a good reason why a Christian government should be a partner in the saloon. I am familiar with the reason given for the taxation of the business and the plea made for the State being a partner therein, but no State should permit itself for money to become a partner in a traffic of tears and broken hearts.

I am asked to say what we can do about it. We can agitate. An agitator, even for a good cause, is not always a popular man. Neither was the Nazarene. No great reform has ever been inaugurated, prosecuted or consummated without the agitator. The history of the last century on both sides of the sea is full of instances verifying this statement. What shall we agitate? We can in our homes, our towns, our cities raise our voices, not only once, but continuously against this thing, remembering that our goal is to be "Total Abstinence for the individual and Prohibition for the State."

Every Methodist pulpit should be sacredly consecrated to this end. One of the saddest sights I imagine a Methodist minister to witness is for one of his members to be a director in a brewery combine, or a stockholder in a whisky trust. The only sadder thing than that is for the minister to be afraid, because of these or similar conditions, to speak out as the real messenger of the Gospel. We should not, I think, depreciate the good work of the Temperance Societies, but in our homes, churches and societies stimulate and encourage them. One of the most sacred of a life of pleasant memories is the old family temperance pledge in the family Bible of my father and mother, each of whose children signed the pledge at nine years of age. Now in turn each of their children has a similar pledge in the Bible of their families, and each of their children are signing at nine. Why should not every Methodist home have a similar pledge? Who will estimate the value of the individual work that the temperance pledge and societies are doing? Why should it be impossible for the constituency represented here to have, first a temperance pledge in each home; secondly, such a pledge in each Sunday School and Church, so that our people in their individual lives should be committed individually against the liquor traffic in all forms.

Why should not our Press give more space to warning and instruction along this line? About this I speak emphatically, as the written word is the word of power. "In respect to moral reforms and Christian enterprise what our young people will think depends largely upon what our editors and writers want them to think." Every Methodist paper should have a temperance department. We should also agitate the necessity of teaching our children in the schools the damage to mind and body wrought by the use of intoxicating stimulants; exhorting them to remember that in Christ's image we are made and that our bodies are the temple of the Holy Ghost, and that to defile this temple by the use of alcohol is sin. All honour to that noble band of women who have been so largely instrumental in having such a course of study already introduced into some of our schools. Our Churches should more cordially co-operate with the Women's Christian Temperance Union and kindred agencies, which are of such importance to this sin-sick world, but which organisations so often go sorrowing for the word of sympathy which is desired but not given. Let us throw open wide the doors of our churches to them, and assist in all possible ways in their work of training and rescue.

If any should doubt the efficacy of agitation, I have but to point to the history of many of the noblest victories of temperance which have been won by agitation. In 1812 the General Assembly of the Presbyterian Church of the United States met, and the committee which had been appointed the previous year to consider what could be done to abolish the evils of intemperance reported that they had attended to the subject committed to their consideration, but that intemperance had been for some time increasing in the most alarming manner, and that after the most faithful and prayerful inquiry they were obliged to confess that they did not perceive that anything could be done. Dr. Lyman Beecher, however, arose and demanded the appointment of a committee of three to devise ways and means for the suppression of the traffic. The report of that committee, written by Dr. Beecher, suggested a system of agitation so far-reaching that its good effects remain to this day. In the same year, at the meeting of the General Conference of the Methodist Episcopal Church of the United States, the following resolution was offered by the Rev. James Axley:—"Resolved, That no stationed or local preacher shall retail spirituous or malt liquors without forfeiting his ministerial character among us." Four previous attempts had been made to pass it, and on this fifth attempt the resolution was lost. The good man turned his face to the wall and wept bitterly.

The agitation of Dr. Benjamin Rush, the Rev. Justin Edwards, and a host of others, the platform movements of John B. Gough, Father Mathew, and Francis Murphy resulted in thousands signing the pledge. A recent result of agitation in our land is the abolition of the sale of liquor from the army canteen of the United States, and, as it had previously been abolished from the navy, the sale of liquor is now absolutely prohibited at the post exchanges of the army and navy of the United States. That result was brought about by the persistent agitation of the question by the friends of temperance. It would not have been considered a violation of clerical etiquette even fifty years ago for a Methodist minister to have been seen taking a glass of wine, but now a minister who would so violate the proprieties would not be desired by any congregation to break to them the Bread of Life. No town meeting, no platform effort, no fight for local option, no temperance sermon, has ever been without its direct result for good.

Reviewing the splendid results of agitation from every point of view, let us hold on to the weapon which has proved so effective, and let us add another stronger yet—the Ballot.

There is a weapon better yet,
And stronger than the bayonet;
A weapon that comes down as still
  As snowflakes fall upon the sod,
And executes the freeman's will,
  As lightning does the will of God;
And from its force nor doors nor locks
Can shield you—'tis the ballot box.

Our ballots should be as sacred as our prayers; indeed, a ballot is a prayer. Believing, as I do, that this question will find its final settlement at the polls, I want to win my audience to a careful consideration of this phase of the question. Why should not the Methodist vote of the world always count against the manufacture and sale of intoxicating liquors? Why should not the Methodist Church be the political party of the world on this question?

Is it the right thing for us to do? Let us see. In our country, as early as February 27, 1774, at a meeting of the Continental Congress, the following resolution was offered:—"Resolved, That it be recommended to the several Legislatures of the United States immediately to pass laws the most effectual for putting an immediate stop to the pernicious practice of distilling grain." Have the Legislators of the United States the right to pass such laws? This question has been decided affirmatively more than once by the Supreme Court of the United States. Notably, when the cases in Massachusetts, New Hampshire, and Rhode Island were combined and taken to the Court in 1846 and 1847, and, notwithstanding that Messrs. Webster and Choate argued for the opposition side, the Court decided unanimously that the State had the right to regulate and even prohibit the traffic. Mr. Chief Justice Taney said: "I see nothing in the Constitution of the United States to prevent it (the State) from regulating and restraining the traffic, or from prohibiting it altogether if it sees proper." These decisions are accepted as law, and the Christian voter is called upon to exercise his right as a freeman to vote on this question. He is, in my opinion, much nearer the goal of victory than he thinks. If only the Christian voter can understand this, all will be well. There is a strong verse in the Bible from which many ministers present at the Conference have no doubt preached, "The word is nigh thee; even in thy mouth." I verily believe that one of these days the Christian people of the Christian nations of this world are going to use the weapon that is already nigh them—the ballot. The question asked by thousands of Methodists is, Shall my ballot count? They seem more concerned as to whether their vote shall count than whether their prayers are answered, or whether their sermons avail. They proceed, and rightly so, to pray and preach because the Lord directs them to do so. They should act on the same principle with their ballot. No Methodist should vote for a party in favour of the liquor traffic. No Methodist should vote for an individual who is not pledged to laws favourable to the suppression of the liquor traffic.

What shall we do, and what can we do? I can only suggest what we ought to do in the United States, but I am sure the same principle applies elsewhere. I have referred to the decision of the Supreme Court showing the right of the State to prohibit the manufacture and sale of liquor. I believe every Methodist should be a Prohibitionist, voting with that party as long as its purpose is devoted solely and exclusively to the prohibition of the manufacture and sale of intoxicating liquors. What a glorious sight an International Prohibition Party

would be! More majestic than the march of any imperial guard! The watchmen of the interests of the world and future generations would rise and call it blessed. If we and our constituents would vote solely and alone for the prohibition of the liquor traffic for ten years, and let it be known, we would so attract the Christians of other Churches that we would hold the balance of power, and compel the passage of prohibitory laws. This would have to be persistently and regularly kept up. We would in doing this at least vote definitely. We would certainly be voting for the coming of the Kingdom of Christ. If in all the States, as there are in some, prohibitory laws can be made, would not it be worth the sacrifice? Would you not feel compensated for severing the ties that now bind you to the old political parties? Would you not rejoice in the outcome? Is not that your duty? You say impossible! I say possible.

You who are commissioned to preach the Gospel, and believe, as you should believe, that your work is the Lord's, and yet do not grow discouraged when you see the millions yet lying in sin and darkness, do not be afraid of this proposition that the liquor traffic is sin, and must be abolished. Be courageous and brave, and go down from this place of hallowed privileges resolved that, by God's help, by vote as well as voice, you will do all you can to bring this to pass. With these two weapons, Agitation and the Ballot, persistently used, under the blessing of God, victory is sure to come, and this sin, with its blight and curse, will no more abound. May He hasten the consummation of an end so much desired!

Mr. JOHN H. FREEBOROUGH (Wesleyan Reform Union) gave the first invited address. He said:

There is no question affecting the moral and political welfare of the people that lends itself to such effective treatment from the platform as the Drink question. There is so much of tragedy and pathos. The deepest and most affecting sentiments of our hearts are appealed to, and readily respond. On the other hand, there is no question which presents so many difficulties, or which has an opposition so obstinate, so powerful, so wealthy, so conscienceless, that the way of the reformer is made very hard, and his progress most disappointingly slow. You will, therefore, I trust, bear with me if, while endeavouring to strictly confine myself to the subject, my remarks lack that emotional element which makes temperance addresses so interesting and effective.

The first condition of practical reform is that the reformer should have a clear, lucid, and adequate knowledge of the subject. The absolute necessity of this I think I can make plain by one or two remarks. There are in Great Britain 156,103 places licensed for the sale of intoxicating liquor. That means that there are at least 300,000 holders, or tenants, personally interested in these licences. To supply these places with liquor, and to maintain them, requires the unthinkable sum of not less than £250,000,000 invested capital. Taking a moderate estimate, it means that not less than 200,000 people have invested their

money, some of them in large sums. Five of the best-known companies show share-lists that number about 8,000 names. These shareholders are drawn from the wealthy and most influential classes—peers, professional men, many women, and, most startling and strange to say, 300 who put the prefix of "Rev." to their names—bishops, deans, canons, and ministers. I do not know how many people are employed in the traffic, but, assuming that for every £1,000 capital there is one person, that would total up to about 250,000. That means that either financially, or in the way of labour, there are 750,000 interested in the maintenance, protection, and extension of the traffic. Or, to put it another way, the population of Great Britain is, say, 50,000,000. Deduct the number of young people under fifteen and the total abstainers, and you get the startling fact that one out of every fifty of the population is personally and vitally interested in the trade. Add to these appalling figures the vast crowd of your fellow-countrymen for whom these places are opened, and who consume the liquor, and you then get something like an idea of the enormous weight of public opinion that you have to deal with.

Touch the traffic in any one of its parts, and you are immediately confronted with an opposition perfectly organised, with limitless wealth, untrammelled with any moral sense, fierce and strong by the personal interest at stake. When you attack these licences you meet first the publican himself, then the capital investors, then the wider bulwark of the drinkers. A leading brewer in Sheffield once said, in addressing the trade, that a publican was a poor man who could not take seven voters to the poll at an election. In the ward that I live in at Sheffield there are something like 2,300 voters. Of that number twenty per cent. do not vote. That leaves the effective voting strength about 1,800. There are about 160 licences, so that, according to the brewer's estimate, about 1,100 of the 1,800 could be taken to the poll by the publicans. I have not dealt with the public demand, which, within certain limits, must be recognised as lawful. I have only touched the fringe of the terrible influence that the traffic can bring to bear, but I think I have indicated sufficient to show that the work of the reformer is not an easy one.

The second point of my campaign would be to make effective the existing law. The difficulty here experienced is that while the main feature of the law is clear, the details are fearfully complicated, being spread over some 250 Acts of Parliament, dating from 1828. These should all be swept away, and in their place one great, clear, simple measure passed, dealing with every class of licence. In the present state of public opinion, I think that the authority for granting all licences should be a committee of the magistrates for the district, who should have absolute discretion to refuse either new licences or renewals. If any appeal from their decision is required, let it be to a fuller bench of magistrates for that particular district. The appeal to Quarter Sessions, as at present constituted, is a mockery and an insult. The law dealing with drunkenness should be made more stringent. I would make drunkenness in a public place a penal offence, and that if

a drunken man is seen coming out of licensed premises, the burden of proof should lie with the publican to show that he has not supplied the man with liquor. Drunkenness in the public street I regard to be almost as bad as indecency. It would be easy to catalogue a number of other simple reforms that are dealt with, both by the Majority and the Minority Reports of the recent Licensing Commission, but all these have to be got through the Houses of Parliament, and, alas! the wheels of Parliament grind very slowly, and very badly. The Children's Bill is an illustration of the subtle, intangible, but, nevertheless, all-powerful influence that clogs, and finally emasculates every measure that seeks to limit the power and liberty of the traffic in strong drink.

My third point is the creation of a great national sentiment upon this question, based on knowledge, justice, and fraternity. There is a large section of the intelligent, well-to-do element of English society who have, so far, stood aloof from temperance reform, mainly because they have not shared the ideals, nor approved the methods, of temperance reformers. Their alliance to any effective reform is absolutely essential. Without them we can accomplish little or nothing. The simple remedies suggested afford a platform upon which they can join in the greatest and most pressing work of amelioration of our times.

Practical methods of dealing with the drink traffic are bound to be ineffective apart from a great ideal. As citizens of this great Empire, an Empire fraught with such immense responsibilities, and in whose welfare that of the world is also almost bound up, we must regard the life of the individual as being inseparably associated with the life of the community. If the will, and power, and moral qualities of the individual are undermined and destroyed, the ultimate collapse of the nation is but a question of time. I would urge, therefore, that in every possible way, through the medium of the Day Schools, the Sunday Schools, the pulpit, the platform, the Press, the political centres, the minds of the people should be educated upon this great question, until, with its wider view, its more perfect knowledge, its national ideas purified, it will regard as utterly and absolutely intolerable that a traffic like the one in intoxicating liquors should have within itself the power to paralyse the legislative force of this country, and in a sense control the moral and political destiny of the people.

The Hon. Thos. H. Murray (Methodist Episcopal Church) gave the second invited address, as follows:

In the brief time allotted I desire to offer three suggestions upon this most difficult subject. One is the importance of uniting temperance people. In our country there have been two methods of temperance work. One has sought to reform the drinker and to induce others to avoid drink. The other has addressed itself principally, if not entirely, to the destruction of the saloon. A great deal of discussion has ensued as to the relative merits of these two plans. This discussion has often run wide of the mark by overlooking or ignoring the fact that each method relates to a different part of the same great work. One deals

with the conduct of the individual. The other with the removal of a dangerous and destructive institution. The result has been that the people who are really for temperance are not by any means at harmony.

This lack of united thought and action by those who desire and work for the same common object is the most deplorable fact in the present condition of the temperance work. United action of temperance people is a primary condition of success. It has been demonstrated by actual and repeated experience that this condition exists in some parts of our country, and does not exist in others. The real question, in any given locality, is not whether the saloon is an evil. All will agree upon that. But rather whether its removal, at that point, is such a possible thing that work for that purpose exclusively can secure such united action of temperance people as to furnish promise of success. If not, it does not follow that nothing helpful to the cause can be accomplished. Much may be done as a basis for future work where prohibition now is so nearly impossible as to render a present attempt of doubtful wisdom. It is probable that more flexibility in the application of these respective plans to sections of the country where one method is practicable and the other not would lead to more harmonious and efficient work.

At least, a more willing recognition of the varied conditions which characterise the people of different places would seem to be required by the fact that these conditions are often so much the outgrowth of early traditions, and modes of thought, and fixed notions of life, as to render any radical change wholly impossible, except by gradual and progressive steps leading up slowly, it may be, to the ultimate object so much desired by all. A willingness to adopt any method leading in the direction of final results, although by slow processes, would have the merit of securing what is now more desirable than anything else which is certainly attainable, and that is the union of forces. The solution of the difficulty which the present situation discloses lies in a willingness to recognise the importance of keeping together: a purpose to go as far in the direction of what is wanted as the combined force of temperance workers can be induced to go. That is statesmanship. That is the kind of work which reaches practical results. Slavery, so often referred to as an illustration, could not be destroyed at a single blow, nor by a single method. When destroyed, the death blow was dealt out by those who, in the earlier stages of the work, had been charged with lack of fidelity, because they were only willing to move, step by step, with the greater force, which, in the end, was found sufficient to destroy the evil.

We have made progress on the other side of the water during the century just closed. The character of that progress is significant and instructive. In no other respect has there been so much progress as in the changed public sentiment towards the drink habit. This has been especially the product of the work of the latter half of the nineteenth century. Let anyone who questions whether great advancement has been made ask himself how a man addicted to drink stands before a

Christian community now as compared with the standing such a man had fifty years ago, and he will no longer doubt. During the century our real and substantial advancement has been by education rather than by legislation, and we can only judge of the future by the past. In the early part of the century there were many embarrassments. In many communities people who signed the pledge at all would attach a condition to it. In some localities they would pledge themselves not to drink, except in harvest time. In parts of New England it was common to sign a pledge not to drink except in sheep-shearing time. A man who had so pledged himself was complained of. He insisted that he had not violated the pledge. Upon investigation it was found that he had kept an old wether tied up all the time, from which he took a clip of wool every time he wanted a drink.

Another suggestion is that the young people are a much larger factor in this, as in every other reform, than heretofore. There is more hope for harmonious action by them than by the generation just in advance of them. Their freedom from party affiliation ; their freedom from business interests, to warp their judgment ; their freedom from the domination of favourite theories, often not less paralysing to the judgment ; their larger capacity for being united by the power of association will help in this matter. Then, much has been done to widen their opportunity, and enlarge their responsibility. In many States special instruction as to the effect of alcohol upon the body has been added to the Free School course of study. The Church has finally and authoritatively declared that "The liquor habit is so pernicious in all its bearings that the only proper attitude towards it of Christians is that of relentless hostility," that "licence high or low is vicious in principle and powerless as a remedy." These young people have all this to start with more than the generation preceding them had. There is no other source from which so much power for good may come ; no other field which promises so rich a harvest for the cause of temperance. Let the effort, then, everywhere be to so unite them in this great work that whatever divisions there may be in the present generation, the oncoming generation will present a united and unbroken front to the common foe ; so that in their day, if not in ours, the great evil may be dethroned and blotted from the map of Christian civilisation the world over.

A final suggestion is that the great agent in overcoming this, as every other evil, is the Church of the Living God. It alone has the promise of absolute conquest. It has direction, too, as to the kind of weapons to be employed in the conflict. With these weapons, and not without them, the Church is the greatest agent for good in the world, the greatest power for the overthrow of evil. Let her people, therefore, get closer to Bible standards. Let them carry into their work more of the Spirit of the Master. Then they will come closer together, and their work will be as the work of one man, and that one imbued with Divine power. Then will they and their children work out, here and over yonder, the greatest moral reformation the world has ever wit-

nessed. They will hand down to generations yet unborn this land of the fathers, and our land of their children, redeemed not only from all the wrongs of human bondage, but also freed from the ravages of the greatest crime of all the centuries—Intemperance.

The Rev. EDWARD J. GRAY, D.D. (Methodist Episcopal Church), opened the general discussion on the topic. He said:

The traffic in liquors probably involves more practical difficulties than any other question with which the Church or the State has to deal. These difficulties have increased enormously during recent periods, because the traffic has assumed new relations or an economic issue. The moral tone of the Christian Church, however, is higher, touching the use of all stimulants and narcotics, but especially towards the use of liquors as a beverage, than it was even a quarter of a century ago. Hence the attitude of the Church toward this question as a whole is more hopeful.

The conviction is steadily growing that to gratify an acquired appetite, or to sate a cultivated taste, merely for the pleasure it affords, and especially when that gratification invades a realm where moral issues are involved touching other human beings, to whom gratification of a like appetite may mean possible debauchery, is incompatible with the inspired injunction to glorify God in our bodies, because they are to be, equally with our spirits, the holy temple of God. Out of that conviction have come many practical results, and among them an imperative order which bars the portal to the ministry in the Methodist Episcopal Church without a solemn pledge to wholly abstain from the use of tobacco. Not that tobacco and liquor affect the moral nature alike, or equally, but it is felt that a minister representing Jesus Christ should be clean in body as well as in heart. That standard will never be lowered. On the contrary, it will steadily grow until it has included the membership, as well as the ministry, in its requirements.

On the other hand, the traffic in liquors, brewed and distilled, has become an economic question, largely affecting the industries of the people, and widely increasing the revenues of the Government. While in other countries it has long been reckoned among the important industries and revenue-producing commodities, in the United States of America fifty years ago it played a comparatively insignificant part in these capacities. To-day millions of bushels of grain and hundreds of thousands of men and women are employed in the manufacture and sale of liquors, while the revenues to the State and General Governments swell into immense proportions. The people are made to believe that their industries are greatly increased and their taxes largely diminished by this abominable traffic, and it is next to impossible to convince them that the increase in taxes, by crime through the liquor traffic, far exceed the revenue derived therefrom. This is the problem to be solved, and experience has proved that the solution is extremely difficult.

My judgment is that all measures dealing with this traffic should steadily look towards the prohibition of the manufacture and sale of liquors, except for mechanical and medicinal purposes. What specific measures shall best and most surely lead up to that result is a question concerning which there is not unanimity of sentiment among the warmest friends and the strongest advocates of the utter prohibition of the traffic in liquors. The vital question now is, How shall the

friends of prohibition and the final suppression of the liquor traffic be brought into a united effort? That secured, the end is comparatively near.

The Conference was at this point sadly interrupted owing to the receipt of bad news from America concerning President McKinley.

The Rev. N. Curnock (Wesleyan Methodist Church) said:

I have had handed to me a telegram, which has just appeared in the London Press, which will be of painful interest. It relates to President McKinley. It is as follows:

President—Latest.

Buffalo, 2 a.m.—Doctors again summoned. Five physicians in attendance. Two more nurses summoned.—Central News.

Buffalo, 3 a.m.—President critically ill.—Reuter.

Buffalo, 3.15 a.m.—President was sinking for a little after two o'clock; physicians administered restoratives. Secretaries of State summoned.—Reuter.

Buffalo, 3.30 a.m.—All the physicians at bedside.—Reuter.

Buffalo, 4 a.m.—President has rallied somewhat.—Official.

The Rev. D. Brook, M.A., D.C.L. (President), said he was sure the very best course they could adopt would be to spend a few minutes directly in the presence of the great Master. He then called upon the Rev. Thomas Allen, D.D., the Ex-President of the Wesleyan Conference, who led the assembly in prayer.

The President said: We shall certainly continue this discussion with very chastened feelings and with very anxious thoughts. There is not one individual here, from whatever side of the Atlantic, but feels the intensest personal interest in President McKinley, as if this great, good man belonged to us. Let us all hope, and continue earnestly praying that the great, anxious desire of the Church may be gratified by its Head, and that this invaluable life may yet be preserved.

The Rev. J. B. Carns, D.D., Ph.D. (Methodist Episcopal Church), then resumed the discussion. He said:

I bring you greetings from our sad country. My mother and my people live in Canton, the region of our splendid President. In that locality he is beloved by Democrat, Populist, Republican, Catholic, and Protestant.

I feel sad, but I bring you good cheer. The great arm of the reformation in temperance work is seen over our horizon. You know how our Church stands. Forty-seven of our railway trunk lines have pulled together and turned down the drinking men. One million railroaders in the United States have to pretend that they are sober men so as to hold their job. Only one old Life Insurance Company will insure a

drinking man to-day, and that Company puts a double price on him. The life-saving crews of our country along the Atlantic, across the Gulf, and up to the Pacific require prohibitionists for their crews. The other day a man spoke to Mr. Long, the Secretary of the Navy, for a third examination, so that he might enter the navy. Mr. Long said, "I see that your fingers are yellow. You must be a cigarette smoker. Do you smoke, sir?" "Yes, sir." "Do you not drink occasionally?" "Yes, sir." "Then we do not want you in the United States Navy." That is our splendid United States Navy, which is represented by our Deweys and others. Last, but not least, the canteen has been knocked out of the army.

The whisky men have obtained a hold on the great Press of the country, and they are trying to make you believe that they are the injured; but the Christian Press knows to the contrary; and we, in the incoming United States Assembly at Washington in December, will see that the reform does not turn back. We will be there in that great gathering to see that our country passes a law prohibiting any unloading of intoxicants in Manila, Porto Rica, Cuba, and our half-civilised outlying provinces.

The United States has sprung to her feet on this question. Since the last Œcumenical Conference there has been organised in our country the great American Anti-Saloon League movement—a movement that was suggested by Dr. Kynett, the man whose fertile brain instituted our Church Extension Society, which has resulted in placing to our common fund one million dollars, so that our Denomination will never be so hard up that she will not have a million dollars to build churches in the waste places. He was one of the two men who joined in a conversation riding from Chicago to Philadelphia, and who said: "We must have some additional help on this great reform. We must combine. We have had various kinds of splendid work done in all these years gone by, but the fact is that half-a-million whisky men have downed twenty-seven million Christians. They have downed our millions and waved the banner of power in all kinds of American politics." "Well," said Dr. Kynett and Bishop Ireland, "cannot we have in Washington a heterogeneous representative body of all kinds of Denominations and all kinds of Temperance organisations? In this day of combination in our Bible Societies and Sunday School Unions, and such-like, let us get the Christian Church to combine unitedly to put forth an effort as a common opposition to the drink traffic." They met in Convention—and no man was more instrumental in gathering that Convention than Dr. Wilson, our presiding elder of the Washington district. Finally we were gathered, and, after some days of splendid eloquence, by men of special faith in the temperance business, we agreed that we were all in favour of one thing—namely, that we were all opposed to the American saloon. "Well, then," they said, "if that is as far as all kinds of Churches, and all kinds of Temperance organisations in the United States, can go, let us go that far." And there and then they organised the American Anti-Saloon League, an organisation to-day that is strong enough to stand any kind of opposition, we do not care what it is—an organisation that is liberal enough to take into its embraces any kind of temperance man who wishes the prohibition of the American saloon.

We are organised in thirty-seven of our forty-four States. When we met in our National Convention in Cleveland we found so many Methodist preachers that we were a little embarrassed. Methodism has taken the initiative in this work. Each of these thirty-seven States

has a selected preacher, who has charge of the work. These preachers are not superannuated preachers. The men selected for these particular places come from various Denominations, and are men whose ministry was marked by revivals, and by the raising of money. We are well organised to-day. We have about two hundred men scattered through these thirty-seven States, and I thank God we are finding plenty of money to carry out our plan. You people ought to be tired of sacrificing your boys. Every seventh Methodist family in the United States furnishes a boy to be a drunkard, besides the girls they are raising who will be drunkards' wives. Methodists in this country are furnishing a yet larger quota than that.

Mr. ADAM ADAMS, J.P. (Primitive Methodist Church), made the following remarks:

There are so many phases to this discussion that to take up the question as a whole would be impossible. I am, therefore, going to speak to only one of them. We lack the legislative methods in this country that our American friends have; but I want to point out a problem which, so far as we and our families are concerned, demands a solution.

I am a man of business, a shopkeeper. I know something about the grocery business, and twenty-three years ago, at great sacrifice, I gave up all licensed business. I am in the crusade against all narcotics, and we have nothing to do with tobacco, not even in that milder form of cigarettes. One of the greatest dangers, if not the greatest danger, to the State at this moment is the grocers' and refreshment house licences. I am a member of the Bench and also one of the Licensing Committee of our Bench, and therefore I know what I am talking about. There is no difficulty about the pothouse. Magistrates, as a rule, are always ready, if they can, to abolish two or three of these licences if they can give them to a respectable man who is going to put up a respectable hotel, but the grocers' licence will be about the last that will be dealt with, because, presumably, the grocer is a respectable and intelligent, and too often known to be a Christian man. Some of the leading Christian men of my district are big grocers, whose profits largely come out of the bottling trade. In the present day, when competition is so rife, it is very easy for such grocers to contend with Stores and their prices, because they look for profit from the remunerative business, the bottling trade.

We are appealing to the Methodist families all over the world. We want to appeal to the Methodist families of Great Britain. They can solve this question. As to going to Parliament, well, you would have thought that the last Bill would have been popular with all classes. You need not go to Parliament. Let the wives of Methodists and their children keep out of the liquor shops. "But," you say, "you are advocating boycott this morning." Do not you boycott the low public-house? If it is fair to do that, if you boycott one class of public-house, then you should deal in the same way with another having anything to do with the traffic—with the grocer that sells strong drink. If I say nothing more to this great Conference than that, I have said something to the point, and I hope you will accept it and carry it out. I am glad that my appeal has met with a response. Let it not evaporate; carry it to your homes. Say to your wives, "Do not go into a grocer's shop where drink is; not even where the drink is bottled"

The Rev. THOMAS CHAMPNESS (Wesleyan Methodist Church) spoke as follows:

The last Pastoral Address sent to the Methodist people of the Conference with which I have the honour to work contains this sentence: "The love of strong drink still sets at defiance all prudential motives and ties of affection, and brings thousands of its victims to despair and destruction." "Despair and destruction" are the outcome of the liquor traffic, whether the man that sells the drink is an infidel or a local preacher. What the brothel is to the adulterer the public-house is to the drunkard. The liquor traffic is the child of covetousness and lust, and more like its grandfather, the devil, than its parents.

I have been surprised that all three brethren who spoke so ably to us from this platform at the beginning of this discussion were laymen; there was not a minister among them. I hope it was an accident, because I want to say to my brethren, the ministers and preachers all over the world, that if the pulpit does not kill the barrel, the barrel will kill the pulpit. Yesterday we had some good talk about family prayer, family life, and family religion. This is a family question. If wives could speak here—some women who are already widowed, except in the fact that the husband remains with them, to their disgrace and sorrow; women whose only hope for the comfort of their children is that their husbands may die; they could tell us that the beginning of the decay of family worship can never be forgotten by them, because the mother had to say to the boys and girls, "Father's not well, and has had to go to bed." That was the loving way of saying that which gave the wife a stab at the heart, because she saw the beginning of ceaseless sorrow and disgrace.

What are the practical methods of dealing with the liquor traffic? First, abstinence ourselves. "Come out from among them, and be ye separate . . . . and ye shall be My sons and daughters," saith the Lord Almighty. This thing is a stain and a source of corruption, and every pure man and woman in the world should, even at personal risk, if need be, come out and show himself on the side of abstinence and self-denial.

Another practical way is, Do not ask anybody else to drink. A young fellow said to me, speaking of the new minister, who, on the first Sunday in September, began his work in the circuit, "He will go to three places, and in every one of those three places he will be asked to drink." I have some boys who go out to preach. I do not want any man to say, "Never mind your father; be a man yourself." I do not want any boy of mine to be enticed to cut the mother's apron string—the finest cable that was ever spun.

Then it is our business to warn the man who is connected with the liquor traffic. What says Jesus Christ? "The Son of Man shall send forth His angels, and they shall gather out of His Kingdom all things that offend, and them which do iniquity; and shall cast them into a furnace of fire." Shall we not warn these men, because they are associated with that which causes men to stumble, that they are in danger of hell fire? We have heard something said to-day about the assassin. Ruskin says: "The encouragement of drunkenness for the sake of profit is certainly one of the most criminal methods of assassination for money ever adopted by the bravoes of any age and country." What are we to do with the assassin? Are we to put him into an officer's uniform? Will they do that with the assassin who wanted to

slay the President of the United States? Will they make him a Senator? If not, why should the Church put these men into office? Universal Methodism should say: The man who makes money out of tears and blood shall not enter into our pulpits or manage the affairs of the Church we love.

The Rev. J. O. WILLSON, D.D. (Methodist Episcopal Church, South), was the next speaker. He said:

I wish to speak a word of warning. I am from a State which has two unique distinctions: In the first place, no divorce can be granted in the State of South Carolina for any cause. What God has joined together we allow no man to put asunder. I am glad of that. But the other distinction is that our State has assumed the work of buying and selling liquor to her citizens. Of that I am profoundly ashamed.

It came about in this way. Temperance sentiment advanced in our State so rapidly that something had to be done. Finally they gave us an opportunity for an informal ballot, and the ballot was for prohibition. What did the politicians then do for us? They studied the Gothenburg system a little, and another system in Athens, Georgia, and then established what they called "the dispensary." That is to say, the State of South Carolina buys the liquor and appoints officers. Some of those officers are members of the Churches of God, and they deal out, just as individuals have been dealing out, that which destroys soul and body in hell.

We must watch those who are in authority and see that they do not give us a stone when sometimes we ask for bread. It is fair to say, with reference to this dispensary, this new thing in our country, that there are no sales at night, that there are said to be no sales to children, and no sales to drunken people. But the trouble is that in order to make the thing acceptable to those who otherwise would repudiate the plan of involving me and my fellow citizens in this wretched traffic, they put the profits for the education of children! They destroy, and in order to carry on the destruction, they delude fathers and mothers with the fact that our public school fund will be increased and our children will be educated by it.

I come to the platform this morning for this single purpose: to beg our friends in the Western Section and in the Eastern Section still to stand together; but never to accept any of those substitutes that are given to you by politicians, for they always set back the cause of temperance in its progress towards prohibition.

The Rev. J. LUKE (Bible Christian Church), continuing the discussion, said:

Alcoholic drinks are bad things in themselves. Their use is always attended with danger. The common sale of these drinks always and everywhere is mischievous and disastrous to the commonwealth. You cannot by change of name, change of environment, make this bad thing a good thing. In this country the traffic was bad prior to 1830. The Beer Act of 1830 did not improve the traffic. The Grocers' Licences Act of 1861 did not improve the traffic. Having drink sold in clubs does not make it a good thing. Having drink sold in clerically-conducted public-houses does not make it a good thing. It is bad. You cannot make it good. Therefore, all good men and all true Churches should combine to get rid of it as quickly as possible.

There have been some words deprecating legislation. We must have moral suasion, but we must have legislative action also. We must remember that there is not a man in this country who has a right to sell intoxicating drinks. He simply sells in virtue of a privilege, and that privilege has been dealt with again and again on the line of being restricted with a view to lessening the mischief flowing from the exercise of the privilege. What we ask is that the privilege shall be interfered with up to the point of being really effective.

In order that we may do something that shall be a distinct gain in this great work and warfare, it is important, it is vital, that the Church be clean-handed. The Church is not yet clean-handed. There is yet too great complicity with this mischievous and ruinous traffic, and it is folly for us to talk about temperance reform, and to pass resolutions, unless we are prepared, by putting away the drink ourselves, to banish it throughout our Churches and our families, and from the Lord's Table. Then, clean-handed, we shall be ready for the battle.

We must be clear in our thought as to what we have to do. We cannot reach prohibition by one stage, but we must reach it by several stages. There are very many desirable things that we ought to co-operate in to bring about as speedily as possible. We must have Sunday closing in this country. We must have a more rigid enforcement of our laws in respect to the public-house. We must have shorter hours. We must have greater limitation of the hours for the sale of intoxicating drinks. We must insist that the people, be the community small or large, where the people are wise enough, moral enough, and courageous enough to veto the traffic, shall have the right and the power to do so.

Then we must remember that this great traffic is not to be got rid of easily. You are not going to carry Spion Kop with an assault of bows and arrows. "Diseases desperate grown, by desperate appliances are relieved, or not at all." It is useless for us to talk about being moderate and mild. The moderate men have had their chance, and what have they done? We have waited for the moderate men to do what they are able to do, and they have done very little. Let us brace ourselves for this battle, for it is a stern warfare, and, while we hold to total abstinence for the individual, let us go further, and let the Church, cleared from all complicity, and united as one man, push the battle.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), made the following remarks:

We have come to the burning question of our day. There is no other question that equals this in importance. You may aggregate all the other evils of our civilisation, and they do not begin to compare with this one great crying evil of our day. We must face it, and there are only two ways to deal with it. Only two ways are proposed. One is regulation, and the other is prohibition. Those are the two words that stand for the two policies.

I assert that all efforts at regulation have been stupendous failures. I think that it was Sir Wilfrid Lawson, if I am not mistaken, who said in the British House of Parliament that England has had four hundred years of regulation, and the result was the most drunken nation on earth. I do not say that is true, but I give it as the opinion of that

man. It is true that there has been an increase of drink per capita in England for the last two hundred years, and there is a growing increase under all forms of regulation.

I have taken the pains in the United States to collect the statistics on this question of regulation, and in no one single instance have the friends of regulation been able to show that any kind of licence—high licence or low licence, or any place between—has been able to decrease the quantities of liquor sold or the evil results flowing from the traffic. That ought to be enough, I think, to satisfy any candid mind that regulation is a stupendous failure. You cannot make a regulation law that liquor dealers will not circumvent and violate. You may put any provisions into it that you will that are of a prohibitive character, and they will persistently violate those restrictions. They are law-breakers, and we are dealing with that class of men.

But you may say, on the other hand, that prohibition is a failure. In the United States of America we have at this time 281,375 square miles of territory under prohibitory law, and those are the only States in the American Union that show a decrease of drunkenness or a decrease in the sale of intoxicating liquors. We do not say that the law absolutely prohibits. We have a law in the United States that prohibits murder, but murder is committed in all the States of our Union, and possibly our President lies dying at this hour from the hand of an assassin. We have laws against theft, against adultery, against many other evils, but none of those laws absolutely prohibit. Shall we adopt the policy of regulating these crimes, because we cannot absolutely prohibit them? Shall we have regulation for murder, or for theft, or for these other crimes? No; we may not absolutely prohibit, but the truth is that the prohibitory policy is the only policy that has ever decreased the evil.

That being true, it answers the question at once as to what policy ought to be pursued. Get shorter hours for selling, if you can. That is prohibition. Close on Sunday, if you can. That is prohibition. Have local option, if you can. That is prohibition. Our friends from the South know to what extent all through the South great sections of States are under prohibitory law by local option. In the State of Massachusetts there are not less than eighteen of the principal cities outside the city of Boston that have been under prohibition for years, and that is the policy that more and more seems to be claiming the attention of the American people.

I am glad to say that the Methodist Episcopal Church stands four square on this question to all winds that blow. I delight in the paper that Mr. Baker read. Every word in it had the true ring.

The Rev. D. Brook, M.A., D.C.L. (President), said: I have to read, however much pain it may give you, the last despatch from America concerning President McKinley. It is to this effect: "Death is hourly expected. As a last resort salt injections have been resorted to."

The Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), said: I feel that the occasion is so pathetic, and there are so many hearts in this meeting which are moved to their very depths by the situation in which President McKinley is believed

now to be, that I think that we should spend some time in prayer now, and then adjourn. This proposition was agreed to unanimously.

The PRESIDENT then called upon the following delegates successively to pray in the order in which their names are given:—Mr. JOHN BROXAP (Wesleyan Methodist Church), the Rev. C. W. BALDWIN, D.D. (Methodist Episcopal Church), the Rev. F. W. BOURNE (Bible Christian Church), Bishop C. B. GALLOWAY, D.D., LL.D. (Methodist Episcopal Church, South), and the Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church). The chapel was profoundly silent, except for the occasional deep and general responses, which told how earnestly the whole assembly joined in the fervent petitions that the President's life might be spared.

SECOND SESSION.

TOPIC:

GAMBLING.

The Conference resumed its sessions in the afternoon under the darkening shadow caused by the serious condition of the President of the United States. The Rev. D. BROOK, M.A., D.C.L. (United Methodist Free Churches), was again in the Chair. Prayer was offered by the Rev. W. H. CORY HARRIS (United Methodist Free Churches), who pleaded for God's blessing on the stricken President, asking that he might realise in the hour of his extremity the blessedness, sweetness, and power of that infinite grace which he had experienced and exemplified in his public life.

The Rev. J. M. KING, D.D. (Secretary), made a statement which was received with deep relief by the assembly, the loud and numerous ejaculations of "Thank God," and "Amen," testifying to the lightening of a heavy burden on the hearts of all. Dr. King said the announcement had spread from lip to lip that the great President had passed away, but by the courtesy of one of the representatives of the Press the following message had been received from the Press Association: "McKinley is not dead. Latest information received at the White House in Washington at 7 a.m. is that there is a slight improvement."

The Rev. F. LUKE WISEMAN, B.A. (Wesleyan Methodist Church),

opened the subject for the afternoon with an essay on "The Ethics of Gambling." He said:

I do not know what my special qualifications for this duty may be other than this. Two working men were present one afternoon when I was giving a little address in my church on the subject of Gambling. One turned to another—it was just before a famous Lincoln Handicap race some years ago—and said: "He seems to know something about it, don't he?" The other said: 'Yus, don't yer know, Wiseman is running for the Lincoln Handicap."

The Committee has been well advised to devote a session of this Conference to considering this evil. As practised to-day, gambling is probably productive of more ruin and misery than any other single evil. Yet the Churches have, up to the present, done but little to grapple with it. It is to be hoped that the discussion of this afternoon will arouse the Methodist Church to a deep sense of responsibility in the matter.

Gambling is an ancient, inveterate, and universal vice. Hindu and Chinese, Persian and Arabian, Greek and Roman, Saxon and Latin, Negro, North American Indian, and Greenlander have alike felt its fascinations and fallen under its spell. Despite teaching of moralists, invective of satirists, threats of law, and frequent and terrifying warnings of experience, it claims the submission of an ever-increasing number of votaries. Formerly confined to a few games of chance, it has now captured nearly every English sport, and has invaded the domain of commerce.

At one time only the players gambled; now the public gambles on the result of play; and the strange code of honour has arisen that the players themselves must not gamble, in order that the public may! The old sophistical justification of playing for money was that the rich risked their superfluities; now the working classes have caught the infection, and hard-earned wages, the money for children's bread and clothes, are recklessly squandered away week after week. It is needless to speak of the part played by the racecourse and the public-house. The mischief, however, is not confined to them; our streets are the resort of betting touts; our places of business, factories, warehouses, and shops are hot-beds of the disease, which has also invaded our Day Schools, and even our Sunday Schools. Betting is now a gigantic business, with its great financial houses, its public Press, its innumerable and unscrupulous agents. With a daily turnover computed at £16,000,000 sterling, it adds nothing to the world's wealth or happiness; its products are dislike of toil, mistrust, lying, knavery, strife, hate, theft, poverty, despair, suicide.

With such a plague in our midst, you would have thought society would never rest until it had effectually rid itself of such a pest. Strange to say, some Governments, on the contrary, make money by it; others frown on it with the brow, but wink with the eye; and none are resolute and uncompromising in its suppression. Indeed, in the present state of public opinion, such an attitude would hardly be pos-

sible. There is no real unanimity of opinion as to a definition of gambling, and still less as to the moral quality of the act. Now, as all reform, to be beneficial and lasting, must rest on a sound ethic, the duty of those who are alive to the evil is to show clearly what gambling is, and wherein the wrong consists. To such task, within the time allotted to me, I would address myself.

Desiring to know the latest thought on the subject, I invoked the aid of a recent standard American dictionary, and read the first meaning assigned—"Gamble—to lose by gaming!" That is the definition of bitter experience, a definition which, in a utilitarian and materialistic age might be sounded forth with much advantage. But it suggests the result, not the quality of the act, and is not sufficient for exact purposes. A further endeavour of the same authority is more precise and nearer the truth: "To risk money or other possession on an event, chance, or contingency." An able English writer offers the following as his definition: "The risking of larger sums than one can afford on ventures over which his own industry exercises little or no control."

Both these writers agree that gambling is the risking of property on chance. The former is too wide, as nearly all business transactions involve the risking of property on an event, and a certain amount of contingency. The latter brings in a limiting clause as to the amount of property involved which confuses the act with the moral quality of the act. The writer evidently thinks gambling is wrong, but cannot see the wrong of small risks, and so frames his definition with his eye on that which, in the judgment of all, is wrong—that is, the risking of "larger sums than one can afford." Surely such limitation in a definition is unjustifiable. The character of the act in itself is not changed by the amount of property involved in the transaction. Gambling is gambling, whether the stake is a penny point or a kingdom. The former may conceivably be harmless, the latter flagrantly wrong; but the act is the same in both cases. If the latter is gambling so is the former. The first definition I want somewhat to limit, the latter to enlarge, and finally would suggest that the essential act in all gambling is the "risking of property upon mere chance."

The conclusion at which I am compelled to arrive with reference to the moral quality of the act of gambling is that all such gambling is wrong. Here, of course, I part company not only with the English authority to whom I have referred, but also with the very large number of excellent people who, quite alive to the dire consequences of gambling, and greatly desiring to restrain the evil, nevertheless see no harm in an occasional "mild flutter" at the card-table or the race-course. Their case is admirably presented by a recent writer in a religious weekly, who signs himself "Sporting Parson." It appears that the race is not yet extinct. He states that in his younger days he went occasionally to the Newmarket races, and other places of sport, and backed his fancy, but saw no harm in it; and when, later, he made his confession, previously to admission into the priesthood, although he had many and grave sins to acknowledge, it never occurred to him

that these deeds constituted matter of confession. His losses, if such hap befel, he regarded as a price he could well afford to pay for a day's amusement and excitement. Leaving the plea for subsequent examination, we may at once thank the "Sporting Parson" for carrying the case beyond the courts of mere self-interest and worldly prudence to that Supreme Tribunal of Christ, whence the final and universal judgment proceeds.

Others, referring especially to gaming, argue that the winner in a game has probably manifested superior skill, knowledge, or ability, and, provided always the stakes are of moderate amount, he receives the legitimate reward of his superior powers. A moment's consideration will show that the basal theory of gambling is that the result must depend upon nothing but chance. That is to say, every effort must be used to make the probabilities of success the same for all parties. It is idle to say that in handing over to you my share in the stakes I am rewarding your superior powers; for had I known that you possessed them, I should either have declined to play with you at all or demanded from you such points, odds, handicap, as would have neutralised your superiority, and reduced the result of the game to pure chance—that is to say, to probabilities unknowable, or, at any rate, unknown to both of us. If ever the probabilities of a game become the subject of mathematical demonstration, the game will cease as a gambling game. It is on this ground that it seems to me the essence of gambling is risking on chance, and nothing but chance.

It is this characteristic, that gambling is always and essentially the risking of property on chance, which forms the ground of its moral condemnation. The limitation of the risk to a sum one can well afford introduces a qualification that, while it confuses the issue, does not really affect the essential moral quality of the act. Watts sang:

> "It is a sin to steal a pin,
> And how much more a greater thing."

So with gambling. To risk property on mere chance is wrong. To risk more than you can afford adds to the wrong. But what does "more than you can afford" mean? If it signifies more than one has, of course it is wrong to risk other people's property. If it means more than one could part with while still maintaining his present social estate, then the question arises if he is under any Divine obligation to remain in that estate. If the Marquis of Hastings, instead of parting with his goods to pay his gambling debts, had deliberately sold them that he might give to the poor and follow Christ, would anyone dare affirm that he was doing an immoral act? A better case, with the New Testament open before us, could be made out for parting with possessions than for retaining them. Under certain circumstances you can afford to part with all your goods. Property is a trust—a trust from God. Of that property we must, as stewards, give account. No one would feel justified in gambling with trust money! The amount makes no difference. Be the stake little or much, the sin is in dealing with the trust money after that method.

What is the wrong in risking property on chance? Such transaction involves a denial of God and of personal worth. A denial of God, for by the terms of the gambling covenant the issue, as we have already seen, is to be decided by pure chance. The appeal, then, is that the All-wise, All-loving, Over-ruling Providence should abdicate in favour of irrational, unloving, impersonal chance. Or, if blasphemy proceeded so far as to appeal to God to determine the issue, then it is the making of God to serve with our sins; He must be the servant of our avarice, that covets our brother's goods, and seeks to take away from him without giving any return. Well may Chrysostom say, "Not God but the devil found out play." It is also the denial of personal worth. It is the deliberate renunciation of our God-given powers of reason, effort, and will. It takes the determination as to the use of our possessions out of the region of our own judgment and decision. For that act we unman ourselves. On such grounds the risking of any property on mere chance is of the essence of sin.

From the consideration of the moral quality of the act, I now proceed to examine the moral quality of the result. Imagine yourself the winner of a bet. As the property is being transferred to you, let your conscience ask this query: "Have I any right to receive this money? Can I keep it and maintain my self-respect and integrity before God?" Remember, until the transference it was the property of another. It is not treasure trove, nor new wealth created, but the property of another now being handed over to you. There are two conditions on which it is legitimate to receive the property of another: (1) As a gift. If well within the power of the giver to bestow, if accompanied by hearty goodwill, and as a token of regard, you may accept a gift, with the thorough approval of conscience. (2) As an equivalent for service rendered, or commodity accepted in exchange. Money for service; money for goods; goods against goods; goods for service. Conscience approves exchange. The advantage is mutual.

But what is one to say of that gambling money? It certainly is not a gift. So far from desiring to give me a present of money, my partner in a betting transaction intended to get money from me! He bet to win! He has lost, and pays his money like a man; but his consent does not accompany the transference. He assents, but while he hands it over he is planning how he may come to win his own again. Clearly, then, the money cannot be received and cannot be offered as a gift. As certainly it is not exchange, nor the reward of service, for I give him nothing in return. I take all, and give nothing. Nor can I cheat myself into the belief that I am receiving the reward of my skill. So far from benefiting him by my superior wit, strength, or skill, I have positively used it exclusively in my own interests. Why should he pay me for that? Equally futile is it to say that he is paying for his excitement, and his chance of winning. Even if he were, why pay me? He received neither from me! I did nothing with a view to give him excitement, and over the chance I had absolutely no control. If I had, I should, I fear me, have been sorely tempted to turn its regard to myself rather than to him. He may consider it a debt—a

debt of honour. But no instructed conscience would permit the receipt of such money as payment of a debt, and the Law Courts would promptly non-suit a man if he tried to recover it by their aid.

Some, in taking their winnings, seek to justify themselves by the fact that they exposed themselves to a like risk, and that they have a right to profit by their good fortune. An exactly similar argument used to be advanced by the advocates of duels, but the common sense of the Anglo-American people has long since decided that the duellist who kills his man is not acquitted of the charge of murder because he exposed his own body to the chance of death. In like manner, the fact that your opponent had the chance of taking your property does not alter the moral quality of your taking his!

Not a few comfort themselves with the idea that, after all, it is the bookmaker that pays, and he is rich, and can afford it. The man who can "break the bank" is, indeed, a popular hero! But whence does the bookmaker get his fortune? He does not create wealth. He gets it from somebody else. He is only the medium of communication. Winnings do not come from the bookmaker, but from those who have lost to the bookmaker, and he who wins takes his money from them as surely as though they handed it to him.

Hitherto we have seen gambling in its most favourable light, have looked at it in itself, without any of its unworthy accessories. So to speak, we have examined the infant. But if you want to see what is in the child, let him come to the full-grown man. The harvest differentiates crops, and the similarity of seeds will not justify the farmer in planting tares. Science tells us there is nothing in the effect that is not first in the cause, and one wonders how a thing can be harmless in itself when it is productive of such widespread evil. The specious arguments to which we have listened are special pleading, the texts with which the error is blessed and approved.

> "There is no vice so simple but assumes
> Some mark of virtue in its outward parts."

As a matter of fact, men gamble and bet to win—to get money without the trouble of earning it.

> *"Rem facias, rem*
> *Si possis recte; si non, quocunque modo rem."*

This coach is driven by avarice, and he is not particular about his passengers. As Charles Kingsley long ago pointed out, gambling is the one occupation in which the honourable man is no match for the dishonourable. Chance, which in theory presides over the transaction, must, so far as possible, be eliminated in your favour. Hence the origin of knavery at play: confederates, looking-glasses, unfair shuffling, secreted cards. And after a scuffle,

> "The floor it was strewed
> Like leaves on the strand,
> With the cards that Ah Sin had been hiding,
> In the game he did not understand."

Hence, again, the search for secret information, the use of unscrupulous bookmakers, lying tipsters, and the debased, foul-mouthed crew of the race-course.

Gambling is deleterious alike to winner and loser. A man begins with small risks. He wins, so imagines himself lucky, and increases his stakes. If still successful he neglects his business, increases his expenditure, seeks admission to the smart set, plays on till luck turns, and his castle of cards falls and overwhelms him. Or he loses, plays higher to recover, loses again, and, pressed to pay, embezzles. Often the day of discovery and ruin is upon him before he can restore the money stolen. Or, having been rooked himself, he becomes a rook, and takes a cynical delight in doing to innocent greenhorns as he has been done by.

The evil is upon us. Dire as are the effects of drunkenness, the effects of gambling seem even more disastrous, both to the moral nature and to society. Mr. Justice Manisty declared that he did not hesitate to say, from his experience as a judge, that there was no greater evil in society, and none which caused more misery and ruin to families; and his opinion is abundantly confirmed by other judges and magistrates.

Many remedies might be suggested. Among the chief, the making illegal the publication of betting odds, the advertisements of foreign betting houses, the issue of tipsters' circulars; more drastic dealing with street betting by means of imprisonment, instead of small fines; the extrication of the Post Office from complicity with the traffic; and, if only it could be done, the abolition of the trade of bookmaker. But such improvement of the law, even if made, would become a dead letter unless supported by a healthy public opinion in its favour. It behoves us of the Christian Church first to keep ourselves entirely free from suspicion of complicity with gambling, whether in games, horse-racing, the Stock Exchange, or commerce, and to do all in our power, especially among our young people, to show the dishonour and inherent wrong of the practice. Low as moral fervour seems to have fallen in our generation, we shall yet stand our best chance, and give our most effective witness, if, while pointing to a legitimate self-interest, we, nevertheless, make the burden of our appeal the wrong which gambling is to our own higher nature, our neighbour, and our God.

The Rev. J. P. Brushingham, D.D. (Methodist Episcopal Church), in place of Chief Justice Charles B. Lore (Methodist Episcopal Church), who was unable to be present, gave the first invited address, as follows:

The theme of the hour is a living one, if not a new one. Gambling is old as sin, and began with Christian history, when the Roman soldiers cast lots at the foot of the cross for the Saviour's seamless robe. Men have taken chances from that day until the latest progressive euchre party that played cards for prizes last evening at New

York, or the last bank clerk who defaulted through ventures on the London Stock Exchange.

I am informed that the gambling mania increases, especially in the large cities of Great Britain. It prevails chiefly under three main heads—card-playing, betting on races, and stock speculation. The professional bookmaker, although sub rosa, is as much in evidence as the doctor or lawyer. He plies his trade among all classes, from the aristocrat to the street urchin who wagers pennies on his favourite horse, whose pedigree and merits he determines from the newspapers, or by listening to the tipster. In America—for vice and folly know no geography—working people, like your clerks, cabmen, and busmen, buy lottery tickets, bet upon baseball, football, the elections, and almost every variety of subjects. The betting upon elections has become so prevalent that well-meaning people are thoughtlessly entrapped. An elder in the Church was indicted by the grand jury, and appeared before the judge with great indignation. "What does this mean, sir? Did I not help to elect you? Am I not a friend of yours?" "I am surprised and pained to find you here," replied the justice, "and shall impose upon you an unusually heavy fine, for you ought to know better, and doubtless will know better hereafter."

I am informed by a young Englishman that clerks in the business establishments of London bet with the custodians of the buildings. Students in our American colleges do not escape this virus. In the city of Chicago the merchants and bankers have recently organised to make war upon race-track gambling, purely in the interests of the young men whom they employ as clerks, and whom they will not employ if they are known to be gamblers. I have received many letters from Guarantee Companies, and among the questions almost invariably asked is this: "Is the young man in the habit of gambling?" They fear the oft-repeated tragedy of the clerk who touches his employer's till in the hope that the goddess of fortune may smile upon him. She does not smile, but, instead, the furies pursue him to utter ruin.

Two thoughts more. First, What is gambling, and what does it do for a man? Secondly, How can it be overcome? Some have made a philosophical distinction between vice and crime. Vices such as drunkenness and gambling are said to affect the individual only. A gambler, they say, loses his own money, and injures himself, but crimes such as theft, arson, or murder injure others. I am sure that the line of demarcation between vice and crime is but a shadowy one. Gambling is both a vice and a crime. It not only injures the individual, by undermining the foundations of all character, manhood, and self-respect, but the trail of the serpent crosses the threshold of his home, curses his parents, wife, or children, often makes him a thief or forger, with a free passport behind prison bars. If a gambler is successful his victim is robbed. There is no surer proof of man's depravity, folly, and utter abandonment of righteousness and the image of God than gambling. I have known a young husband to leave the bedside of his convalescing wife, after the advent of their first-born

child, and instead of returning with medicine and nourishment for wife and babe, remain all night and use the money in a gambling hell, while a day or two later he pawned her clothing and jewellery for the gaming table; yet, aside from the accursed mania which had weakened and dehumanised him, he was a kind-hearted man. My wife has closed the eyes of an abandoned, dying wife and mother, whose wretched husband, although not a drunken man, was in a gambling house in the same city all that dreary night.

That men will risk money in the hopes of defeating a professional gambling house at its own game seems the height of folly, for the dice are all loaded against the player, while every cog in every wheel is dedicated to the profit of the owner of the establishment. Yet we need only call to mind Monte Carlo and its suicidal victims, who fall like moths into the destructive candle, or like those ocean birds that beat their lives out against the stone lighthouses and fall bleeding on the rocks beneath, to understand the height of madness to which gambling leads.

We not only have the directly ruinous forms of gambling which number their victims in high and low places, but there is indirectly at work a spirit of gambling which creeps in upon human life unawares. Sometimes ministers of God have a speculative turn of mind in business ventures, which bodes no good for their efficiency and spirituality. The Roman Church openly violates the law of civilisation written upon statute books by raffles and varied chances at Church fairs. Occasionally there steals into the camp of the Evangelicals some innocent-looking wooden horse filled with armed men. How are we to deal with this incipient gambling in our Church circles? We should not tolerate anything of the kind for an instant. A ladies' society in a former church of mine had arranged a Japanese tea. The price per cup was large, but a certain fortunate cup would secure the whole tea-set. In the morning of that day, when the pastor insisted that the Church would not be permitted to violate the laws of the State of Illinois, it was decided to sell the china in a legitimate way. Another American pastor found that the church folk were preparing to sell chances upon a cake which contained a valuable ring. He threatened to call the police, and the illegal procedure stopped. The gambling spirit is so much in the air that Church people become unwittingly infected, even to the children's bran tub or grab bag.

How are Christian teachers and preachers to meet this problem? By carefully instructing the young that gambling is fundamentally wrong—wrong in principle as well as practice. That it is an attempt to get something for nothing; that it is an utter perversion of that principle of reciprocity which renders an equivalent; that what one gains another loses illegitimately; it substitutes luck for pluck, the wheel of fortune for honest, manly effort; and, if persisted in, inevitable ruin is sure to follow. Young men must be taught to hasten to the goal of fame and wealth between the posts of duty; at least, not to seek to leap into possessions at the expense of others, but to climb the heights of life by straight, and not by crooked paths. A letter from

home says that Vice-President Roosevelt advanced this thought while preaching to young men last Sunday week in the First Methodist Church of Chicago, under the auspices of the Gideon Band. Jesus Christ in the heart is the supreme remedy. "He can minister to a mind diseased" and "purge the foul bosom of that perilous stuff that weighs upon the soul." His ineffable presence excludes all forms of sin and folly, vice and crime. Even the cold, callous heart of the drunkard and gambler, the thief and the prostitute, may be savingly warmed by the gulf stream of His Divine incoming.

"Down in the human heart,
Crushed by the tempter,
Feelings lie buried that grace can restore;
Touched by a loving heart,
Wakened by kindness,
Chords that were broken will vibrate once more."

Mr. THOMAS R. FERENS (Wesleyan Methodist Church) gave the second invited address. He said:

We are greatly indebted to Mr. Wiseman for the most able paper he has given us. As he was reading the paper I thought he was building up round about him an impregnable rock. We were also much stirred by the address of Mr. Brushingham.

This great Œcumenical Conference represents, I believe, about twenty-five million adherents. I have been surprised to be asked, again and again, What is to be the practical outcome of the Conference? Surely much every way. This afternoon's work will not be in vain if the eyes of the great Methodist Churches are opened more widely to the dreadful evils arising from the practice of betting and gambling, alas! so terribly prevalent in the United Kingdom in all classes of society, from the highest to the lowest, from the Stock Exchange to the gutter, a practice which never brings a blessing with it, but always a curse.

I should like to ask whether, as Methodist Churches, we have done what we might to educate and influence our people in regard to this gigantic evil? I sadly fear we have not. In the prayers of our ministers we continually hear this evil classed with drunkenness and impurity, but I have very seldom heard it fully exposed and denounced, or our people, old and young, warned of its terrible influence, either from the pulpits or the Sunday School desks.

We are here to take counsel together as to how best to extend the Kingdom of Christ. When the question has been asked what hinders its progress, we have been accustomed, perhaps first of all, to think of the drink traffic as being the greatest hindrance in our country, whatever may be the obstacles elsewhere. Now, however, great authorities are beginning to question whether the gambling spirit should not be placed first. The Bishop of Manchester says that no habitual drunkard is more the slave of his depraved appetite than is the habitual gambler of his feverish desire to possess himself of money which he has

not earned. The late Bishop Westcott said: "The experience of those most competent to speak told them that the effects of gambling were far more disastrous than the effects of drunkenness." I quote these views without committing myself to them, as I hold strong views in regard to the evil and extent and influence of intemperance.

It has been said that we require a new Lord's Prayer for the gambler, that instead of saying, "Give us this day our daily bread," it should read, "Give us this day our brothers' daily bread." It is futile for men who play for money to say that it is not the money they want, but that the stake is to give zest and interest to the game. A gentleman in one of our cities had a billiard table, and his young men friends often played. They wished to play for small sums just to give interest to their play. He objected, but to meet them he provided a box into which all the winnings were to be put to be distributed among local charities. The sight of the box ever afterwards was quite sufficient to lend all the necessary interest, without any money whatever exchanging hands.

The practice of gambling has very much increased in recent years. Formerly it was very largely confined to the upper classes; now it permeates all sections of society. It is to be deplored that from a variety of causes the gambling mania has spread among the working-classes to such an alarming extent. Very largely the Press is responsible for this. It is greatly to be regretted that so large a portion of the daily paper is devoted to sporting news. I noticed the other day that one of the provincial papers, enjoying a very wide circulation, gave to this Conference half a column, while it gave to sporting news five columns, or ten times the space. This is true also of the London Press. Towns of about 200,000 are maintaining daily local sporting papers. The leading English paper, "The Times," admits sporting news, and yet it says, "Horse-racing is an amusement to which is directly traceable more misery, more ruin, more demoralisation than to any other pastime. It is unnecessary to insist upon the manifold evils of the gambling spirit, the ruined homes, the broken hearts, the blackened characters for which it is responsible; and the demoralising effect upon the intelligence and the sympathies of the people of this arid and absorbing passion for swift and unearned gains. The curse of gambling, as Burns has said of another vice, is that 'It hardens all within and petrifies the feeling.'"

Think of the ruin wrought every day, and all the world over, by gambling. Have we not all examples that have come within our own observation, if not in our own families? In the city of Hull, in which I live, it is quite a common occurrence for boys to be prosecuted for playing cards for money and pitch-and-toss in the streets. Recently a batch of these boys were caught by a policeman at three o'clock in the morning playing cards for money, so strongly had the passion seized them. Not long ago a newspaper boy in Hull began gambling, and stole his employer's money to pay his debts. He was detected; a policeman called at his house; the little fellow was so terrified when he saw him that he rushed out of the house at the back, wandered

about all night, and the next morning threw himself under a locomotive engine, and was cut to pieces. A friend of mine has known a mother, not worthy of the name, take the boots off her little boy's feet to pawn for one shilling to put on a horse, so great is the infatuation when once the gambling spirit gets possession of the individual.

Misery and ruin follow in the train of this vice all the world over. I remember, when I was on a trip in Ceylon, having a young man pointed out to me in a state of intoxication who had gambled away £25,000 in a few months. Within a day or two a young naval officer, whose ship was in a Ceylon harbour, blew out his brains, as he had ruined himself by gambling. A few years ago a young fool got through £250,000 on the English Turf in one season, and was then posted for £1,400. Another Prodigal Son case ; he had wasted all "his substance with riotous living," and when he was in need "no man gave unto him."

It is deplorable that betting should have become so prevalent in connection with our national and manly sports of football, cricket, and boat-racing. Many a young man has gone wrong who began by betting small sums on his games. It is scarcely credible to what an extent gambling has taken hold of young fellows in large business houses. For my part—and I am not singular in this—I would never place in a position of trust any young man known to be addicted to this vice.

To combat this growing evil I fear little can be done for the hardened sinners, but is it not the duty of Christian parents to warn their boys of the danger of dabbling in gambling in the least degree? Is it not possible that in all schools, whether elementary or of higher class, and, of course, in Sunday Schools, the scholars should be taught how immoral betting is? The Bradford School Board gives special instruction on the subject, and probably many other Boards do so Would that it were universal! One of the best things which I know to put into the hands of a youth is Charles Kingsley's letter addressed to a public schoolboy on hearing of his first bet.

Then, surely all Christian Churches should set a good example by absolutely prohibiting raffling at bazaars. This practice in the Church in England is much less indulged in than twenty-five years ago, and in this country it is quite illegal, and ought to be entirely abolished. It is necessary that we should create a healthy public opinion as a preliminary to legislation. If what is known as the Nonconformist conscience be aroused it can make itself felt. When the attempt was made about two years ago to foist upon us a Sunday newspaper, this Nonconformist conscience was profoundly stirred, and the attempt was completely frustrated. Let me appeal to the families of our people to discountenance in every form the gambling spirit. Is it true that there are among Christian people whist-drives for prizes? Can anyone believe that young people thus trained will not elsewhere, and very shortly, play at cards for money? Who can predict what the end will be?

A Bill has been drawn with a view of putting down gambling, and it is to come before the House of Commons. Its provisions, briefly

stated, are:—1. Persons sending documents to any person inciting to betting, guilty of a misdemeanour. 2. Persons publishing betting information, guilty of a misdemeanour. 3. Advertising foreign betting houses, illegal. 4. Power to arrest and search street betting men, and on second offence to imprison. 5. Use of public-houses for paying debts, a misdemeanour. 6. Persons offering for profit large rewards upon contingencies, guilty of a misdemeanour. When this Bill comes forward, as it is in no sense a party measure, it is to be hoped that those on both sides of the House who have the happiness and prosperity of the country at heart, and who believe that "righteousness exalteth a nation," will give the measure their hearty support.

The Rev. T. PARR, M.A. (Primitive Methodist Church), commenced the general discussion on the topic, by saying:

We are all agreed that the evil is an evil, but the extent of it, I am perfectly sure, is not clear to a large number of our ministers and people. In this regard we have been very much like the ostrich—burying our head in the sand. It may be that my brother ministers on Sunday morning may be addressing a number of young men who on the Saturday afternoon, at the football match, were betting. Painful facts come under my notice occasionally. A man was fined £5 and costs who, it was said, was in our Sunday Schools so many years ago. These things troubled me, as I thought of the imperfect instruction that must have been given.

I wish specially to call the attention of the Churches to the possibility of putting the present law more thoroughly in motion than is done. When I was in Australia it was the same thing there. The racehorse has been pictured in caricature as the deity of Australia. This thing was growing at an enormous rate, and the totalisator shops, which are practically lottery shops, were multiplying in the city to an enormous extent, and producing serious mischief. We began to talk about it in the Council of the Churches. We have not to say there the Free Churches, because they are all free, and the Anglican Church is with us. We began to talk of what could be done. We said we must get some facts first. Get your facts! Wholesale declamation is of no avail. We called a conference, and to that conference we invited converted gamblers, and they came. Bless the Lord! there are converted gamblers and converted bookmakers' clerks. We obtained our facts from the police in the street, and from the conference we went as a deputation to the Government, with the result that within forty-eight hours of our going between twenty-five and thirty of these lottery shops were closed peremptorily by the police. We had abuse from the newspapers. I have a newspaper article at home, with my name mentioned in every line, and a threatening compliment in every column; abuse which was libellous, had I cared to take it up. With tears in their eyes mothers came forward to thank us for what we had done to try and save their boys. We had not put down the lotteries altogether; we had not extinguished gambling; but it shows what can be done if the Churches are united. When I did what I could to put down this gambling vice in Sydney I felt I was as much doing Christ's work as when I was leading sinners to the penitent form.

We ourselves should be clear of it. There is great need for education

even among ultra-good people. There are many of our people who do not see the harm in the bet they can afford to pay if they lose. That is the crux of the whole matter. Everybody can see the harm in a bet which you cannot afford to lose, but they do not see it in a bet they can afford to lose. I should be thankful if the paper of this afternoon should be published and scattered broadcast. The ethics of the matter need to be impressed on the minds of our people.

Lastly, there should be in the pulpit and everywhere perfect fearlessness. If it is wrong for an artisan to bet his wages, it is wrong for a prince to bet his sovereign. It is as wrong in one as it is in the other. The fact of a man being able to afford it does not alter the ethics of the question at all. It is wrong, and in the name of the Lord Jesus Christ we should speak against it, whether it is in the rich or the poor.

The Rev. R. H. GILBERT, D.D. (Methodist Episcopal Church), was the next speaker. He said:

Very few questions have challenged our consideration during this Conference more involved with difficulty than this. The vice of gambling may be considered a gilt-edged vice. We shall waste a good deal of time, and a good deal of breath, if we consider the circumference of this subject to apprehend only those who are guilty of gambling in its more vulgar forms. With this aspect of the question I have nothing to do this afternoon The great trouble that almost paralyses my hope of a beautiful development of the young people over whom I am now the pastor is to get them to understand that it is really gambling when, in a beautiful parlour, they engage in a game of progressive euchre or progressive whist, with a feather-tipped fan, a dainty bit of Japanese bric-a-brac, or, where the circumstances of the people will allow, a diamond pin, as a prize. I insist upon it that whatever may be pleaded in defence of games of amusement or chance so-called as recreation pure and simple, just as soon as an objective is furnished—call it a prize, if you will, first, second, or third—that becomes really the stake, and what before might have been recreation, ceases to be such, and really becomes gambling.

We are very largely the victims of words, and if we can palliate the offence of a man high in society, who has been drinking, by saying he is just tippling, we have, somehow or other, lessened the sensibility of the person, in so far as the pernicious effects of alcoholics is concerned. If we were to say he was drunk we should create a revulsion. So in this matter, if, instead of allowing that men and women may be communicants in good standing, and maintain social leadership, while constantly giving card parties at which prizes are distributed "as an impulse to skill," and all the rest of it, we were to say that they are gamblers, and put a premium on gambling, we should strike a keynote that would have a very wholesome effect.

We must stop allowing ourselves to be hoodwinked in that fashion. The same relation that exists between tippling and drunkenness exists between progressive euchre for a prize and the more vulgar forms of gambling outside. I have yet to find in my pastorate of nearly twenty-three years anybody who is expert or dexterous in the dealing of cards who is equally deft in the manipulation of the pages of the Divine Book in order to find a passage that may comfort a soul. I have found that those who are skilful on the waxed floor in tripping the light fan-

tastic toe are never successful in treading the beaten path to the closet of prayer. Those who are prone to bend the elbow in raising to the lips the ruby wine seldom have a taste for draining the cup of salvation. We want to insist upon it that whatever be the prize won in a contest of cards or other games of chance, it is a direct and flagrant violation of the eighth commandment, which declares, "Thou shalt not steal." If we can brand gambling in all its forms with a stigma of dishonesty, we shall get to where there will be daybreak, and quicken the moral sensibilities of our young people. We hope to see them saved from this growing vice.

Mr. JOHN WHITE (Bible Christian Church) spoke as follows:

I feel that I should be condemned in my mind if I went away from this Œcumenical Conference without raising my voice in warning against this great evil. Fifteen years ago God saved me from this vice of gambling, and because of that I feel now is my opportunity to speak. I know somewhat of the fascination of the evil. I have been brought in touch with it in such a way as, perhaps, very few in this assembly have, and I can speak of that side of it which I am thankful to God you know very little of, and I am sorry that I know too much of. Nevertheless, I can praise Him because He has delivered me from this vice of gambling.

I will give you an illustration, the truth of which I will vouch for. A young man in Exeter visited a racecourse and gambled every shilling he had. He borrowed three shillings of his companions on his homeward journey. Then he went playing cards, lost the three shillings he borrowed, gambled his clothes, and was kept in bed. You cannot quite understand that—the fascination, the power of the evil—that a man should so forget himself and should so lose all self-respect that he gambled away his very clothes. Here is another instance, which will be very forcible, I am sure, to any of you who understand this question in the slightest degree. A young man travelling from Exeter to Holsworthy Market, where there was a big race day, confessed to me that he had already put £5 on a horse. At Okehampton, the junction on the journey, he was desirous of putting another £5 on the horse. I pressed him not to do so, and so far I kept him. At Holsworthy he had to go on his way and attend to his business, and I had to attend to mine. I am sorry to say that the fascination was so great that the young man before he came back had put another £5 on the horse. When I met him the next day, I said, "Jack, your money went." "Oh, yes," he said, "it went. That is about £100 I have done this year." I pressed that man to give up gambling, and he did so for about six months, and saved £50. Then someone induced him to have a shilling—"only a shilling"—on a horse, which he did, as he said, for the fun of the thing, and then he told me that the £50, which he had put by and saved, soon went, and he was stranded again.

To every father in this Conference I would say, "Beware of the letters which come into your house." I had a letter come into my house the other day, a gold-tipped card. I looked at that card. I saw that through it my lad would be approached, and fifty to one offered to him—a temptation to my boy if it had reached his hands. Perhaps you can prevent these cards getting into the hands of young men. Look at the chances which fascinate them—fifty to one and one hundred to one. What has made betting still more rampant in the city from which

I come is this fact, that a boy near where I live had put five shillings on the Derby, the year before last, I think, when the chances were forty to one. He so gambled that his winnings should go on a certain horse in the next race, and by that five shillings the boy won £90. That fact itself corrupted scores of boys in that city.

I endorse the very strong remark that has been made, that we must speak out through our pulpits, and at every opportunity make it our business whenever there is a chance of endeavouring to cope with this evil. When I see a young man with a sporting paper, I say to him, "My friend, the odds are very great against you, and the evil is great. Give it up." If a young man that I know who has religious parents mentions anything to me about horse-racing, I not only speak to him, but I feel in duty bound to bring that young man before God, because I know the evil is so ruinous in its character. The man that takes up betting forgets his business. He loses the love of friends; he loses self-respect. One of the greatest enemies, I venture to express here to-day, that the Christian Church in this country has to contend with is this awful power of gambling. I thank Mr. Wiseman for his excellent paper, and I feel sure the outcome of it will be that our Churches will be more alive to this danger, will speak out against it, and try by the help of God to save our young men from going to ruin.

Mr. W. B. Luke, J.P. (Bible Christian Church), made the following remarks:

I wish to acknowledge my indebtedness to those who opened this discussion, but I think we might well investigate for a moment the causes of this fascination which we all know to exist. I take it that we ourselves, as a body, whatever other infirmities we may plead guilty of, are free from the gambling habit. It may be that some caustic critic will be disposed to charge us with practising what a poet once said:

> "Compound for sins he was inclined to,
> By damning those he had no mind to."

We have no mind, I am sure, to bet or gamble, but we are well aware that it is one of the growing and gravest curses of our country. Employers tell us that at present it is doing traceably more devastation even than drink. We know that by the operation of our halfpenny evening papers, which are becoming more and more exclusively sporting journals, and by which betting is enormously facilitated among every class of the population. What does it arise from?

I attribute the growth of this evil, in the first place, to the unutterable dreariness of the lives which many people have to live. I am afraid that is an argument that does not appeal to us very much, as members of this Conference, as most of us, I presume, have a fairly varied life and probably pleasant occupations and frequent changes of scene. I really think that we find it difficult or impossible to enter into the frame of mind, the hungry, eager craving, of those whose life is composed of eight or nine hours of sleep and ten or eleven hours of dreary toil, with just an hour or two for rest, recreation, and meals. Those people, with all their faculties dwarfed and kept under restraint by the hard, monotonous, and wearisome nature of their vocations day

by day, and year by year, eagerly fly to the relaxation and the ecstasy of sport. That, I believe, is one great cause for the prevalence of betting at this day, and I think we must look for a change in that particular. We must look for it in what was once called "the expulsive power of a new affection." We cannot hope that these people will be delivered from the hands of the bookmaker until they have some new interests created in their minds, which will rise superior to those that now attract them to the bookmaker.

There is one other point, namely, the influence of the universal greed of gain. That subject is coming on to-morrow, and I hope I am not anticipating it; but we know very well in the present day that almost everybody really wants to get rich. We have that put before us most forcibly in the New York papers, perhaps, more than by anybody else, so far as my experience goes, the wonderful glory of those who are rich. It is preached from day to day in the "New York Journal" and the "New York World," and in many of the English papers as well. This passion for wealth, this glorification of "£ s. d.," is in some measure cultivated by the Church. I think the Church, by its influence, by its acts, by the predominance and the eminence and the dignity it constantly gives to its men of wealth, by the priority and the adulation which it offers unblenchingly to almost any man who will come forward and place a £100 bank-note on a foundation-stone, by the precedence which it gives to the men of wealth, and by the prominence "£ s. d." has in all our Church operations—I think the Church is doing something, perhaps not a little, to foster that exaggerated idea of the benefits which wealth can offer, which has something to do with the development of the betting habit.

The Rev. G. Armstrong Bennetts, B.A. (Wesleyan Methodist Church), said:

The work which the Wesleyan Methodist Church has given me to do has brought me very much into contact with this question of gambling. Whatever may be said about the relative extent and aggravation of the evils of drunkenness and of gambling I know one thing—that gambling and the public-house are continually in close league, and that among certain circles of gamblers it is a code of morality, if you can call it a code of morality, that when a bet is won the man who wins the bet shall "stand treat." I think the greatest book that has yet been written on the question of gambling is that wonderful book of James Runciman's, which ought to be in all our Sunday School libraries and read throughout the world, "Some Joints in our Social Armour." Anyone who has read that wonderful and awful book, by a man who was ruined by drink and gambling, will know that the public-house and the gambling hell hunt in pairs, and that if we are to strike a blow at the root of gambling we shall also have to strike a blow at the root of the liquor traffic in this country.

I know, as perhaps few know, because of the work into which I am thrown, the terrible extent of this gambling evil in our midst. Not long ago there was a youth who gave himself to Christ at one of my meetings. A day or two after he said to me, "That night, after I went home, I threw into my mother's lap the last £7 of my gambling money, and said, 'No more gambling for me, mother.' I have been very lucky in gambling, and I have never lost till the last five weeks, but during the last five weeks I have lost £17." I said, "£17! How

much do you earn a week?" "Eighteen shillings," he said. "And you have lost £17 during the last five weeks?" "Yes," he said, "and if I had had my usual luck I should have won £84." I said: "Tell me, what was the biggest sum you ever won at a stroke." "£101 15s." If a collier lad in our midst can win £101 15s. at a stroke, the evil is one that we ought to rouse ourselves to grapple with, with our utmost enthusiasm and determination.

I will tell this Conference facts which I know concerning gambling, not in the circles that are supposed to indulge in this thing, but in circles that are supposed to be sacred. Not long ago a friend of mine in Lancashire said to me, "On the day of our Sunday School anniversary, as I came down from the gallery, I heard two of the scholars betting on the amount of the Sunday School collections for the day." If we have in our congregations on Sunday the minds of young people filled with the passionate fever and excitement of gambling, they will not listen to the Gospel of Christ.

I will give you one more fact. Two or three years ago a newspaper reporter in Cardiff put himself on a Sunday night under a lamp where the roads from some of the principal places of worship in Cardiff converged, that he might jot down in his notebook all the conversation that he heard from the lips of the worshippers coming from those places of worship as they passed home. On two successive weeks he published the notes of those conversations, and the conversation of the worshippers coming from those places of worship on those Sunday nights was four-fifths of it—football. If we are to have a nation that is to be brought up on the enthusiasm of sport, we shall have no great enthusiasm in our midst for the salvation of mankind and for the uplifting of nations. The Churches of God throughout the world ought to bend their whole strength for the overthrow of these twin evils of drink and gambling, and we ought to frown most, not upon the paltry gambling hells upon which the police make their raids, but upon the great, magnificent, highly sanctioned, and highly patronised gambling institutions in our midst, such as the gambling side of the Stock Exchange and the Turf.

The Rev. J. M. King, D.D. (Methodist Episcopal Church), continuing the discussion, said:

In the earlier history of that part of America that is contained within the United States, gambling in the form of lotteries was considered perfectly legitimate, and one of the strong Colleges in America to-day was built, and its professorships endowed, as the result of lottery speculation. Attention has been aroused upon the subject, and every American remembers with gratitude how the common concensus of opinion turned towards the crushing out, at least, so far as national legislation could do it, of the famous Louisiana Lottery.

The last development that I have personally witnessed of the lottery or gambling craze in America resulted in that big State of the forty-five called Nevada, where they hardly have population enough to send one member of Congress to Washington, but according to our constitution they have a right to send two Senators, who stood in the United States Senate a few years ago, and, like highway robbers, held up the legislation of the nation when its finance was at stake. I was out in Nevada last summer. I missed a train, and was obliged to stop at a town near where there were mining interests. At the hotel where I

stopped I had this "nerve tonic" just as I was retiring for the night. I passed three gambling rooms in which there was very boisterous and profane language going on, but this sign was over each door: "Boys under fifteen years of age not permitted to gamble in this room without the consent of their parents."

The one thing I want to emphasise is the terrific political power of the gambling instinct. You can hardly, in any land, get any severe regulations passed restricting, or seeking to repress the gambling habit, because there are too many men who stand in the position of those who own fast horses, upon which they want every person to bet. When I was passing the Saratoga Springs some years ago there was a combination of the decent citizens of that place to blot out gambling. The notorious John Morison had his gilded palace of gambling, the most remarkable one, perhaps, on the continent. We succeeded in driving every gambler out of the town, and the result was that the racing that had come to be such a seat of gambling was driven away. But I am sorry to say that the sensibilities of the people, because of the question of the profits which the racing brought, is such that a consensus of opinion in Saratoga Springs has restored the gambling haunts and the racing.

One word more. We, who come from America, are all of us ashamed for the terrible degradation of the attempt to experiment on political civil government on a Republican basis in the great metropolis of the nation, and I want to say, after a residence of twenty-five years connected with almost every movement that had for its purpose the uplifting of our humanity, and the reform of our politics, that it is not the rum power in the city of New York that makes our civil government so doubtful—it is the gambling power. An investigating Commission, under an astute officer of the law, during my absence from the country, has discovered a connecting link between the gambling houses and the office of the Chief of Police, and whenever a raid was purposed by the police upon the gambling houses they were warned by the Chief of Police that the raid was to be made. It is hopeless that we should have reform until this power can be broken.

Mr. J. Calvert Coates (Wesleyan Methodist Church) spoke as follows:

On my way to the Œcumenical Methodist Conference at Washington, ten years ago, on board the ship was one of the distinguished American professors, and before leaving the ship he said how much he had enjoyed the voyage, and how much he had enjoyed many of my stories. I do not want to lose my reputation, and therefore I want to tell you a story.

A few years ago, in the City of London, in Wood Street, a gentleman went into one of the warehouses to a friend of mine, and said to him, "I want two shillings from you. You know a buyer in a certain house in the West-end. He is 'out of collar,' and we want to raffle a clock for him, and want you to help us. The clock is worth £7, and is to be raffled for £10." My friend said, "I do not raffle; I do not patronise gambling in any shape or form whatever." He replied, "You do not call that gambling! Why, do not they do this in all the bazaars in the Church of England, in the Wesleyan Church, in the Baptist Church, in the Independent Church? It is constantly practised. Give me your two shillings." My friend said, "I will give you

two shillings for your friend, but on no consideration will I give you two shillings to go into this lottery." He replied, "I will not take it." "Very well, if your friend will not accept two shillings from me he is not in need; and if you will not accept two shillings for him you are not your friend's friend." "Well,' he replied, "I am not going to let you out of it; give me two shillings." Without his consent, he put his name down, and a few days afterwards he sent to his office to ask whether he was in, as two gentlemen were coming to see him. Presently two gentlemen arrived, and the one who had called upon him previously said: "I congratulate you upon having won the clock." He said, "What clock?" "Why, you know I came and got two shillings from you." "Yes," he said, "but on the distinct condition it was not to go into that gambling scheme." "Well," he replied, "I put it in—I thought you would not mind—and you have won the clock. How much are you going to stand for drinks?" He said, "Nothing, and not only that, I will not accept the clock. It is not mine." "Why," he said, "will you be such a fool as to refuse a clock worth £7, which you have got for two shillings?" "Certainly," he said, "if it were worth £1,000 I would refuse it. If that clock were a solid diamond I would not have it." The man then asked, "What am I to do with it?" to which my friend replied, "The clock is not mine; do what you like with it." When the raffle had taken place the gentleman who had got the clock burst out laughing and said to the one who now accompanied him, "The man who has won it will not have it." The other said, "I will bet you there is not a man in London who will not accept a clock worth £7 for two shillings." He said, "I will take you; I am sure he will not." After he had pressed him very strongly to accept the clock, and had been refused, turning to his friend, he said, "Are you satisfied?" His friend replied, "Perfectly satisfied. I am an infidel, but I had a praying mother, and I am very thankful to find in the City of London a man who can be true to his principles and convictions. And," he added, "I tell you this: if only professing Christians in the City of London would be true to their principles there would not be an infidel in it."

The Rev. Edwin Dalton (Primitive Methodist Church) said:

There are two subjects in the programme upon which I feel profoundly, and I made up my mind if opportunity came to say a few words thereupon. The one is drink; the other is gambling.

With regard to the existence of the gambling evil I am not going to say a word. What are we going to do with it? I want to emphasise the value of conversation upon the subject on the hearthstone, and the exercise of parental authority with regard to games. I think, as Methodists, we need a revival of the Puritanic spirit in our home life. I will give an illustration. Some months ago I stepped into the train at a certain station in Yorkshire. A young man said at once, "Good evening, Mr. Dalton." I said, "I am delighted that a young man will recognise a minister in a railway train." In the course of conversation I told him I had been addressing a meeting in behalf of the Anti-Gambling League. He said, "I am delighted to hear that. Do you know I once gambled. I was working in a hole (that is the collier's term), and an old man in the next hole said, 'Lad, put 2s. on a certain horse and you will get something.' I trembled from head to foot. My mother's prayers and my mother's conversation on this subject

came before my vision, and in my ear, and into my heart; but," he added, "I was tempted, and I put two shillings on. At the end of the week this man said, 'You are to call at the office; there is something for you.' I went. There was twelve shillings, in addition to my own two shillings. When I got the twelve shillings in my hand," he continued, "I was trembling from head to foot—my mother was there"—she was not in her person there, but visible before him—"and I heard a voice say to me, 'It is not thine.'" I asked him what he did with it, and he replied, "I kept it in my hand, and kept my hand in my pocket. I had a little account at the Savings Bank, and I went to the Savings Bank and took out a new book, and put the 12s. down in the new book to a new account. There it will remain for ever, so far as I am concerned." He did not know to whom to give it. I think he did wisely to deposit it so, but what I want to emphasise is the mother's influence on that lad at that moment.

I want, further, to emphasise the latter statement in Mr. Feren's address. We have a measure coming before the country by which we may really tackle the subject. Those who know anything about it know how authorities in cities and towns, with their policemen, are hedged in on every hand by the law of the land as it now stands. One of those dressed-up gentlemen came into one of the streets of the town where I live. I went to the police-station and said, "Cannot you help me? Here is a bookmaker come into the street, and my boys have to go past that man to their school." They said, "You know, Mr. Dalton, our difficulties." I said, "I will help you. I have a garden to my house, with a good high wall round it. Will you put two fleet-footed men behind my wall, and I will be the watchman. I will count the number of persons on either side of the street, and I will watch how many have to step off the footpath on to the public road to get round the group of men, and you shall have every fact that is necessary for the twenty-five minutes you have to wait, and I will give the signal to your men." This was arranged, and when the signal was given the two fleet-footed men rushed out. As soon as they saw them they ran, but I was glad the policemen were fleeter than they, and the next day I went to the Town Hall as a witness against them, and I never went to a prayer meeting more sincerely than I went to that Town Hall as a witness. What are you going to do, in God's name, to support the measure? Do not be afraid of talking of it in your pulpits and on your platforms.

The Rev. F. M. Jacobs, D.D. (African Methodist Episcopal Zion Church), concluded the discussion, as follows:

I do not feel that I am prepared because of any extended experience I have had with gamblers or acquaintance with them to make any deliverance upon the subject, but I wish simply to declare myself, and in doing so to declare the attitude of my Church upon this awful demoralising thing, gambling.

The picture of the conditions which obtain in the city in which I live, that of New York, was not overdrawn by the gentleman who spoke this afternoon. The conditions are such as we are intensely sorry for. This question of gambling is an international question. There are representatives of our American gamblers on this side of the water in the person of one of our ex-Secretaries of the Government of the

United States, and then one of the political leaders, the most powerful political leader to my mind we have in the United States, upon the turf—a representative of the United States on the turf in England. I speak of Richard Croker, of the city of New York. Bearing out the idea that this is an international question, we have your Sir Thomas Lipton, who has carried across the waters a contender for the America Cup. These gentlemen may not be in themselves gamblers—I do not make the charge, and yet I could very reasonably and truthfully do so—but they make gambling possible. I want to make that statement with all the strength I possibly can. While a man himself may not be a gambler, while he may be pursuing what he considers to be sport and pleasure, yet, at the same time, he makes it possible through the enjoyment of the pastime in which he is pleased to engage himself for others to gamble.

This question is to all intents and purposes a question with which white men in particular have to deal. As a race, we are not gamblers, because we have not very much with which to gamble, I suppose. I wish, however, to state that while you are dealing with your Stock Exchange gambler, your turf gambler, your boat-racing gambler, and your football gambler, and all else, you must not forget that there is another class of gambler which should not be overlooked—that is the gambler who spends all he makes during the week. When the Saturday evening comes he is expected to return to his humble cabin, there to deposit that which, under the Providence of God and the opportunities afforded unto him, he has earned for himself as a livelihood for his family, giving them the humble comforts that may be theirs, and for which children and wife may be pining, and yet plodding on his way to that humble cabin he turns over the result of his week's toil into the hands of him, or the hands of those, who have no right to it, while his wife and children are starving at home. Unlike the man upon the Stock Exchange or the turf, who can gamble his thousands of pounds or dollars, and then have a balance to his account in the great banks of the city, this poor man, after he has laboured for that week, goes to his home empty-handed, to almost naked children, starving children, and starving wife perhaps, with no balance to his account in the banks. There are tears in their eyes, sorrow in their hearts, and starvation staring them in the face as they plead for that which may sustain their natural life.

I call upon you in your expressions of opinion to-day, and as you go out from here, not to forget that humble man, not to forget the focus of your mental powers by centring all your mental powers upon the rich gambler. Not only that, but you must plead that under the Providence of God, and the plain preaching of a pure Gospel, the souls of men shall be so warmed with the fire of the Spirit of Christ that the lives of those who suffer penury and want, because of these inroads made on their small earnings, shall feel the same spirit of your spiritual protection.

The Rev. Albert Clayton (Wesleyan Methodist Church) read the recommendations of the Business Committee, which were adopted by the Conference. They were as follow:

A Committee to draft replies to the Addresses of the National Council of the Evangelical Free Churches of England and Wales,

the United Free Church of Scotland, the Moravian Church, and the Huguenot Congregation of Canterbury, was elected, consisting of the Rev. J. E. Radcliffe (Methodist New Connexion), Mr. Hanford Crawford (Methodist Episcopal Church), the Rev. W. J. Crothers, D.D. (Methodist Church of Canada), the Rev. G. Packer (Methodist New Connexion), Mr. E. S. Snell (United Methodist Free Churches), the Rev. E. J. Watkin, D.D. (Australasian Methodist Church), the Rev. R. Abercrombie, M.A. (United Methodist Free Churches), the Rev. F. Mason North, D.D. (Methodist Episcopal Church), the Rev. Wesley Guard (Irish Methodist Church), Mr. Hanford Crawford to be Convener.

The following resolution was carried with regard to the Opium Traffic:

"That this Œcumenical Methodist Conference desires to put on record its sense of the incalculable evils, physical, moral, and social, which continue to be wrought in China through the Opium Trade, a trade which in its source, history, and results has strongly prejudiced the people of China against missionary effort, and which is believed by many well able to judge to be the largest single cause of the anti-foreign feeling so common in China.

"That accordingly, in the opinion of this Conference, nothing short of the entire suppression of the Opium Trade can meet the exigencies of the case."

On the question of the Œcumenical Conference of 1911, a recommendation "That a fourth Œcumenical Methodist Conference be held within the limits of the Western Section in the year 1911," signed by Bishop J. F. Hurst, D.D., LL.D. (Methodist Episcopal Church), Bishop C. B. Galloway, D.D., LL.D. (Methodist Episcopal Church, South), the Rev. John Potts, D.D. (Methodist Church of Canada), Bishop C. S. Smith, D.D. (African Methodist Episcopal Church), the Rev. W. Briggs, D.D. (Methodist Church of Canada), the Hon. Peter V. D. Conway (Methodist Episcopal Church, South), and Prof. J. M. Van Vleck, LL.D. (Methodist Episcopal Church), was unanimously agreed to, but a recommendation of the Business Committee reducing the delegation from 500 to 400 was postponed for discussion on the following morning.

Mr. R. Francis, President of the World's Fair Directory, telegraphed through Mr. Hanford Crawford: "The World's Fair Directory invites universal Methodism to celebrate, in St. Louis in 1903, the 200th anniversary of the birth of Wesley." It was agreed that the various sections of the Church should be left to decide in their own way the manner in which they would celebrate the bicentenary

of Wesley's death. Mr. THOMAS SNAPE, J.P. (United Methodist Free Churches), made the further suggestion that the friends of the Western Section, when they located the district in which the Conference of 1911 was to meet, should not locate it in any place where a World's Fair was being held.

The Rev. ALBERT CLAYTON then announced that, as it was impossible for the Rev. W. T. Davison, M.A., D.D. (Wesleyan Methodist Church), to be present on Tuesday, the Business Committee had appointed the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), to preside in his place.

The Benediction was then pronounced by the PRESIDENT.

TENTH DAY, Saturday, September 14, 1901.

TOPIC:

THE PERILS OF WEALTH.

The Conference resumed its session at 10 a.m., with the dreadful news—which, although anticipated, was none the less keenly felt—of President McKinley's death weighing heavily upon every heart. There was an exceptionally large attendance when Bishop J. C. HARTZELL, D.D., LL.D. (Methodist Episcopal Church), took his seat in the Presidential chair, and it was evident, from the sad faces—many of them tear-stained—that the grief caused by the brief but pregnant message, flashed from West to East, was very deeply felt.

The Rev. MANLEY S. HARD, D.D. (Methodist Episcopal Church), conducted a short devotional service, which included the first twelve verses of Psalm xc., and the hymn "Rock of Ages," was sung. Prayer was offered by the Rev. MANLEY S. HARD, D.D., and the Rev. THOMAS ALLEN, D.D. (Wesleyan Methodist Church). The hymn, "Jesu, Lover of my soul," was then sung.

The Rev. ALBERT CLAYTON (Wesleyan Methodist Church) said: The Business Committee has just met, and Dr. Stephenson, Chairman of the Committee, will present the resolution, to which we have unanimously agreed.

The Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church): I need only say, Mr. President, that this resolution refers to the one fact that is in everybody's mind and heart at this moment. It is as follows:

"This Conference, representing the Methodist Churches of the world, has heard with profound grief of the death of President McKinley by the hand of an assassin. As the chosen representative of the people of the great English-speaking Republic, he was honoured by the whole Christian world.

"As a high-minded and honourable statesman and ruler he com-

manded universal regard, and as a Christian and a Methodist he had special claims on the affection and respect of the Church represented by this Conference.

"The Conference declares its horror at the dreadful deed which has bereaved a great nation, and expresses its profound sympathy with the American people in their irreparable loss. It rejoices that the consolations of faith so richly abounded to the President in his last moments, and earnestly prays that the Divine comfort may be richly given to his noble and devoted wife in her loneliness and sorrow."

Bishop CHARLES B. GALLOWAY, D.D., LL.D. (Methodist Episcopal Church, South), said: As a representative of our Methodism on the other side of the sea, and especially in the Southern Section of our great country, and with a silence that more befits this sorrowful occasion than any words that could be uttered, I desire to move the resolution which has just been read by the Rev. Dr. Stephenson.

Mr. R. W. PERKS, M.P. (Wesleyan Methodist Church), said: As representing British Methodism, and also, I may say, as a member of the British Legislature, I second this resolution. We remember on this solemn occasion the old Methodist phrase, that, while God buries His workmen, He carries on His work. I second this resolution.

The Rev. FRANK M. BRISTOL, D.D. (Methodist Episcopal Church), of whose Church at Washington, President McKinley was a member, supported the resolution. He said: On behalf of the Church of which President McKinley was a lifelong member, on behalf of the Church in Washington, of which I have the honour to be the pastor, and in which for the past four years I have had the privilege of preaching to one of the most devout and earnest listeners to the Gospel I ever preached to, on behalf of myself and the millions of loved ones beyond the sea, I wish to support this beautiful resolution. I have lost a great friend; you have lost a great friend; every man has lost a great friend.

Bishop J. C. HARTZELL, D.D., LL.D. (President), said: Before I put the motion for the adoption of this resolution I want to say just two or three words. I will not undertake to say anything concerning the illustrious dead, with whom I enjoyed for a number of years a close and intimate friendship. I want to say a word for President Roosevelt. Those of us who know him personally have faith in him, and you, representing this great Empire, may rest assured that in him there will be a true and loyal friend to international friendship and co-operation. He has a magnificent history, as a brave soldier, as a civic reformer, as an author of repute, and as a dignified and successful Governor of the great State of

New York. God bless him to-day! You will permit me, and forgive me, perhaps, if I add a word that came to my lips as I read the personal telegrams from King Edward VII. to President McKinley. I said to myself hereafter King Edward of England to me will not only be King, but man and brother. God bless the King to-day! I will now ask all who adopt the resolution which has been offered to signify it by rising to their feet.

The resolution was carried in silence, the whole of the delegates standing, as well as nearly all the visitors in the gallery. The PRESIDENT said: I need not put the negative. This unanimity expresses the heart of universal Christendom in this hour of a great sorrow.

The Rev. J. M. KING, D.D. (Secretary), then read the Daily Record for Friday, which was confirmed.

The Rev. MANLEY S. HARD, D.D. (Methodist Episcopal Church), said: Last Sabbath I had the honour to serve the Woodberry Down Baptist Chapel, and, to my great surprise, just as I rose in the evening, the senior deacon presented some very beautiful, although brief, resolutions concerning the late President McKinley, and, kindly introducing me as an American, asked that I should bear them to my people. As they have come from a sister Denomination of high rank in this city, I ask that the matter be mentioned in the published proceedings. The Conference agreed.

The Rev. ALBERT CLAYTON (Wesleyan Methodist Church) read the minutes of the Business Committee. Continuing, he said:

It was resolved yesterday that we should consider another recommendation of the Business Committee in connection with the next Œcumenical Conference. We recommend that the number of delegates at the next Conference number 400 instead of 500. This suggestion did not originate with the members of the Western Churches present at the Business Committee. I suppose that the representatives of the Western Churches would be glad to see 500, or as many more representatives as the Churches might desire to send. No lack of hospitality in any form led to this resolution. The Business Committee heard from representatives of the Eastern Churches such reasons as led them to adopt this modified suggestion. The fact is, it is felt by our Churches, especially in England, that it is a matter of serious import that such a number of ministers and laymen of a type which naturally would be selected by the Churches to represent them at the Œcumenical Conference should be absent from their duties for such a long period in a year's life, and we felt that in the economy of strength and of labour, and in the interests of our Churches, it would be well for us to limit the number of delegates in the forthcoming Conference to 400. The proportion would be 240 members for the Western Section, and 160 for the Eastern Section. On behalf of the Committee, I move that the resolution be adopted.

Bishop C. B. Galloway, D.D., LL.D., seconded the resolution, and a conversation followed in reference to the reduction, in which the Revs. W. H. Cory Harris (United Methodist Free Churches), Albert Clayton (Wesleyan Methodist Church), John Bond (Wesleyan Methodist Church), and Mr. William Marsden (Wesleyan Reform Union) took part.

The Rev. D. J. Waller, D.D., LL.D. (Wesleyan Methodist Church), said:

I do not think that 500 is too large a number. The Wesleyan Conference has just been enlarged from 480 to 600. In ten years' time I hope that Methodism will have grown, and that we shall be a very much larger body than we are at the present time. When we consider the number of Methodists there are all over the world, I think it would be a great mistake for us to write ourselves down. I think we are in danger of committing a mistake that will cause heart-burning. I propose as an amendment that the number of delegates to the next Œcumenical Conference be 500.

The amendment was seconded by Mr. William Marsden (Wesleyan Reform Union), and supported by the Rev. Wesley Guard (Irish Methodist Church), and Mr. Joseph Gibson (Methodist Church of Canada). The Rev. Frederick Brown (Methodist Episcopal Church) from China also supported the amendment, and said he hoped that by the time the next Conference is held there would be a Chinaman as a representative in this great Conference. There are 30,000 Methodists in China, and there is not a single Chinese representative at this Conference. A Coloured Delegate said he hoped there would also be some genuine Africans from Africa in the next Conference. The Rev. J. P. Brushingham, D.D. (Methodist Episcopal Church), and Mr. George Lidgett, B.A. (Wesleyan Methodist Church) having spoken, the amendment to substitute 500 instead of 400 in the report of the Business Committee was then put, and declared by the President to be carried with practical unanimity. The Report of the Business Committee, as amended, was then adopted.

The Rev. Albert Clayton moved the following resolution: "That the Business Committee be directed to submit a plan embodying the requisite preliminary arrangements for such a Conference," to which the Conference agreed.

The Rev. J. Bond (Secretary) presented a memorial signed by a number of ladies, including Miss Belle Bennett and others, who had spoken at the special public meeting on "Women's Work" held on Friday evening at Wesley's Chapel. The memorial asked that in

the arrangements for the next Œcumenical Conference consideration should be given to the provision of a meeting for ladies. The matter was referred to the Business Committee.

The Rev. J. M. King, D.D. (Secretary), said: The first appointed address to-day on "The Perversion of Wealth" was to have been delivered by Bishop R. Dubs, D.D. (United Evangelical Church). He has not been present at the Conference, and the Committee suggested that the Rev. F. M. Bristol, D.D. (Methodist Episcopal Church), should take his place. Dr. Bristol asks me to request the Conference to excuse him, owing to the lamented death of President McKinley, who was a member of his Church at Washington. The Conference agreed.

Bishop C. B. Galloway, D.D., LL.D. (Methodist Episcopal Church), proposed, the Rev. John Bond (Wesleyan Methodist Church) seconded, and the Conference agreed that after the essay had been read and the invited address given, the Conference should adjourn as a tribute of respect to the great loss sustained by the American people.

Sir George Smith (Wesleyan Methodist Church) then gave an essay on "The Perils of Increasing Wealth and Luxury." He said:

The title chosen for the subject of our consideration this morning implies a proposition which, it is presumed, this Conference accepts. I need not, therefore, devote any time to prove that increase of riches does generally involve danger to its possessors, whether individuals or communities.

Poets before and after Goldsmith have seen reason to associate wealth's accumulation with men's decay. Historians have recorded the decline and fall of cities like Babylon, Rome, and Byzantium, smitten more frequently and more fatally by the enervating influences of prosperity than by famine or sword. And our observation has probably convinced us that the same temptations and dangers assail the individual or the State as powerfully now, under the conditions of our twentieth century civilisation, as in any period of the world's history.

I think, further, that we may not only accept this as fact, but that we shall find no great enigma if we seek to trace the chain of causation which so frequently connects deterioration of human character with large increase of material possessions. I do not refer chiefly to the palpable temptation to physical indulgence which wealth often brings, or to the baser impulses of those to whom money is but "the sight of means to do ill deeds." For, many a man, far removed from these coarser dangers "which war against the soul," has found that great wealth, especially when rapidly acquired, has insensibly diminished his sense of nearness to God and spoiled his brotherly sympathy with man.

When the prayer for daily bread, or for the means to earn it by hand

or brain, represents a real and heartfelt petition, then the sense of filial dependence which accompanies it is often the most priceless asset of the human heart. And we get a further insight into the great Teacher's warning against the "deceitfulness of riches" if we find that its possession produces some delusive sense of independence, independence of God and a loosened filial tie; independence of man, and hence lessened human sympathy—the loss of two treasures beyond all possible material compensation.

The process thus briefly and imperfectly described is generally gradual and always subtle, but I think that, in varying degree, the experience is sufficiently common to account largely for individual declension or national decay supervening on great material prosperity.

It may be doubted whether even Christian Churches have always been exempt from this snare. It was to a primitive Church that the terrible words were spoken: "Because thou sayest, I am rich and increased with goods, and have need of nothing, and knowest not that thou art wretched, and miserable, and poor, and blind, and naked: I counsel thee to buy of Me gold tried in the fire, that thou mayest be rich." The acquisition of material substance, even by an Apostolic Church, seems thus to have induced the loss of spiritual wealth and power. And often since then have Peter's successors amassed their abundance of silver and gold, but found themselves shorn of the power to say, like Peter, to crippled humanity, "Arise and walk."

If our diagnosis of the origin and nature of the disease be correct—this perilous satisfaction of the human heart, its diminished sense of dependence on God, with loss of filial confidence—then we shall not be unprepared for the painful symptoms which so often follow. Man cannot long exist with an absent or far distant God. He will fashion for himself another, if it be but a golden calf. Hence the love of money—the parent root of countless other evils—the greed which grows with possession, creating a thirst that refuses to be slaked, dulling the conscience and blinding the eyes; the spirit of luxury, ever nursing self in more and more enervating "softness and self-indulgence," and creating numberless artificial needs, which, in their turn, make the rich man poor; the spirit of ostentation, lashed by generations of satirists, but which, nevertheless, survives to disgust society with the vulgarisms of spurious magnificence; the hardness of nature and the drying-up of sympathies which frequently supervene—these are among the more patent evidences of that man's backsliding, who once allows the shadow of mammon, "the least exalted spirit which fell from heaven," to pass between him and the Throne of God.

It would be an easy task to enumerate other perils observed to follow the acquisition, most frequently the sudden acquisition, of wealth. But I shall now assume that this Conference, being Methodist—that is to say, practical—will expect me not to exhaust my time without adding a few plain words suggesting a remedy for the disease.

I will not dwell on the ancient Ebionite specific—based on the conception that wealth is inherently evil, and its possession a sin. History and observation confute the theory, and teach us that what is

"filthy lucre," when prostituted to selfish purpose, may justly bear the King's superscription when consecrated to His use or administered as in His sight. Nor will we spend time on more modern proposals for the practical annihilation of property by its universal partition and distribution—a process in which much else besides the perils of wealth would be destroyed.

I think a prescription worthier of our attention will be found in the advice to return to a greater simplicity of manners, and I venture to press this timely counsel on all who are affected by our subject of to-day. But I must add that we may find this advice more excellent in principle than easy of application as a working formula. For, what we may choose to term "Simplicity of Life" will persistently vary in its standards in different lands and localities; and imperious Fashion, with her attendant conventionalities, will ever construe the word liberally in her own dialect, and will see that its interpretation is a progressive one. We shall avoid much danger by aiming at true and natural simplicity, but we shall find it difficult to form an ideal or to keep our ideal permanent.

There exists in some favoured climes to-day an absolute simplicity, well satisfied with a yard of cloth at a time and a cocoanut per day. But observe that such absolute simplicity departs with the awakening mind. Educate that simple savage, and he will know of higher needs, and will develop better powers as those higher needs are supplied. And it may be that we here get a suggestion that the Church, in dealing with this question, should aim at something more radical than the simplification of manners—namely, the education of the soul.

Thousands of us require to be educated to appreciate needs, not additional needs of our own, artificial, conventional, imaginary; but to obtain a vicarious sense of the other man's needs—the man in the slums, the man in the mission fields, the forgotten man at our doors; education in a richer luxury than pampering ourselves and our families; in the highest luxury of relieving distress, enlightening darkness, and of helping to build the City of our God.

You remember the story of the starving travellers in the desert rushing to the bundle found in the sands, hoping for dates or rice, and their despair on finding nothing but pearls. Let us learn so to distinguish between the real estate of consecrated substance and the mere personality devoted to self, that we may find something more satisfying than acres and bank balances in the hour of our soul's hunger and thirst.

The great desideratum, then, is a keener sense of the fact that wealth comes to those entrusted with it, not by happy accident, or only as the result of their own or others' toil and skill, but with design—a design higher than personal gratification, or even culture and improvement—that it comes as an endowment on trust, a glorious and onerous, and, it may be, a perilous, endowment.

And as this becomes plainer to us, we shall for ourselves seek how best to avoid the danger and discharge the responsibility. How best? The old, familiar voice which we just now heard would answer, by ascetic

renunciation and voluntary poverty, Mother Church or her chosen almoners relieving us of all such anxious cares. But I do not think the solution for most of us is as simple as that. It would seem to me an evasion, rather than fulfilment, of responsibility, which should be barred by our old law maxim forbidding the re-delegation of a delegated matter. I should like here to have quoted and applied Russell Lowell's beautiful parable teaching us to "give ourselves with our gift" in opposition to many of the proxy systems of beneficence current to-day.

I cannot doubt that the Great Physician still prescribes differentially as each man hath need. To this man, "Sell all that thou hast, and distribute unto the poor." To another—I think the greater number—"Occupy till I come;" at first sight this is the easier, but veritably the more responsible task, needing grace not for a single hour's heroism, but for a whole life's discipline. "Occupy," a pregnant word, fraught with its own doctrine of duty and privilege. "Occupy," suggesting to some of us lessons from the word's significance in relation to our English soil, the occupier being often distinct from the owner, having an interest in his holding, but short of lordship. Let our moneyed classes realise that relationship to their wealth, that sense of responsibility and tenancy, and at once with the advent of their increasing substance—for later it is hard to learn—and our problem would largely be solved.

The Church has to educate us more completely to this sense of stewardship, a stewardship of the whole, not of a tenth or other fraction as a ransom for the rest—a fatal misconception. A proportionate system of actual disbursement may, and I think should, help us in practice, but it should spring from a sense of responsibility to God for all.

At such time as our men of substance shall have learnt this full lesson, we shall have effected not only the deliverance of the individual from all these perils, but in large measure the purification of society, and shall find the Church furnished at last with the human and material means for the evangelisation of the world.

I have before adverted to more drastic and revolutionary remedies for the wealth danger, beside which our educational process and its lesson of responsibility and stewardship may seem dilatory and tame. But our old-fashioned advice has at least the advantage of being Scriptural, and hence, to this audience, intelligible and self-recommended; and within the bounds of the Christian Church, capable of prompt realisation, with a sequel of world-wide blessing to the souls and bodies of men.

Beyond that doctrine of stewardship to a Higher Owner I cannot go, and I realise it in a theme so well worn, that it would be a work of supererogation and presumption to urge its application upon such an assembly as this. Yet, perhaps, I may be allowed another word respecting an extension of the same principle in a direction possibly not so familiar to all our minds. I have known Christian men who would have been prompt to admit their accountability to God for their ac-

cumulated substance, but who did not seem equally clear with respect to their responsibility for the means and methods by which it is obtained. Yet, in an age when our processes of wealth production require more circumspection than ever before, when corporate agencies and complex systems threaten to supersede or dispense with the operations of the individual conscience, when the preponderating class of the population watches all this with jealous eyes, and sometimes endangers its own and every other prosperity by hostile action and madness of ineffectual protest, it seems needful to insist that the Christian's duty of stewardship begins not with his accumulated gains, but with all the methods of their accumulation.

Surely this province is not to be left to the unchecked influence of soulless trusts, conscienceless rings and corners, irresponsible corporations, and hostile camps of capital and labour! That way peril lies—for State, for Church, and for millions of souls. Let the Church proclaim, and let us all vigilantly exercise, the Christian sense of stewardship concerning every gift, not only of our gains, but of all our methods and means; a stewardship of muscle, eye, and brain, of the ledger and counting-house, of the loom and of the forge, of the produce market, aye, and of the Stock Exchange.

For unless the Christian heart and conscience do awake to dominate our economics and industrial life, unless the spirit of the Kingdom of Heaven does more completely leaven the kingdom of finance, a destroyer may some day arise to solve these problems for us in such fashion as will not increase the peace, welfare, or progress of mankind.

And this sense of stewardship and responsibility to the Almighty Donor must be with us, not on one day of the week, or in one compartment of our life, but at all times and in all directions, sweetening and uplifting all our industrial and commercial methods until, verily, to labour shall be to pray, until all the gold and silver shall bear the King's image, and "Holiness unto the Lord" shall be not only upon the "vessels of the altar," but upon the very "bells of the horses."

Mr. L. L. Morse, J.P. (Primitive Methodist Church), gave the invited address on "The Consecration of Wealth," as follows:

I am to speak to you on the Consecration of Wealth. We have already been told that wealth means money, riches, goods, possessions. Consecration we understand to be setting apart these things for sacred purposes. Sacred purposes, what are they? In a sense all things are sacred—a man's life, home, family, occupation, all are sacred. The question is, what are we here to understand by "sacred purposes"? Our answer is, the setting aside for God a fair proportion of what we receive, to be used exclusively for Him and the extension of His Kingdom.

From the earliest times men have been moved to do this. The first recorded act of Cain and Abel was bringing an offering unto the Lord, of grain from their fields and the firstlings of their flocks. Abraham, called from a lesser position by degrees to a very high one,

honoured God with a tenth of all he received. Jacob recognised God as the Giver of all his possessions, and said: "I will surely give the tenth unto Thee." When God gave Moses rules and regulations for the guidance of men, this principle was incorporated. The first tenth of all their increase was for Him. If any portion was kept back, it had not only to be made up, but a fifth part added thereto. Upon obedience to this law, blessings and prosperity were distinctly promised and most strikingly fulfilled. When it was disobeyed, religion waned, and poverty and captivity came like a blight. God often reminded them of their neglect, saying, "Ye have robbed Me. . . . Bring ye all the tithes into the storehouse, that there may be meat in Mine house, and prove Me now herewith saith the Lord of Hosts, if I will not open you the windows of heaven and pour you out a blessing that there shall not be room enough to receive it."

The only recorded sin of the rich man mentioned by Jesus is that of making a fortune for himself without any thought of God's requirements. He commits no crime; in honest business prosperity, he asks himself what he shall do with his growing wealth; his decision is to use it for his own ease and comfort, with the result that, living for self, he lost his soul. The record of another rich man was that he dressed smartly and fared sumptuously every day, without the slightest regard for the poor man sitting hungry at his gate. If these men had recognised the Divine Law, their happiness would have been greater and in all probability their future assured. Paul, in his successful mission through Galatia, on this subject gave most definite instructions to his new converts: "Upon the first day of the week let every one of you lay by him in store, as God hath prospered him," and in his letter to the Church at Corinth, and to the Christians of all times, he enjoins them to do the same as in Galatia.

Here we have for our guidance two underlying principles—systematic and proportionate giving. Systematic giving is giving by method or plan, instead of from impulse, constantly instead of occasionally. Our circumstances should determine whether we put aside the money on the first day of the week, or month, or quarter, or whether we shall open an account in our book. Anyhow, we should have an account or fund separated for God's use, and administered by us as we would administer the funds of another, entrusted to us for a specific purpose. Proportionate giving is giving a definite portion of your income, instead of a chance or undefined sum. It is giving according to the measure of your ability, rather than at the dictate of your inclination.

Many, although in comparatively humble circumstances, strictly obey St. Paul's dictum; regularly and proportionately they put aside for God. A local preacher living near me gives a tenth up to £100, and half of all he receives over that sum. Numbers of ministers in the Primitive Methodist and other Churches religiously give a tenth, although their incomes have never exceeded £30 a quarter. I have heard them say the distribution of this four or five shillings a week is one of the greatest joys of their lives. An acquaintance of mine adopted this principle when only a youth, receiving a few shillings a

week. His gifts then amounted to about ninepence a week; he is now distributing regularly from his income £1,000 a year. Another young man, brought up in a tiny cottage, regularly of his small wage gave a tenth; to-day his annual distribution cannot be less than £10,000 a year.

Some persons are so selfish as to spend practically all they get upon themselves. If asked to help a good cause, they say they are so poor they cannot afford it. The fact is, in many cases they have adopted a style of living so expensive that, although comparatively well off, all their money goes for themselves.

What is the great need in our Church to-day? Is it opportunity? No! Opportunities we have in abundance. Look at Africa, with one-eighth the population of the world. In the heart of this continent are seventy-five millions without a church, missionary, or Bible. Look at China, with a population five times as great as that of the United States, with a thousand cities that have never heard the Gospel. Look at India, eighteen times as large as Great Britain, nearly one-fifth of the population of the world in darkness, and a large portion suffering untold miseries. Opportunity is not the great need. Is it men the Church requires? Thousands are willing at the present moment to give themselves absolutely, risking health, life, all, if they can only serve their Master. It is not men.

What, then, is the great need? To the Church's great discredit, the thing which it stands most in need of is that which it already has in abundance—money. Mr. Perks startled the last Wesleyan Conference by declaring that the savings of Methodists in this country for the last four years were not less than forty millions. If the savings were forty millions, what must the total income have been? Judging from the Income Tax returns, the joint incomes of the people of this country last year was not less than one thousand million pounds. If our nation had learnt to give as God had prospered them, at least one hundred millions would have gone into the Lord's coffers.

The Church's great need is Consecrated Wealth. Opportunities for service are multitudinous, men we have in abundance, but, look at whatever departments of Christ's work you will, you find them checked and crippled for lack of funds. Why? Because the Church has not yet learnt to give the Lord regularly His portion. Where is the remedy? It is in every man among us opening directly a fund for Jesus Christ, paying regularly to that fund as the Lord prospers him. The revenues of the Church would then increase by leaps and bounds, making it possible for the kingdoms of this world soon to become the Kingdoms of the Lord Jesus Christ.

As arranged, the Conference then adjourned. The Benediction was pronounced by the PRESIDENT.

ELEVENTH DAY, Monday, September 16, 1901

TOPIC:

PULPIT EFFECTIVENESS.

FIRST SESSION.

The Conference resumed its sessions at 10 a.m., the Rev. F. T. Tagg, D.D. (Methodist Protestant Church), presiding. The Rev. M. L. Jennings, D.D. (Methodist Protestant Church), read a portion of Scripture and offered prayer.

The Rev. J. Bond (Secretary) read the Daily Record for Saturday, which was confirmed.

The Rev. N. Curnock (Wesleyan Methodist Church), as a matter of privilege, said he desired to say, on behalf of the "Conference Daily," that a letter was written, before the commencement of the Conference, to every brother taking part, asking for his photograph; that special arrangements were made with Messrs. Russell and Sons to take photographs in a room above that of the arrangements committee, and that, so far as possible, every man was also seen. They had tried to produce exactly what was required, and if some delegations had not been so fully represented as others, it had been, he presumed, because of their undue modesty.

The Rev. Albert Clayton (Wesleyan Methodist Church) announced that a telegram had been received from Newcastle-on-Tyne, stating that the provincial meeting arranged to be held there next Wednesday had to be abandoned.

Bishop B. T. Tanner, D.D. (African Methodist Episcopal Church), gave an essay on "The Elements of Pulpit Effectiveness." He said:

Would we know the elements that go to make the pulpit effective, it is quite necessary that we know that for which the pulpit stands, in itself and in its appointed work. By the pulpit is meant the propagation of the Gospel; or, what is called in the Scriptures, both the Old and the New Testament, preaching.

As it relates to the Old Testament, the above statement holds good,

whether we accept the word employed by Nehemiah (vi. 7), or the word of Isaiah (lxi. 1), both of which are rendered "preach" by the Authorised Version and by the Revised Version. As it relates to the New Testament, whether we accept what is said in the Gospels by Matthew, Mark, or Luke, or in the Epistles by Paul or Peter, it is the same. In each case the one idea is the oracular propagation of religious truth. But, it may be asked, is not the Gospel propagated by prayer? Especially, is it not propagated by song? Quite true it is that these are oracular, and are to be regarded as mighty propagators of the Gospel; but in no sense are they to be primarily understood when mention is made of the pulpit. On the contrary, by the pulpit is understood what is universally known as preaching, or pronouncing a public discourse upon a religious subject, especially when such subjects have a text of Scripture for their foundation. This is preaching, and this is the pulpit of our subject.

To know the elements of success in such a work as this, you should be acquainted not only with the Gospel itself, but should know somewhat of the work it is designed to do; of the battle in which its propagators are engaged, preaching the Gospel. "Go ye therefore, and teach all nations," says the Authorised Version (Matthew xxviii. 19); "Go ye therefore, and make disciples of all the nations," says the Revised Version. The elements required to make such a work as this effective are numerous—too numerous even to mention, to say nothing of treatment in detail. Those, however, that are fundamental may be said to be within easy range, and to them we invite attention.

First of all the elements necessary to the effectiveness of the pulpit is the element of the Divine Call. If full success is to come, God must fill the pulpit—God, and not man, whether he be patriarch or pope, a fond father, or a highly respectable and rich uncle. Independent of God, each must keep his hands off in so far as filling the sacred rostrum is concerned. Paul's chain of argument cannot be broken: "How then shall they call on Him in whom they have not believed? and how shall they believe in Him whom they have not heard? and how shall they hear without a preacher? and how shall they preach, except they be sent?" (Romans x. 14-15). Burkett argues on these words: "God has by the prophets promised salvation to the Gentiles; but without calling on Him there is no salvation; and without faith there is no calling on Him by prayer; and without hearing there is no faith; and without a preacher there is no hearing; and without solemn mission, or sending by Christ and His ministers, there can be no preacher." Man has done his full part when he provides for the sending of those whom God has chosen.

As illustrative of this, it is only necessary to remember the procedure in the inauguration of the ministry, both of the Old and New Covenant. As to the ministry of the Old, the word to Moses is: "And bring thou near unto thee Aaron thy brother, and his sons with him from among the children of Israel, that he may minister unto me in the priest's office, even Aaron, Nadab and Abihu, Eleazar and Ithamar, Aaron's sons" (Exodus xxviii. 1). As to the ministry of the New,

the record is: "And He called unto Him His twelve disciples, and gave them authority over unclean spirits, to cast them out, and to heal all manner of disease and all manner of sickness. . . . These twelve Jesus sent forth" (Matt. x. 1 and 5). God Himself makes choice of the first; Jesus the second. And if not, why not? Were not Aaron and his sons to represent God? Were not the twelve to represent Jesus? As Malachi declares of the priests, and logically of all who carry the Word, were they not messengers of the Lord of Hosts? By common consent, is not the choice of a messenger always and everywhere left with the party of the first part?

If, therefore, the pulpit is to have its message respected and believed, if it is to be broadly effective, it must demonstrate by proofs not to be gainsaid that it has been chosen of God. Do you ask the proof of such calling? I answer: Greater things than giving sight to the blind, hearing to the deaf, and speech to the dumb must it do—greater things, in that he who gives sight to the spiritually blind, and hearing to the spiritually deaf, and speech to the spiritually dumb, and life to the spiritually dead, on the accepted principle that spirit is more than matter, has done the greater of the deeds. "He endowed them," says Dr. H. R. Reynolds, "with power to do still greater works, in Pentecostal conversions, which were of a far more exalted nature, and with more enduring results than miracles of power." The occupant of the pulpit must, therefore, not only be chosen of God, but have the witness of the same.

Next to this element of Divine Choice, and one, too, that might almost contend for first honours, is the element that requires all preachers to know the Gospel; the letter of which is of their heads, the spirit of which is of their hearts. It is not at all necessary that we proceed to tell in lengthened paragraphs what constitutes the Gospel; what is the knowledge of it that is absolutely necessary to be known in the work of its dissemination. The message that the pulpit brings to man—what is it? At once a broad field, and, in a sense, inviting, presents itself for studied investigation; but I prefer to decline its pressing invitation—prefer to speak not of creeds, Apostolic or Athanasian—to speak not of the overflow of the councils, either diocesan or provincial, either National or Œcumenical. Sufficient is it to say, that to us the facts contained in the Bible generally, and in the New Testament portion of it especially, faithfully received and rationally interpreted, constitute the basis of the letter of the Gospel; and to him who would have the pulpit effective comes the task of acquainting himself with them.

The word of the Old Testament bearing upon this element of pulpit effectiveness—the one, at least, I select—is the word of the prophet: "For the priest's lips should keep knowledge" (Mal. ii. 7). The word of the New Testament is that to Timothy (2 Tim. ii. 15): "Study to show thyself approved," or "Give diligence to present thyself approved." True of the first pulpiteers of Christ and His Church; true now, it must ever remain true; and for reasons, both general and special—general, in that, that it is altogether impossible for anyone to teach

what he does not know—a principle quite as true in Christian ethics as in any of the physical sciences—special, in that Christianity is the one unique religious system of the world. It is, therefore, to be affirmed that he who would inform the world of its transcending facts and the significance of the same—inform the world of the Birth, aye, of the Conception itself, of the Life, of the Death, of the Burial, of the Resurrection, of the Ascension, of the Enthronement on the right hand of the Majesty on High" (Heb. i. 3), must first know these facts himself, and, as has already been said, know also the lofty significance of the same.

As to the spirit of the Gospel in the heart of those who preach it, an element of effectiveness altogether as potential as the letter in the head, it must be as earnestly striven for and developed. To the end, therefore, that such knowledge be possessed, it is primarily to be conceded that the Theological Seminary in which all these things are usually taught, is an all-necessary adjunct to that fulness of pulpit effectiveness necessary to the subjugation of the world to the rule of Him whose right it is to reign. The apostles' notable three years' pupilage at the feet of Jesus must never be forgotten. Three years to unlearn Judaism! Three years to learn the letter of Christianity! The descent of the Spirit of Power to fill the heart with His Spirit—to have His yoke fit. Theological seminaries, primarily, but schools of all grades and kinds generally; for is not all knowledge related—and, being related, is not the pulpit possessing the broadest range, the most effective?

The Theological Seminary confines itself chiefly to the theology of the Bible, preparing, as it does, those who carry to the world "the ministry of reconciliation," made necessary by the Fall. All well, this, in itself. But what of the theology contained, not in the Book of Revelation, but in the Book of Nature, in which God first impressed His character, and to the study of which alone the sons of God, from Adam to Moses, or more than two thousand years, were confined? Glorious Book of Nature. Ever studied by the world's first and greatest intellects, its truths are all necessary to the fulness of knowledge necessary to make the pulpit all-conquering. Referring to the remarkable statement of David (Psl. xix. 1): "The heavens declare the glory of God; and the firmament sheweth His handiwork," Bishop George Horne says: "Although the heavens are thus appointed to teach, yet it is not by 'articulate sounds' that they do it. They are not endowed, like man, with the faculty of speech; but they address themselves to the mind of the intelligent beholder in another way, and that, when understood, a no less forcible way, the way of picture or representation. The instruction which the heavens spread abroad is as universal as their substance, which extends itself in lines or rays. By this means their words, or rather their significant actions or operations, are everywhere present, and thereby they preach to all the nations the power and wisdom, the mercy and lovingkindness of the Lord."

Give the average preacher, with the knowledge he is supposed to

have of Revelation, a more complete knowledge of nature—of the stars, of the land, and of the sea; and not only nature inanimate, but nature animate, and his presentation of Christ and the Gospel will be infinitely more forceful. Then will pass away the supposed inharmonies and contradictions between Nature and Revelation; and then, too, will largely pass away the generation of men who seem only to exist to stir up strife between them. Man the pulpit with men skilled in the interpretation of both these Books of God; and the "Amens" which each will give the other will reverberate from pole to pole, and be infinitely more real and rhythmic than the fabled music of the spheres; and all to the praise of Him in whom "were all things created, in the heavens and upon the earth, things visible and things invisible, whether thrones or dominions or principalities or powers."

A phase of this same subject also presents itself in the fact that at the present moment—so say the authorities—"the languages of the earth, each of them unintelligible to the other, are very numerous, rather exceeding than falling short of a thousand." A thousand tongues! Apt, indeed, if not prophetic, is the wish of our great Methodist minstrel:

> "O for a thousand tongues to sing
> My great Redeemer's praise."

How is the Gospel to be preached to these babbling multitudes? We can see how God met similar necessity, much less pressing than now, before the miracle-working age had ceased, if, indeed, it has ceased. The record is given in Acts ii. 5-11: "Now, there were dwelling at Jerusalem Jews, devout men, from every nation under heaven. And when this sound was heard the multitude came together, and were confounded, because that every man heard them speaking in his own language. And they were all amazed and marvelled, saying, Behold, are not all these which speak Galileans? And how hear we, every man in our own language, wherein we were born? Parthians and Medes and Elamites, and the dwellers in Mesopotamia, in Judea and Cappadocia, in Pontus and Asia, in Phrygia and Pamphylia, in Egypt and the parts of Libya about Cyrene, and sojourners from Rome, both Jews and proselytes, Cretans and Arabians, we do hear them speaking in our tongues the mighty works of God."

What we are here told needs no paraphrase or explanation. A simpler and more concise statement of a transaction could not be made. Yet there are those who attempt practically to break the force of it, in that they say, "The power to speak with other tongues was never afterward used as a means by which to make the Gospel known in the world." (Dr. Curry, Clarke's Com.) Akin is such a statement as this to the words of those who argue against miracles of any kind. Sufficient is it to say that, just as God miraculously came to the help of the apostles and first preachers, when men's passion held the Gospel at bay, even so was it when the difficulty of varied speech presented itself. God had given the command, Go, preach. Nor was there time to have His hosts halt sufficiently long to acquire by ordinary means

a knowledge of the strange tongues of earth; for it had been said they would "drink of the brook in the way" (Psl. cx. 7). Therefore the fact given in the Book of the Acts is to be received as among the most veritable and credible of all Scripture. If speech must need be given to the dumb, hearing to the deaf, or life itself to the dead, and all to the end that the Gospel should get a foothold in the world, why not the gift of tongues, to the end that that foothold might be extended into all lands and among all people? But all the ends to be attained by the general working of miracles have been supposedly subserved; and the law assumes sway, not in one case, but in all.

As, therefore, it is no longer necessary to give speech, neither is it necessary to give language. Law, we say, is regal, and the pulpit must keep time to the requirement of the hour. He who would have it most effective in its work must accept the condition of things, and instead of depending upon another Pentecost, go to work and master the languages wherever the pulpit is planted. China, with its four hundred millions of people and its dialects many, as Africa, with its similar millions and its similar dialects, is to be preached to. But how? By the slow method witnessed in these our days? By no means—not, indeed, if the day of the Lord is to be hastened. On the contrary, there should be at this moment a strong Christian University, say, at Pekin itself, supported by all the Christian Powers, civil and religious, and through which should pass all who have the mission work at heart —a number that would be vastly increased if, indeed, the Lord of the Harvest was not only sought but also helped. We should help the Lord; help Him in the work of making desolations in the earth, of breaking the bow and cutting the spear in sunder; help the Son of Man in the sad and trying regeneration of the world.

Referring to the curse pronounced upon Meroz (Judges v. 23), for not coming to the help of the Lord, W. F. Adeney says: "Meroz had committed no offence, but is solely to blame for failing in action. Innocence of positive guilt is not enough to secure us from condemnation in the judgment of God. We shall be judged by what we have left undone, as well as by what we have done. In Christ's vision of judgment, those who are made to stand on the left of the throne, and are then condemned to outer darkness, are not offenders against moral law, but simply persons who have neglected the active duties of charity or love (Matt. xxv. 45). It is a very common error for people to suppose that they are blameless so long as they keep themselves from the world, forgetting that the first duty of religion is the energetic exercise of charity." Let this fact be stamped upon the heart of the Church to-day.

To make the pulpit effective on the line argued is to multiply its numerical strength, in all missions especially, by a hundred. Mobilise the whole Church, and overrun heathendom by our hosts. If necessity would seem to require it, forget not the declaration (Psl. lxviii. 11), "The Lord giveth the word: The women that publish the tidings are a great host." To the broadest possible culture, therefore, and the broadest possible means leading thereto, let all betake themselves

whose work or whose wish is to make the pulpit all-effective in bringing all the nations to Christ. All the nations of the earth? Precisely. Semitic nations, and nations both Hamitic and Japhetic. This is the work given the pulpit. Beginning with Semitic preachers, and of the most ultra stamp, it was for them to so far forget the past —forget their Abramic blood, their history, their supposed destiny; forget their kindred of the Semitic race, Edom especially; forget the race of Ham that enslaved them, and the race of Japheth that oppressed them; forget and forgive to the point of giving ready obedience to the word, "Go ye, therefore, and teach all nations."

A hard task this to these radical Jewish pulpiteers, as any will see who will study their history, especially that of Paul and Peter. Only after the most stubborn opposition designed of God, we may well believe, was the former ready and willing to say, "It was necessary that the Word of God should first be spoken to you. Seeing ye thrust it from you, and judge yourselves unworthy of eternal life, lo! we turn to the Gentiles." Equally hard and more was it for Peter, to convince whom of the common equality and brotherhood of man it was necessary that a great sheet, upon which were four-footed beasts, wild beasts, and creeping things, and fowls of the heaven, should be let down with the word, "Rise, Peter; kill and eat"—let down not once, nor twice, but thrice; and twice must the heavenly voices be heard, "What God hath cleansed make not thou common" (Acts ii. 5-10). But hear the account from the lips of Peter himself: "I was in the city of Joppa praying; and in a trance I saw a vision, a certain vessel descending, as it were a great sheet let down from heaven by four corners; and it came even unto me; upon the which when I fastened mine eyes, I considered, and saw the four-footed beasts of the earth, and wild beasts, and creeping things, and fowls of the heaven. And I heard a voice also saying unto me, Rise, Peter, kill and eat. But I said, Not so, Lord; for nothing common or unclean hath ever entered into my mouth. But a voice answered the second time out of heaven, What God hath cleansed, make not thou common." The mighty truth here acknowledged, proclaimed, and practised by Peter to a man of Japhetic blood, "Of a truth I perceive that God is no respecter of persons; but in every nation he that feareth Him and worketh righteousness is acceptable to Him."

Christ is the Truth to all, upon which hinges the full effectiveness of the pulpit in this age as in no other since the ages began. For in no other has the Church of Jesus Christ made such an exhibition of race prejudice in face of the fact that in no other have such rays of light been thrown upon this phase of the Gospel; for in no other have both the secularist and the spiritualist made such showing on the line of a common humanity. The day that Macedonia sent out the appeal, "Come over and help us," witnessed the appointment of Japheth to the burden of leadership in the Church of God. Not the "Burden" sung by Rudyard Kipling, with his hapless word:

> "Your new-caught sullen peoples,
> Half devil and half child."

On the contrary, the burden of a leadership significant of the choice of God in imposing the final settlement of His earthly interests upon the most worthy son of the family, the son who, by valorous doing, had won His confidence and love. Not Rudyard Kipling's "White Man's Burden," then, but his glorious "Recessional," is it in place for the white man not only to sing, but to remember:

"If, drunk with sight of power, we loose
Wild tongues that have not Thee in awe;
Such boasting as the Gentiles use,
Or lesser breeds without the law.
Lord God of Hosts, be with us yet,
Lest we forget—lest we forget!"

To have the pulpit fully effective, it is not only necessary that it have knowledge both secular and revealed, and be free from the taint of racial prejudice, but that it concern itself about the physical condition of the race, another element that makes for pulpit effectiveness. On general principles may it not be asked, Is not the body the Lord's, as well as the soul and the spirit? It is just possible that there is no truth more generally overlooked than the truth of the sanctity of the human body itself, so often despised and maltreated by so-called Christian people. Not of those only to whom direct reference is made are its words true, "Know ye that ye are a temple of God, and that the Spirit of God dwelleth in you? If any man destroyeth the temple of God, him shall God destroy; for the temple of God is holy, which temple ye are" (I. Corinthians iii. 16-17). Not of these only, but of the race generally and universally; and if for no other reason than that which tells us that it is of these the armies of the saints are to be recruited. Therefore, on general principles, the pulpit should aim to build up a virile race. "Quit you like men. Be strong." A reason, however especial, is that those to whom the Gospel is to go dwell in all lands—the Frigid North and the equally Frigid South, the Temperate, and the one awful Tropic. Has not the glorious Heber taught us to sing:

"From Greenland's icy mountains,
From India's coral strand,
Where Afric's sunny fountains
Roll down their golden sand;
From many an ancient river,
From many a palmy plain,
They call us to deliver
Their land from error's chain."

To all these is the message of the pulpit to go. But how can it, with a race of physically enfeebled preachers, lungless, and voiceless, and spiritless? Say nothing of devotion, say nothing of zeal—brain goes for naught in such work as this without the brawn, destitute of which oceans cannot be crossed, deserts invaded, and mountains climbed. Brawn must balance brain if the pulpit is to be effective in

the work given it to do. Let, therefore, greater attention be given this matter by all who meditate upon the world's redemption by means of the cross. If Greek polytheism could give the world a physique that has commanded the admiration of the ages, can Christian monotheism do less, especially when is remembered the work it has taken in hand? Shall it be said that the Greek esteemed the winning of the laurel more than the Christian esteems winning the crown, and not for himself only—the crown that will never fade?

Up, then, ye assembled pulpiteers, ye successors of him who claimed the world for his parish; up, and see to it that the generation of those who are to succeed you shall be so trained in the work of developing a body which for endurance will put to shame any athlete of Greece—a body that will be equal to the task of undertaking work in any land, with a fair possibility of living long to carry on the work for which preparation has been made. Physical culture, then, is to be ranked as a means of pulpit effectiveness, not to be despised; and whether, too, the work is at home or abroad. Old men for counsel is the teaching of Scripture. But how is the pulpit to be enriched by such counsel if its occupant is to be cut off long before he reaches his prime, to say nothing of old age? Say not that this is a Divine matter—that God will attend to it. It truly is a Divine matter, and in a sense not intended by him who makes reply. Our answer is, So Divine is it that it is presumptuous in any to meddle with that side of the question. To every such question there are two sides—a human and a Divine. Only God can calculate upon the issues of both. As for man, it is for him not to presume upon God, whose ways are in the sea. Rather let him obey the laws of his being, in all their length and breadth, height and depth. Are there physical laws? laws of life and health? Let him obey them; nor dare to disregard, and then make appeal to God to repair the breach which he has presumptuously and hard-headedly made. Brawn, then, is to be accepted as an element of pulpit effectiveness.

What, then, remains for us to say on the score of the "Elements of Pulpit Effectiveness?" Having treated the question of Divine Call, of Knowledge, of Human Fidelity and Virility, what? These pertain to what we might characterise as our side of the mighty work of making effective the labour of the pulpit. What of the Divine side—the side without which all knowledge, all respect for humanity, all manliness, go for naught? This all-essential, Divine element God not only holds at our command, but in ways and words has disclosed His purpose to exert. What more gracious than the words of Isaiah (lv. 10), "For as the rain cometh down and the snow from heaven, and returneth not thither, but watereth the earth, and maketh it bring forth and bud, and giveth seed to the sower and bread to the eater, so shall My Word be that goeth forth out of My mouth; it shall not return unto Me void, but it shall accomplish that which I please, and it shall prosper in the thing whereto I sent it."

We have already alluded to the excellence of having a knowledge of nature, and how effective such knowledge becomes to him who would

acquaint men with the ways of God. Possibly in all Scripture no selection more pertinently showing this truth could be found than the one above; and happy is he whose understanding of nature enables him to use it for all it is worth. Homilising upon it, the Rev. W. Clarkson says: "It may be said that the rain and the snow do, in fact, return to heaven, whence they came, drawn up by the sun as it shines on sea and lake, on stream and river everywhere. But not until they have done the work for which they came, not until they have accomplished that which God pleases, until they have prospered in the purpose for which He sent them; not until they have fertilised the soil, and made it bring forth its precious fruits. The vast amount of rainfall which the earth receives during the year renders incalculable service before it returns to the skies. So also does all the outpouring of Divine truth on the mind and heart of men. There may be times when the human spokesman may question this—when he may have grave misgivings as to its utility, when it may seem unprofitable and vain. But we have the strong assurance that God's Word "shall not return unto Him 'void'—that the issue shall be one in which all surrounding nature may take its part with jubilant acclaim."

This purpose, then, of God is the chief element of all to be desired in making most effective the effort of the pulpit. But how have it exerted? Manifestly by the preacher allying himself, body and soul and spirit, to God. Do this without a single reservation, and the glorious effect of preaching is reached. Let only due preparation be made, and self and family, nation and race, laid upon the altar, and God will accept the sacrifice. Refuse, and every other element that might promise to be effective goes for naught. We may plant; we may water—elements of effectiveness, all must admit—but without God gives the increase there will be no harvest. There stands a locomotive—one of Baldwin's best. The very picture of power and strength; the very picture of efficiency. A hundred well-loaded cars, or a score of Pullmans, are to be pulled around the mighty Horse Shoe Bend of our American Alleghanies. We can hear our typical engine say, "Hitch me to them." But no; beautiful and powerful as is our engine, it is helpless for the task until steam be generated. Even so, as it pertains to the pulpit, be it chapel, or church, or cathedral—be it St. Peter's, or St. Paul's, or St. Mark's. All and everything, in general and in particular—robed priests, chanted service, learned homily—all go for naught without the presence of the all-effective Spirit. "Beautiful in their speech," says A'Kempis; "but if Thou be silent, they kindle not the heart." We are God's fellow-workers, says Paul. In the presence of such fellowship as this every element necessary to send the Gospel sweeping through the world is found. "And I saw, and behold, a white horse, and He that sat thereon had a bow; and there was given unto Him a crown, and He went forth conquering and to conquer." "Christ rode on with a bow in His hand," says William Burkett, "and with a crown on His head, conquering and to conquer, until His arrows were sharp in the hearts of His crucifiers; and will thus ride on until the people fall under Him, and all His enemies become His footstool."

Mr. R. G. Rows, J.P. (United Methodist Free Churches), gave the first invited address on the topic. He said:

I will confine myself to one element of pulpit effectiveness, without which, in my opinion, all others are greatly neutralised, and which during part of the last generation has not been strongly pronounced. It is that the preacher has a distinct message of salvation to his congregation. If an intelligent outsider had gone, during part of the last twenty-five years, into the chapels, week by week, in this country, with a view of ascertaining what our fundamental beliefs were, I am not sure that he could have given a clear report. He would have found them clear enough in our catechisms and foundation deeds, but if, as Sabatier says, he caught them flying, that is, in our prayers and sermons, then I am not sure that he could have presented a definite statement. I need hardly say that the soul of that outsider would not have been greatly gripped by the preaching. Congregations are gripped by a preacher when they feel he has come from God with a message to them; and that has been the characteristic of preachers in all times of great spiritual awakening.

I do not insinuate for a moment that in order to secure definiteness we should simply furbish up old presentations of belief. I do not think we should find them fresh and effective. But, surely, if we cannot accept the definitions, say, of Luther or of the Puritans or of the men of the eighteenth century, or of the Evangelicals or Tractarians of the last century, God and man have a right to ask us, "What is your presentation of the Gospel? What is your message of life and death to this people?" I do not forget that there is in the minds of a number of thinking people an indisposition to receive doctrinal statements. They point us to the strife and bitterness which they have created from the time of the old Arian controversy to a recent controversy designated "The Down Grade," and they say, "Seeing the bitterness and division arising out of doctrinal statements, why have them at all? Why not confine yourself to the simple statement of the Gospels"? (as they call them.) All that sounds most captivating, but having regard to men's intellectual and spiritual constitution, it indicates an impossible state of things. In my opinion, you cannot have an earnest Church without doctrine—I mean without an intellectual presentation of doctrine.

Do not mistake me: I do not affirm that doctrines create religion, although they react upon it and strengthen it; but an earnest religion will express itself in objective statement. I may be told that there is very little of formulated doctrine in the New Testament. Yes; and there is very little of prepared food and clothing in nature. The raw material is there; the constituent elements are there; but a process has to be gone through in order to make those raw materials ready for assimilation. So in the higher region of spirit. Thank God, we have the raw material here, not only in the Book, but in Christian

experience. The realisation of God, the consciousness of sin, of forgiveness, of communion, human and Divine, constitute an experience which is a continuous revelation, and which, in the nature of things, men will translate into mental equivalents. These translations will vary even in fundamentals. The idea of the Fatherhood of God will be different in the mind of a child or a rustic from what it will be in the mind of a philosopher, although the three will rejoice in it. The doctrines of the Incarnation, of the Atonement, of Rewards and Punishments, in different generations, and by different men, will have different presentations ; and I would not restrict the healthy variation of them by a hair's-breadth. We cannot perpetrate, in my judgment, a greater piece of folly than when we come to the conclusion that, because two men differ in their presentation of a great belief, one of them must be wrong. It does not follow at all. They both may be broken lights of God, and complements of each other. If I read history aright, God adapts them both to His purposes. In the building up of what Milton calls: "This mighty and puissant nation," He has used Papist and Protestant, Anglican and Puritan, Presbyterian, Baptist, Methodist, and Quaker, and I hold that the Anglo-Saxon race would be poorer to-day if any contribution had been withheld.

We must gather that earnestness is absolutely essential. We boast that our Methodist doctrines and polity are superior to almost anything in the world. They are, and therein we possess an advantage, but motive power is everything. We have an illustration in my time in this city. Men as diverse as Charles Lowder and Charles Spurgeon were crowned kings in the Kingdom of God, and to-day are sitting on thrones judging this city, while churches now stranded, wrecked, and well-nigh deserted were led by leaders transparent in their orthodoxy ; but, as our great poet has said: "Men with the unlit lamp and the ungirt loins," or, as a greater than Browning has said, "neither cold nor hot."

It would be impertinent in me to indicate dogmatically what the message of the Methodist Churches shall be, but I shall carry this Conference with me when I say that the people are waiting for a definite, clear message as to their relationship to God, and to one another. The reaction even in the field of science from the gross materialism of forty years ago has given the Churches a fine opportunity to declare that God is a Spirit and the Father of human spirits, and that men want not the monism of Haeckel, but that of Paul and Christ. I admit, as a great philosopher has said, that by the intellect alone universal presence and personality can hardly be conceived. God does not ask you and me to do that by the intellect. He does not ask us to search that way. The great cry of God, the most pathetic ever put in language, is, "My son, give Me thine heart." When I say heart, that the heart is the point of least resistance to God, I do not mean a passing spasm of the emotion issuing in hysterics. I mean all those deep-searching intuitions which the two great apostles tell us find God —that which Coleridge indicated when he said, "My head was

with Spinoza, but my heart was with Paul and John." Let the heart speak, and we shall know

> "That the All-great is the All-loving too;
> That through the thunder comes a human voice,"
> "Saying, Oh, heart I made, a heart beats here;
> Face my hands fashioned—see it in Myself.
> Thou hast no power, nor mayest conceive of Mine,
> But love I gave thee with Myself to love."

We want also definite pronouncement as to Christ. The old blatant, coarse opposition has gone. The same men now come to us and say "Christ is the ideal of humanity." Christ is "The greatest moral uplifting force in the world." Christ is "The greatest factor in moral civilisation." These are agnostic expressions. I rejoice in all that, but we want more than that. The message of the pulpit that will satisfy toiling, sinning, suffering, sorrowing men and women is a Christ who is a comfort to the mourner, rest to the weary, life to the dead, salvation to the lost. All this Christ is as the Son of God.

We want an equally distinct message as to the relations of men with each other. If God be the Father of man, and Christ is the Son of God, what relationship do men bear to Christ, and to one another? This is the question that has to be driven home to people who are not unwilling to listen to it. There never was a time in the history of our race when men so fully realised that they were members one of another. In spite of the hardening of the past century by our industrial expansion and idolatry of wealth, never was there such a felt sense of responsibility, not by a few professionals only, but by a large number of the people as regards the suffering and helpless of all kinds. Take two classes. First, take the lunatic. I remember when they were looked upon as creatures cursed by God, and might, therefore, be tortured by men. What is it now? All that science can do, all that wealth can do, is brought to ameliorate their condition. Take the criminal. Time was, and that not long ago, when he was one to be conveniently got rid of, and he was dumped on Botany Bay. Now, if a man ventures to suggest any form of punishment, except for a capital crime, which has not the element of correction in it he is the object of execration. Look at the cases carefully. We have in the one case a dethronement of the reason, we have in the other a partial dethronement, at least, of the moral sense. Yet we feel that neither has lost his kinship. They are parts of us, and never can be shaken off. We claim this to be a modern development of the Gospel.

The same idea of brotherhood has been developed in the abolition of slavery. There is not now, and never has been, a religion on the face of the earth which proclaimed that there is neither Jew nor Greek, bondman nor freeman, except the Gospel. We are beginning to learn it, and the time is coming, and is near, when the discovery and application of the brotherhood of man shall be an actual fact.

One word as to the source of the message from the pulpit. I am looking on some of the ablest men in Methodism, and, indeed, some

of the ablest men in all Churches. Yet the message will not be evolved out of your brain. In olden times it was said the word of the Lord came to men and they spake it. Of all the forms of scepticism which at present are afflicting the Church, one of the most paralysing to me is that which refuses to believe that the word of the Lord comes to men now. We are waking up. We in the valleys see signs of it going up and down the kingdom. Everywhere I am met with the statement, "We are on the eve of a great revival." The seers on the hills, whose dwelling enables them to see the gleams of the dawn, are telling us of the indications. We are waiting to hear their message. God grant that from this Conference a distinct message may go forth to the Churches which shall hasten the breaking of the day.

The Rev. G. C. RANKIN, D.D. (Methodist Episcopal Church, South), also gave an invited address on this topic. He said:

The Gospel of our Methodism is the Gospel of the New Testament. With our ministry it has never been an experiment, but a regenerating and constructive force in the aggressive operations of modern Christianity. Throughout our Providential history we have persistently magnified the importance of preaching this Gospel, and God has wonderfully blessed our efforts in the salvation of the multitudes and in the transformation of society. While we have made haste to use all helpful agencies in the furtherance of the Gospel, nevertheless the pulpit has been, and is, and will ever continue to be, our throne of power. With the Apostle Paul, we still hold that it is the pleasure of God, "By the foolishness of preaching to save them that believe."

In proportion as our preaching has been true to the fulness of the Gospel, has our Methodism been fruitful of large spiritual results. Therefore, the elements of pulpit effectiveness are not difficult of discovery. They are in the preacher himself—he embodies them in his personal experience.

1. In the unqualified certainty of his Divine call to the work of the ministry. This call is fundamental, and it is his conscious knowledge of this fact that differentiates his true work from that of other men. They choose their own vocations according to their tastes, talents, and aptitudes; but not so with the man called of God to preach the Gospel. God makes this choice for him, and he has neither will nor voice in the matter. "Ye have not chosen Me, but I have chosen you," said the Master to His disciples. So it has ever been with the true disciple of Christ. His call is not from the militant Church, but from the Eternal Throne, and he has no alternative but to render prompt obedience and enter the ministry. Under the terms of his Divine call he is not permitted to confer with flesh and blood, but, like the great Apostle, he cries out, "Woe is unto me if I preach not the Gospel." A preacher thus called of God is heaven's ordained ambassador, and with his Divine Lord he says, "My meat is to do

the will of Him that sent Me, and to finish His work." His authority to preach the Gospel is from God.

2. In his thorough mental equipment for the work of the ministry. A call to the office of the ministry carries with it a call to make all possible mental preparation for the duties of his high office. He must have special training and instruction. Christ gave his early disciples a three years' course in this sort of preparation, before He sent them forth as permanent preachers of the Gospel. Paul not only had the benefit of tuition at the feet of Gamaliel, but after his conversion he was sent into retirement near Damascus for further training, before going forth as a burning and shining light to the Gentile world. John Wesley, our spiritual progenitor, went through long years of mental preparation before God committed to him his world-wide mission to men. To-day we have our institutions of learning on both sides of the water for the intellectual equipment of our young men called of God to the work of the ministry. The reason for this is self-evident. We stand face to face with problems of which our fathers in the Gospel never dreamed; and it is vastly more important now than at any previous period in our history to have trained men for the work of the ministry. They must know how to think, how to investigate, and how to express the results of their inquiries in lucid and forceful speech. They must understand the history, the literature, and the contents of the Holy Scriptures; and their minds must be stored with useful knowledge from all legitimate sources. Such knowledge is power, and the skill to use it wisely is a necessary acquirement. A man thus trained is in a position to speak with authority, and to command the respect of those who attend upon his ministry.

3. In his enduement with power by the baptism of the Holy Ghost. This is indispensable; and no natural gift, however brilliant, and no human learning, however profound, can take the place of it. Like the early disciples, he must tarry in some upper chamber in prayer and supplication until there appear to him cloven tongues like as of fire to rest upon him, and he is filled with the presence and power of the Holy Ghost. Under the spell of this Divine anointing he is prepared to speak with other tongues, as the Spirit gives him utterance. Thus he becomes God's messenger, and with his Master he can say, "The Spirit of the Lord is upon me; because He hath anointed me to preach the Gospel to the poor; He hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovering of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." Under the ministry of such a preacher signs and wonders will be made manifest, and the Gospel will be glorified in the conversion of the multitudes.

4. In his consecration and fidelity as a minister to the letter and the spirit of the Gospel. With the Apostle, he must be able to say, "I am crucified with Christ, nevertheless I live; yet not I, but Christ liveth in me; and the life which I now live in the flesh I live by the faith of the Son of God, who loved me and gave Himself for me." Following this consecration is the duty of faithfulness to the Gospel.

It is not his province to amend it, or to abridge it, or apologise for it in the slightest particular; but to accept it in its fulness, and to preach it in the demonstration and power of the Holy Ghost. Paul, Luther, and Wesley followed this course, and their preaching produced historical epochs in the spiritual progress of Christendom. They did not tamper with the Gospel, but they believed it, and preached it with such efficiency as to make it "the power of God unto salvation to every one that believeth." The spiritual needs of humanity still cry out for preachers of like faith and utterance, and the pulpit is calling in thunder tones for their presence and ministry.

5. In his unfailing love for, and abounding sympathy with, men. This was the secret of Christ's success in the days of His earthly ministry. His great heart was ever touched with sympathy toward men. "When He saw the multitudes He was moved with compassion on them, because they fainted, and were scattered abroad as sheep having no shepherd." The true preacher cannot improve upon the spirit, and life, and ministry of his Lord. Like Him, he must love men, and be willing to spend, and be spent, in seeking their salvation. He must feel their sorrows, bear their burdens, experience their griefs, enter into their struggles, and voice their spiritual thirst and heart hunger. This brings him into kinship with men, and when he expounds to them the truths of the Gospel they are ready to give him a responsive hearing. They take knowledge of him that he has been with Jesus.

Therefore, an unmistakable call to preach the Gospel, a thorough mental equipment necessary to the duties of this call; the enduement of power by the baptism of the Holy Ghost; consecration and fidelity to the spirit and letter of the Gospel; and unfailing sympathy, with an abounding love for men, make up the elements of pulpit effectiveness, whose potency and influence are well-nigh omnipotent. Where they exist in the mind and the heart of the preacher, the pulpit becomes a spiritual dynamo, from which there issues a power that will save and sanctify the souls of the children of men, and accelerate the spread of the Gospel from the rivers to the uttermost parts of the earth.

The Hon. Thomas H. Murray (Methodist Episcopal Church) opened the general discussion, by saying:

From a layman's standpoint I venture to emphasise two qualities of the effective preacher. First, his preaching should be up-to-date. He must, therefore, be a student. Preaching now more than ever should be expository of the Word. There is at the same time more study of the Bible by the people, and more desire to know its deeper truths than ever before. The sidelight thrown upon its pages has attracted the world to its examination as never before.

This condition makes greater demands upon the pulpit in one direction and lightens its labour in another. No other help is a substitute for the pulpit. Its work remains. That work is especially to show forth the natural light, which is of the Word itself, as distinguished

from the artificial light from elsewhere. This peculiar work is now more imperative because of the growing tendency to rely upon outside helps to the exclusion of a close study of the text of the Scripture. Much explanatory and introductory matter, formerly requisite, is now unnecessary, and more time and room is thereby given for study of the text itself. The preacher of to-day, therefore, ought to get farther—and carry his congregation farther—into his text than was possible under former conditions. His facilities for better study, and his congregation's capacity for better appreciation, are greater than formerly.

The importance of this deeper work is found also in the fact that the attacks made to-day are directed, not so much against the peculiar doctrines of any Church, as against those fundamental truths of Scripture, upon which all Evangelical Churches are rooted and grounded. The preacher, however, must have a congregation. To have and hold a large congregation a different style of discourse from that which formerly succeeded has now become necessary. The railroad and telegraph and telephone and printing press have taught people to work faster and think quicker, and speak more tersely than in the olden time. This is true even in England, as we have all found out. The result is they soon grow impatient of those who have not caught this inspiration.

The preacher, too, is expected to join this to his other inspiration if he would be widely useful. He is not given any exemption because of his calling, but must adapt his speech to the necessity of changed conditions, and must so speak that earnest, but busy, active men will hear him. In all other kinds of public speaking the man who succeeds is one whose vocabulary is, so far as practicable, that used and understood by the masses. It is not a time, however, and never will be, when slang of any kind, or in any degree, can rightfully or successfully be used in the pulpit. The place, the subject, the cause are all too sacred for that. So also there is no time nor authority in the pulpit for all that brood of evil, commonly designated as sensational preaching. The pulpit is no place for any kind of preaching but Gospel preaching. No other kind is authoritative, and no other kind will evangelise the world and bring men to Christ.

Secondly, the preacher's life should be a sermon. There is only one unanswerable argument which Christianity furnishes the world. It is not the Bible. Some kind of answer has been made, and will continue to be made, to its precepts which will enlist followers. It is not the analogy between Bible truth and other truth which men unhesitatingly believe and act upon. The simple unanswerable fact, before which the world stands with uncovered head, and in silence, is a consistent Christian life. It is not truth in the Bible, nor truth embodied in learned treatises on the Bible, but Bible truth embodied in human life and action that wins the world to Christ. The whole system of Divine revelation is a recognition of this view. To us, as to our fathers, there is presented for our guidance, not truth in the abstract, but truth as portrayed and represented in the perfect life of Christ. All human experience accords with this. Most of those who have lived and died in the faith have been brought to this faith, not so much by study of the Word, as by the illustrations of that Word which they have found in other human lives.

The pastor, as the special representative of this perfect life and this faith among men, can have no equipment or endowment which will count for so much as his personality. That will be constantly impressing itself on the Church and the community. It will be a sermon read and studied by the people who will never hear him from the pulpit. It will enter into the life of young and old, and will be to many the earliest and most lasting ideal of God's prophet that will ever come to them. When all his other sermons will have been packed away for the last time, yes, long after he shall have been gathered to the rest of his fathers, and, still later, when there shall not be found a human ear anywhere that has ever heard his voice, nor a human eye that has ever seen his form, even then will this one deathless sermon of his life be alive and at work upon the minds and hearts of men, lifting them up to the higher and better things which God has prepared for His people.

The hold that John Wesley has at this day upon the Church and the world is not due so much to the fact of his capacity as a writer and preacher, wonderful as that was, nor to his power for organisation, tremendous as that was, as to the fact that these were accompanied and crowned by a life so pure and unsullied that it remains to his Church unmarked by the bitter persecution and fierce misrepresentations with which he was assailed. With such a progenitor and such an opportunity, may the life of the Methodist preacher of to-day be full of the inspiration which these afford, and may it be crowned with the benefactions which belong to his high calling!

The Rev. A. B. Sanford, D.D. (Methodist Episcopal Church), made the following remarks:

For the past few years, until last spring, under an order of my Church, I have been exempt from pastoral work, and have been permitted to listen to preaching. I think I have quite a definite knowledge of pulpit methods, not only of Methodism, but of the other Denominations in the city of New York and its immediate vicinity. Sometimes I have wondered that the people have listened so kindly, and have felt inclined to attribute to them no small degree of grace in the patience with which they have heard the message. Yet I have the conviction that, so far as that section of the country is concerned of which I speak, the Gospel in the main is preached with power and effectiveness.

Let me, outside the recognition of the necessity of a Divine call and of proper intellectual and spiritual endowment, make a reference to two facts which seem to make for pulpit success. One is that the minister should not stray far from the message of the Gospel. We have in the New World—I do not know that you are troubled with it in England or elsewhere—what we have denominated "sensationalism." But I have the personal conviction that with us, at least, sensationalism is not on the increase. I think of that stirring injunction which was given to the young man in "The Bonnie Briar Bush"—"Speak a good word for Jesus Christ." I believe the people are hungry for such a message as that. Other things being equal, the pastor who does not wander far from the cross of his Lord will have a listening, and even an eager, audience. Humanity, with its heart-ache and its sin, still has an attentive ear for the old Gospel.

Another fact which makes for success is what I may call blood-earnestness. I have listened to the preaching, not only of Methodism, but of many other Denominations in the metropolis of the United States and its near vicinity, and I have found that the other Churches have caught the Methodist fervour. You know the old story about Father Taylor, the sailor preacher of Boston, who one day, in one of his sermons, involved himself in a sentence. He lost the nominative of the verb, he lost the verb, and in his hopeless entanglement ended like this, "Brethren, I do not know where I began, and am certain I do not know where I shall come out; but one thing I do know, I am bound for the Kingdom." I think that people will sometimes forgive the preacher mistakes in grammar if he not only talks as one that is bound for the Kingdom, but shows them also the way to the Kingdom in downright earnestness of soul. For such zeal there is no substitute. What a spectacle that was yesterday afternoon in St. Paul's Cathedral—Canon Scott Holland preaching with the fervour of an old Methodist! We may well learn a lesson, I think, from the pulpit utterances of that canon, although he is surrounded with a paraphernalia and grandeur none of us may hope to realise.

It seems to me that this is a most practical topic, and that beside all else we have discussed, if every minister of Jesus Christ can go from this Œcumenical Conference determined, as not before, to preach the Gospel of the Lord in the endowment of the Holy Spirit, this gathering will not have been in vain. May a new baptism rest upon our souls, that we may go out with the fervour of Wesley, and with the spirit of the apostles, to fulfil the Divine injunction to "preach the Gospel to every creature."

The Rev. Theophilus Parr, M.A. (Primitive Methodist Church), spoke as follows:

I would rather listen to the brethren who have had longer experience, and, indeed, to the senior laymen; but there are some things in my heart, and I should be disobedient to the heavenly call if I hesitated to speak them. After thirty-three years' ministry in the Primitive Methodist Church, a ministry that has extended to Africa and Australia, as well as in our large cities and country districts at home, one has had some little opportunity of observation.

First, there is the essential preparation of heart that is absolutely necessary before there can be any effectiveness in the pulpit. The questions put to us at our ordination should be present to our minds as we ascend the pulpit: "When and where were you converted to God?" "Are you now clear in your acceptance with God?" for unless a man has a clear vision of the face of his Lord he cannot impress the hearts of the men he preaches to. Then there is a danger to-day in the shifting of the thought, as it were, and in the alteration of our nomenclature; there is a danger less men should be a little uncertain in their belief. A man must believe in his heart, or he cannot effectively preach.

Another point that I have been trying to learn is that a preacher should ask himself, "What is my message to-day? I have to preach next Sunday, and I think that as a faithful minister I am bound to ask myself on the Monday morning, Lord, what dost Thou want me to tell the people next Sunday?" When the Lord has guided us to do our best in the preparation of a sermon, we must make our people

feel that it is not the product merely of intellectual reasoning that we are giving them ; it is not something we have picked up out of a book ; but it is something we have received from God. The prophet's ministry has not ceased—the man that speaks for God may pray,

"Lord, speak to me, that I may speak
In living echoes of Thy tone."

The other point I wish to emphasise is that we should be in downright earnest. I have sometimes listened to brethren and felt that I could shake them up. I am sure the laymen must often feel so too. I have said to myself sometimes when I have heard a good man, "Would to God he would let himself go"—not with rant, not to forget and lose himself, and lose self-control, but "in the name of God, 'let go,' and make people feel that you are in downright earnest." If eternal things are real to us, we should "let go" ; but if they are not we have no business to preach at all. We cannot help but be in earnest.

Another point is that the minister must keep in touch with the life and thought of his day. I abhor sensationalism, but a minister must make the people believe that he knows what is going on round about him. I strongly contend that we are well able to hold our doctrines in the face of the most recent scientific discoveries and researches that are certain. There are things which scientific men are agreed upon, but the truth we preach is able to hold its own in the courts of the philosophy of the science of the day.

The Rev. John A. B. Wilson, D.D. (Methodist Episcopal Church), said :

We live in a time when the almost universal diffusion of Christian knowledge has greatly simplified the work of the pulpit. Its teaching function, save in a minor degree, has been made unnecessary. It is its specific mission to-day to stimulate, to stir into action, predicated upon the knowledge already possessed ; to produce vivid conviction, and arouse to action the consciences and the conduct of those who hear ; to bring the soul to the bar of its own conscience, and to transfix it with a sense of responsibility for immediate action. He fails in the pulpit who fails to get an immediate decision for his issue. If we only teach in the pulpit we do that which can be much better done by our literature. It is ours to set on fire the fuel of knowledge accumulated in the understanding.

1. Pulpit effectiveness demands a definite, adequate object in view in every discourse, and not only that the subject be well in hand. Indeed, the subject needs to be elaborated with special and single reference to the paramount aims. A sharp-pointed purpose is essential to the highest pulpit effectiveness, and the purpose needs to be adequate, one worthy of the preacher's high calling. He who aims at nothing hits it every time.

2. Then, also, effectiveness requires a fair time for preaching the Gospel. It is dreadful to note the time frittered away by indifferent singing, notices, and one thing and another, which leaves but little time for the sermon, and brings the preacher to a wearied people, as though his work were of secondary importance. There may be some excuse in the Ritualistic Churches, for their service is something as a

spectacle, but in our service the preacher should get to the sermon within thirty minutes of the opening.

3. Pulpit effectiveness demands a clean record, which alone can give the minister, without embarrassment, the right of way across the tracks of every moral evil. This is the secret of the courage of conviction.

4. The power to command sudden and powerful emotion is also very essential. Himself on fire with the import of his message, the preacher will command the convictions of his hearers. Men may not agree with, but they cannot be indifferent to such a ministry. A red-hot conviction from an incandescent heart will compel attention and arouse conviction. Some Chinese converts, writing to the Missionary Office for a preacher, said, "We want a man with a hot heart." The want of the Church and of the world is for men of hot hearts to-day.

Bishop Wesley J. Gaines, D.D. (African Methodist Episcopal Church), said:

The pulpit was designed to be a throne of power whence the highest forces, human and Divine, were to issue for the moral uplift of the race. To be effective in the fullest sense, the human elements must be perfectly adjusted to the Divine which operate through them.

The human equipment involves, first, natural gifts of the highest order. No man can make a great preacher without great native endowments. I would not affirm that ordinary men are ineffective in the pulpit; thousands of one-talent men have achieved great and lasting success in the pulpit. These men have their place in the ministry, just as they have their place in the ordinary vocations of life. But their human limitations bar them from the highest achievements. Paul and Chrysostom, Barnabas and Apollos, Luther and Melanchthon, Wesley and Whitefield, Robert Hall and Summerfield, Jonathan Edwards and J. D. Campbell, and Henry Ward Beecher were all men of commanding native endowments, and could not have been so signally effective without them.

Secondly, on the human side, the pulpit becomes effective as the man of God has equipped himself for the work through educational processes which not only involve the mastery of the Scriptures, but acquaintance with the culture and thought of his age. That is pitiful sarcasm which is often aimed at learning in the pulpit, just as if the pulpit were not the place for the use and application of all knowledge. Blind and foolish indeed is the preacher who transmutes the pulpit into a mere lecture platform, and makes it a vainglorious display of learning to secure popular applause and admiration. On the other hand, he is a wise interpreter of the Word of God, who lays tribute upon all knowledge, whether he finds it in the book of nature or in the literature of all the ages, to illustrate and enforce the great and sublime truths of Revelation. When the great Head of the Church needed a man to preach the Gospel in Corinth and Athens, and Rome also, He sent the best-equipped man of his age to do the difficult work. While, therefore, the man of humble gifts and attainments is not to be despised or his work minimised, it should not be forgotten that the ideally great preacher is the man who has enriched his mind from the storehouse of all knowledge. More and more the demand for educated and cultured men is being emphasised, and never since Paul

stood on Mars Hill and astonished the Athenians, not only with his earnest eloquence, but his varied learning, has the world been more ready to listen to such a man.

Thirdly, perhaps the pulpit discourse depends as much for its effectiveness upon the manner of delivery as upon any one human element of power. The flash of the eye, the musical and impassioned voice, the natural and graceful movement of the head and hands and feet, the intense nervous action of the whole man enter into the pulpit discourse, as into all oral discourse, and contribute largely to its immediate and powerful effect. The preacher owes it to himself, and to the sacred message he is commissioned to deliver, to stress with all commendable pride these human accessories which add so much to the general effectiveness of his pulpit deliverances. Whitefield understood the force of attractive speech, and brought into requisition all the power of dramatic art to give graphic and realistic impression to his marvellous sermons. Why not? Oratory is never so sacred, and eloquence is never so divine, as when put forth in proclaiming the Gospel to men.

Fourthly, effectiveness in the pulpit, on the human side, is heightened by that knowledge of the human heart which comes from association with men. As a rule, the hermit, the man who shuts himself up in the cloister, or in the privacy of his own reserve, has no message for toiling, suffering, dying men. Christ walked with men, talked with men, toiled with men, suffered with men, died with men. His intimacy with humanity revealed to Him the wants of humanity, and shot His message to men through and through with sympathy, pity, and helpfulness. So His ministers need to know men, not at a distance, not in the stiffness of a dignity which chills the timid and holds for ever at a distance the humble and the lowly, but in the nearness of a Christian charity "which vaunteth not itself and is not puffed up," and in the sweetness of a fellowship which claims brotherhood with all men. If such a course be pursued, the pulpit will find in the pew interested and sympathetic hearers, drawn hither by the personal charm of the Christ-life as manifested in Him. The drawing power of such a personality is indeed wonderful, and those who hear him give him the more earnest heed because through personal contact with him they know that he is indeed a man of God.

Thus far the human elements which help to make the pulpit effective have been considered, but these alone are insufficient. It requires a Divine force to give its real spiritual power. First, the man who stands in the pulpit must himself have experienced the power of the Gospel in the regeneration of his own heart and life. Nothing so nerved Paul in the perils of his arduous life, and stimulated him to his heroic tasks, as the memory of his experience on the road to Damascus, and his final coming to the light in the house of Ananias. Think of a man lecturing on astronomy who has never studied mathematics or looked through a telescope. Think of a man passing as a physician who has never looked at a book on physiology, and has never been by the bedside of a patient. Yet such men as these are not a whit more incompetent in these spheres than the unregenerated man is in the pulpit. The pulpit, to be effective, must have in it a man whose lips have been touched with a live coal from off the altar, and whose flaming zeal for Christ, and unconquerable love for men, make his message the power of God unto salvation.

Secondly, this man has faith, and nothing is more necessary in the pulpit than faith. Faith gives conviction, and conviction earnestness, and earnestness power to reach men. A sublime faith, unmixed with doubt, uneffeminated by vague and foolish fears—which sees eternal things so vividly that the present seems only a flash, a moment snatched from eternity—such a faith is irresistible, and men will surrender before it.

Thirdly, to all these elements of pulpit power, human and Divine, if the Holy Spirit be added, then its effectiveness is made complete. Then we have Peter on the day of Pentecost, Wesley at Moorfields, Whitefield at Philadelphia, Spurgeon in London, Chalmers in Edinburgh, and Moody in England and America. With such a pulpit the Church need not fear the daring scepticism which is assaulting her foundations, and is eager to tear down her hoary and sacred walls. The pulpit will never cease to be the seat of a nation's strength, the guarantee of its spiritual life, and the pledge of its future greatness and glory.

Mr. Joseph Gibson (Methodist Church of Canada) spoke as follows:

Someone has said that the man who is in the midst of the conflict, whose vision might be obscured by the smoke of battle, is possibly not so well able to describe the scene, not from want of ability, but from the position that he occupies, as the man who stands off at some little distance. I shall venture to hope that there is something in that illustration which will enable a layman sitting in the pew, and coming into contact not only with the Gospel that he hears preached, but on Monday, Tuesday, and Wednesday with the people who hear the Gospel, which will enable him to give some practical idea of what is best adapted to reach the people.

First, there is tremendous waste of energy on the part of our ministers, in consequence of the pulpit twang which they bring with them into the pulpit. Do you think for a moment, if you reflect, that is the effective style of public address? I do not. I am going to illustrate it by what may seem in the first place a little pleasantry, but do not smile at the pleasantry, and lose sight of the thought that lies at the foundation of that bit of pleasantry. What do you suppose is the tone that a young man uses when he proposes to a young woman? He need not shout at the top of his voice. He need not get up in a balloon because the young woman is down here. The tones that lead men are not the tones that men shout out. They may be born of a whisper, but if that whisper is touched with the love of God it will reach a human heart, possibly as nothing else will. May I venture, before I leave my little domestic simile, to take another thought from it. No man should propose to a woman if he does not love her, and not the acres that she owns; and no man should preach the Gospel unless he feels within him the burning desire of being an instrument in the hand of God to save souls. Will you pardon a personal reference. In a life of some activity for thirty years I have adopted this style of address in the pulpit, sometimes preaching for a man who telegraphs me to come and give him a lift, or addressing my countrymen upon some subject, and I can say that I never saw a man asleep in any congregation that I addressed in my life.

My second thought is, do not look vaguely over a congregation. If you do you will not make your thoughts strike. That, at least, is my experience. Already I have picked out three or four faces here. I am not talking vaguely to all of you. I shall lead you more effectively by this style. I have already caught an eye, and in that eye I fancy that I see the spark of genius. Many a time I have found that I have obtained a thought from some upturned face all aglow, and, as the Saviour said, virtue has gone out of me.

I have another idea. I do not discount education. In my own humble, unlettered life—I was born in a tavern and was cursed with the liquor traffic, and I hate it, and will keep on hating it until I have done my share towards banishing it from my beloved country—I have felt the loss of education, but I have lived long enough to know that there is an education which you do not get in the schools. Live among your people as much as you can. I do not mean visit your people to indulge in the mere gossip of the place; but live among your people in order that you may discover the life of your people. Suppose you go into a blacksmith's shop and look round. If there are sermons in stones, surely there are sermons in that place. The furnace, the hammer, and so on, may suggest something. Then there is the iron. It is necessary to have it hot in order to get something good out of it. It is no use pounding away on cold iron. Live in the life of your people. The Saviour did it. When He was speaking to fishermen He talked about fish. Do you think that you can improve on that plan? I do not.

I shall never forget an incident connected with the great John Bright. It was the warmth of his great big heart that thrilled this mighty nation. John Bright was on his way to the House of Commons for a debate on the Reform Bill. He saw a procession of carpenters and joiners who were making their way to the House of Commons to present a petition in favour of the Bill. When John Bright got up in the House, he said he had seen a scene that day which was exceedingly suggestive. Then he drew attention to this procession, and said what impressed him most were the words emblazoned upon one of the banners, "Deal with us on the square. We have been chiselled long enough." I do not fear the Higher Criticism. I can tell you, moving as I do in the humble walks of life, that our people do not fear it. We have faith in the inner consciousness that there is a God. We believe that the sainted lives of those who have died tell us beyond all doubt that religion is a reality. I do not think so much of those critics. They have a wonderful idea of themselves. They remind me of a coloured man I heard of once; he was no acquaintance of any of the coloured brethren in this Conference. This fellow thought that he was the cleverest man on earth; and as a sample of his cleverness he undertook—and he was nearly blind—to go, by the aid of a dark lantern, on a dark night, down into a dark cellar to discover a black cat that was not there.

The Rev. Jesse B. Young, D.D. (Methodist Episcopal Church), continuing the discussion, said:

I have been much interested in the emphasis that has been laid on the necessity for a modern preacher to be acquainted with the English Bible. The man who knows that Book possesses one of the

greatest elements of pulpit power. If he knows the structure of the Book, if he is acquainted with the words of the Book, if he knows the great mission of the Book, if the great vital ideas of the Book are separated in his thought and in his experience from the other parts of the Book, so that he knows where to put the emphasis, where to put the stress, in preaching, and in practical study of the Word, he has already secured one of the great elements of power.

Then, if he possesses, in addition to that, the remarkable quality which Dr. Austin Phelps calls the gift of picturesque exposition, he has added another quality of pulpit power. The man who can see the great events of Scripture, the incidents in the lives of the patriarchs, and the incidents in the life of the Lord; who has cultivated his historical imagination, who has studied the pictures of Bible geography, topography, history, and travels, until he can actually see the events transpire before him, and then can picture them to the people, has another element of power in his ministry. Those who have heard Spurgeon, John McNeill, and Dwight L. Moody know that element was a distinctive and extraordinary element of power in their ministries to the people.

Then, the man who, in addition to this quality, possesses the message element in his sermons, is sure to reach the hearts of the people. I believe that element is more largely lacking in modern preaching than any other element that is not to be found there. The man who goes into the pulpit feeling that he has a ministry for the souls of men before him, who singles out in his thought here and there in his congregation the woman with the broken heart, the orphan child growing up in need, the business man puzzled with perplexities, anxieties, and financial burdens, whose heart undertakes to carry their burdens to God, and who feels that he is commissioned to bring them some consolation, comfort, help, consideration, or inspiration, and who feels before he undertakes this work on Sunday morning or Sunday evening that he has a message for somebody, that man will not throw away his opportunity. That man will not waste his voice nor his sermon upon an inert congregation.

The Rev. R. H. Gilbert, D.D. (Methodist Episcopal Church), spoke as follows:

This discussion is an admirable illustration of the fact that many men have many minds, and few themes are more suggestive of diversity of discussion than this. Three things I may venture to dwell upon within the brief limit allotted.

First, preaching, to be effective, must be plain. You will remember the point in the story that was told not long ago. A learned divine lectured for a college friend of his, and at the close of the lecture ventured to ask his friend for a comment on it. "It was a good lecture," said the friend, "but too full of technical terms. A great many of the people did not know what you meant." "Nonsense," said the doctor; "you mistake the situation wholly. I did not use a word in the whole discussion which even an ordinary person could not comprehend." "I must differ with you," said his friend, "Take, for instance, the word 'felicity.' Over and over again you used it, and yet there was one-tenth of those people who would have understood the

word 'happiness' infinitely better." "Nonsense," said the doctor; "prove it to me." Seeing an elder near the door, the pastor said to him, "How did you like the address?" "Very well; I understood it all thoroughly." "Well, you noticed he used the word 'felicity' very frequently. What does it mean?" "Felicity! Why, to be sure, I know what that is." "Well, let us hear what is your opinion of it. What is felicity?" "Why, to be sure. I've got it. It is something about the inside of a pig." What he meant I do not know. That divine would doubtless have said, "Perspicacity is a feature of effective pulpit preaching," instead of plainness. Let us remember that Paul embodied the whole philosophy of homiletics in one single sentence, when he spoke about great plainness in preaching.

Secondly, preaching must be pointed. In New York one day a sailor said to a messmate of his, "Let us go to church." "I don't feel like going," said the other one. "Then I will go by myself," said he. He went to church, and when he returned his messmate said, "Well, how did you like the sermon?" "Oh, it was goodish-like," he replied; "but there was no harpoon in it." If preaching is to be effective, there must be some point of contact between the sermon and the people addressed. It must be definite and specific. In a preaching experience of now more than a quarter of a century I have learnt that if preaching is to avail ought it must embody a shot aimed directly at the target that the congregation affords.

Thirdly, it must be pertinent. The people who are hit will likely pronounce it impertinent. Let them. John the Baptist dared to be pertinent and it cost him his head, but cutting John's head off did not decapitate righteousness. It meant a good deal for Nathan to be pertinent in the declaration to David that he was the man at whom the adroitly-worded parable was directed; and David thanked him afterwards, and in penitence made possible a glorious illustration of the redeeming grace of God. Plainness and pertinence cost Jesus Christ His life, but Christianity was not crucified, and it still lives.

I believe that if we can get these three P's, a little bit of a pod, plainness and point and pertinence, we shall find that the pulpit will realise God's objective in the institution of it.

Bishop M. B. Salter, D.D. (African Methodist Episcopal Church), was the next speaker. He said:

I was thinking a good deal of this subject this morning. First, I have thought very carefully that what we need most is to come back to the old landmark. We must have Christ in the heart, as well as education in the head. I believe that Mr. Wesley, when he preached years ago from the pulpit in this chapel, had an educated head, a converted heart, and a pious life. What the Christian minister wants to-day is more of Christ mixed with an intelligent head and a pious life. I do not believe in apostolic succession. I believe in Wesleyan succession. Mr. Wesley consecrated Mr. Asbury. He laid his hand on the Bishops of the Methodist Episcopal Church. Among them was Richard Allen, who followed Mr. Asbury and caught his inspiration. He may not have had all the education required then; but he had a converted heart and a pious life. From him our Church started.

To-day, as negro Methodists, we are educating the head, and seeing that the heart is converted, and that the man's life is pious, before he preaches the Gospel of the Lord Jesus Christ among us. We have

to-day our Wilberforce College, which is preparing men to preach the Gospel of the Lord Jesus Christ. We have in the grand and great "lone State" of Texas our Paul Quin College, which is polishing and preparing the young negro to preach the Gospel of the Lord Jesus Christ, and, at the same time, seeing that his heart is converted and that his life is a pious one. We have in the greatest State in the world —there is no State to surpass it, so far as I know—the State of South Carolina, our Allen University. It is great, because it gave the Church an Andrews. It gave to the Methodist Church a Capers, who first sowed the seed of righteousness among the negroes of that State, and lit a torch of righteousness in that State, and around the fire the negro to-day is warming himself over the blaze of Methodism and Christian piety. We have in Georgia, the Empire State of the world, our Morris and Brown Colleges, and from those colleges we are sending negro men, educated, with converted hearts and of pious lives. I am glad, as a member of that race, to inform you that we are preaching the whole Jesus, a living Christ, and a pure Gospel.

I think, again, that what we want, as Christian ministers, is more piety. We want our pulpits clean, pure, and good. We want our pulpits filled with men whose lips are pure, and whose lives are lives of Christian piety. We want them, when they go into the pulpit, to lift up the cross of Christ and to be full of the Holy Ghost, and we want to do, like John Wesley used to do—namely, spend hours preparing to unfold the sacred mysteries of the Lord to the dying world. My prayer is that we may all go from this Œcumenical Conference full of God, full of Christ, and full of the Holy Ghost, and I pray that the Wesleyan spirit may fall on us all this morning, and, as we look back with faith and through the eye of imagination and see Wesley there, with his open arms pronouncing the Apostolic benediction, that the Holy Ghost may fall on all of us, and that we may go to our homes with the torch burning brightly and living and preaching the whole Christ.

Mr. Geo. Lidgett, B.A. (Wesleyan Methodist Church), spoke as follows:

I have been so depressed with the sad event in America, that I did not intend to speak this morning; but there is one point that has been on my mind for a long time, which I think it is perhaps worth while to state, and it is this. During the last forty years we have had continual assaults made on the punishment of sin. Some men think that they have got rid of hell altogether. A large portion of society around us have dismissed the idea, and are living in entire disregard of it. It has had its effect on the pulpit. We know that the subject is distasteful to the hearers, and it has induced a good many greatly to limit their testimony. St. Paul says: "Christ in you, the hope of glory; whom we preach, warning every man, and teaching every man." The warning voice has been dismissed to a large extent. That is my observation.

What is the effect? We have to lament that sinners are not saved in those numbers in which they used to be, and that many a service passes away without any sign of anything being accomplished. There is something beyond this. It is having its effect upon our own people. Over many Methodist homes God's flag does not fly. That is a strong

expression. What I mean is this, if you are to induce your people to exert influence on society around them as boldly as they can, you must produce intense conviction in their minds, and unless there is such conviction, you will not get that witness for God which you want from all your people. I say, therefore, that our duty is to maintain the proportion of the faith by warning every man as well as teaching.

Mr. N. W. Rowell (Methodist Church of Canada) said:

One point has brought me to the platform this morning, one that has not been touched upon in this discussion, and which, I am afraid, is not too much emphasised in many of our churches, that is the share which the pew has in the effectiveness of the pulpit preaching.

We, as laymen, are very apt to criticise the minister sometimes, if the services are not so effective as we think they should be, and yet we fail to appreciate the fact that if the minister comes into the pulpit, and sees before him an unsympathetic, or a thoughtless audience, it very seriously dampens his ardour and enthusiasm, and perhaps the spirit of the sermon which he preaches. If we call upon our preachers to prepare that they may preach to us effectively on the Sabbath, let us as laymen see that we in some sense prepare ourselves for the service on the Sabbath. There will be many in the congregation who will not have made that preparation. It behoves the Christian members of the congregation, by prayer for the pastor, and by the sympathetic attention which they give him when he enters the pulpit, and by the spirit which pervades the whole Church, to so help him in his service that he may, indeed, preach effectively.

One other point. It has been touched upon before, but let me emphasise it. What we need now—I speak from the young man's standpoint, the young man I meet with in the street, and in my profession—is that preachers should be more of men, and less of preachers; men before they are preachers, men with broad human sympathies. Most people, young or old—I am speaking for the men more particularly—come to the church on the Sabbath desiring to be helped. They want intellectual help. They want some thought in the service that will enable them to think of the truer, better, and holier things. They want something in the service which will help them to do better in their daily life, to fight temptation successfully, and really to be better men, something that will send them out into life with a better taste for the good things of life, for we meet with enough in our daily lives to contaminate us with the bad things of life.

If the man who goes into the pulpit, although perhaps not "in all points tempted like as we are," and yet a man who has been tempted in some points like as we are, and whose heart goes out in warm, human sympathy, endeavours to speak a word of helpfulness to the people who want help, I believe that his service will be very effective, particularly if he lives that out in his daily life. What was one of the great secrets of Henry Ward Beecher's success? What was one of the great secrets of Mr. Spurgeon's success? I am assuming they possessed those qualities of intellect and heart which are the very basis of successful preaching. Was it not the intense human sympathy which they felt for every human being? No man ever went to hear either of those men preach but felt that he was in the presence of a lover of his kind, and the preacher, being a lover of his kind, touched their hearts, and helped them.

Mr. WILLIAM MCNEILL, J.P. (Primitive Methodist Church), also spoke. He said:

I have been as good a listener as any who have been in this Conference. Next to being a good preacher, a good preacher should always have good listeners. One or two things only I have to say.

In the first place, I am a minister's friend. I have belonged to that Church in my latter days which is called the Primitive Methodist Church—the Church which was called to minister to the poor, the common people, and we like the common people to hear us gladly. I think every minister who is called to preach the Gospel should never be in a position of pecuniary difficulty. Every minister should have a stipend that will keep him above the world in that way. I heard a story a few days ago, when I was in Scotland, of a minister in the Highlands. Many funny stories have been told about Highland and Scottish ministers. This minister had been in his parish for more than twenty years, and the parish, like a good many other rural districts in this country and that, was declining in population. He ultimately received a call from the Government of his country to go to Inverness Prison to be the chaplain there. He called his people together and told them this, and he said, "On the next Sunday morning I shall deliver my parting message. I have been with you now for twenty years. My topic to-day shall be Love. To show that you do not love one another very well, there has not been a marriage in this parish for five years. To show that God does not think very much about you, there has not been a funeral for ten years. To show that you do not love your minister very much, you have not raised my stipend for twenty years. I am now called to be chaplain of Inverness Prison, and I shall go there in a few days, and our topic to-night will be, 'I go to prepare a place for you.'" That is not the kind of thing that will succeed either in the pulpit or in the pew.

I have been listening to preachers from the time of Dr. Guthrie, the great Edinburgh preacher, whom I heard when I was a boy. It was my pleasure yesterday to listen to the Rev. R. J. Campbell, of Brighton. I am enamoured of great preachers, but, after all, the man who reaches the heart, the man who touches the hearts of the people who come under his spell on the Sabbath morning, coming from the toils of life, the anxieties of life, and the bitterness of life—the preacher who loves his people will get love in return. He must come with that love in his heart.

Then the preacher must have thoughtfulness, and, to succeed, he should be natural. He should not ape somebody else. Sometimes I think that preachers are all cast in the one mould. Burns to his friend said,

> "Aye, the preaching can't forbear,
> And e'en the rigid feature."

Therefore, let preachers come into the pulpits as men, natural men talking to men, and not merely coming with a kind of ring that we often hear, because it belongs to some Churches to have a queer, pious kind of ring in the voice. The man to reach the heart of another must be natural and unaffected, and if he comes in that way and talks to people, one man talking to another man, knowing their weaknesses or difficulties, that preacher will succeed.

I am here as a layman belonging to that Church where it requires

two laymen to keep one minister in order, or where one minister is quite sufficient to manage two laymen. I speak for the laymen. I am quite sure the minister will succeed best who makes friends of the laymen, and who gets the laymen's help. Get all the laymen to help in the work. The world is wide, the harvest is great, and the labourers are few. Therefore the minister who is successful in getting others to help him will be the man who will do the most good.

The Rev. JOHN BOND (Wesleyan Methodist Church) spoke as follows:

Let me bring to the Conference on this question a testimony from one of the great leaders of thought among labouring men in this country. Mr. Henry Broadhurst said to me on one occasion, "What we want as preachers are men who will come to us as men, and talk to us as men. Most men that I hear are parsons and priests. They come with priestly manners and with a parson's tones. If they would come to us as men, and talk to us as fellow-men, the working men of England, at any rate, would listen to them." Another man that I have in mind, speaking of the qualifications of a great preacher, said, "He is a worldly man," by which it was not meant that he was a man given to the spirit of the world, but that he knew what the world was. He moved among men; he listened to their common talk; he was familiar with their thought. He adapted himself to them, not in slang, but nevertheless getting alongside of them, and realising what it was that they wanted; he was a worldly man. So far as I have observed, College men preaching in College chapels, using phraseology of a theological type, have not been attractive preachers with the common people. On the other hand, I think that a man of the class I have named, speaking, as I have suggested, as a man to his fellow-men, dealing honestly with men's difficulties, will obtain a congregation in any part of the country with which I am acquainted.

Mr. PERCY W. BUNTING, M.A. (Wesleyan Methodist Church), spoke as follows:

I think that I can agree with everything that has been said this morning, because I think that the province of preaching is as wide and varied as that of the Gospel itself. It is no use saying that a sermon ought to be this or ought to be that. It depends upon the congregation, the circumstances, and the time. It must be as varied in style and quality, and the preacher himself must be of as varied a character as it is possible for us to obtain, because we have to deal with the Gospel, and not merely with the attempt to convert from sin a vast number of comparatively ignorant and indifferent persons; but we have to nourish the Church which we have gathered together, and to instruct in the Gospel the great number of persons who are fairly prepared to become members of the Church and are under process of education.

Our ideal conception, which is so familiar to us as Methodists, and so near our hearts, of getting together a great crowd of comparatively uneducated and uninstructed people, and, by a very warm address, addressed to their hearts, getting them there and then to say that they will turn and accept Christ, is a very great part, no doubt, of the

preaching of the Gospel, but I do not think that it is the greatest part. If you will take any Christian congregation which is working actively in the Christian service, I believe that you will find that the majority of your most reliable people, without whom you cannot carry on the Lord's work, and who are absolutely essential for the effectiveness of that congregation, consists of persons who have been brought up from youth in the nurture and admonition of the Lord, who inherit the Christian tradition, and who are being trained up to take the places of their fathers and mothers in the Church. The nucleus of every Church consists of the persons who are not converted from a life of open sin, but who are gradually brought to feel the weight of the Gospel appeal, and yield to it at the time when the maturity of their judgment and conscience makes it right.

I want to plead for the young people of our congregations who are being educated. They are a very large and important class. You send large numbers of youths and young girls out as they grow up, at twelve, fourteen, and sixteen years of age. They are being sent to schools day by day, in which they are taught in a style which is improving rapidly ever year. The methods of education, and the familiarity with the leading thoughts and notions of the day, are pressing upon them with very great force. One of the greatest points necessary in preaching the Gospel is that the intellectual level of the preaching which they hear shall not be, at all events, below the intellectual level of the secular instruction which they are getting in their schools. If it is below them, I think they rarely render their attention thoroughly to the Gospel. I will not say that there are not cases in which they do, and, of course, I do not for a moment suggest that the preaching is not to be to their hearts, but the preaching must be to their judgment, their conscience, their opinions, and their general knowledge. You have to show them that the Gospel is not contradicted, is not belittled, is not to be set on one side, because of anything which they are learning habitually in their daily life. You must keep up to their apprehension the intellectual level of the Gospel which you preach.

With regard to the knowledge of the day in the terms in which you cannot help preaching, because the fashion and thought of the day modify all our minds, you must preach to the young people in such a way that they realise that you know what you are talking about when you deal with those subjects. The knowledge of the Bible is enormously increasing. I do not mean merely the heart knowledge of the Bible which goes to Christian experience, but the knowledge of the history, and so on, of the Bible about which those in schools are taught every day. It is one of the greatest functions of a Christian minister to be himself abreast of the intellect and thought of the day, especially in Biblical subjects, and to be able so to preach that these people will know that they are not listening to somebody whose word is not to be so much trusted as the word of the schoolmaster whom they hear on Monday morning. Remember that a congregation on Sunday morning is not composed, for the most part, of persons who have come in terrible anxiety of business, or with a deeply-burdened conscience, or with some hard stroke. They come, for the most part, with comparatively little preparation, with the daily life rather strong in them, moderately, I might say, indifferent about what they are going to hear and see, and they require to be aroused. You cannot neglect those elements of interest and of mental culture of the day of

which their minds are full when you present the Gospel to them, because the Gospel must be presented to them in a way which is consistent with the Christian civilisation in which they live.

Mr. JOHN B. MCCUTCHEON (Irish Methodist Church) also spoke. He said:

I am glad that attention has been drawn by Mr. Bunting to our young people. I would like to follow that up by drawing attention to the enormous number of our still younger people. It is not only the young people who are at school and college, and who are receiving there that education of which we have heard, who have a right to be considered in our public services, but there is a still younger generation growing up and following in their footsteps, who are in great danger in many instances of growing up in a state of being Gospel-hardened owing to their sitting for so many years listening to sermons and addresses, and sitting out, in more or less weariness of the flesh, services in which they have no part, and in which there is no one thing that is calculated to interest or to attract them.

One of the most useful and one of the most instructive forms of service, even to the older people, that I have ever taken part in is that form of service in which there is somewhere introduced some little address, often by an illustration or a story, perhaps a Bible story, perhaps a story from some secular source, which is especially designed to attract the very youngest of the congregation, to give them a share in the service, to point their young feet in the direction of righteousness, and to help to train them to grow up good men and women. A preacher who aims at being truly effective must, I think, not overlook the claims of the very youngest children in his congregation. The service is a thing which they have to sit out, weary, and sometimes sleepy, but some little address, specially for themselves, with some little interesting story, which may be turned to good account, is a thing which will bear fruit in after years, and which will, even in the days of their childhood, lead them to look upon the service of God's house as something even to them interesting, instructive, and beneficial.

I am glad that attention has been drawn to the importance of comradeship and sympathy between ministers and their congregations. I have sometimes said to my pastor, "I do not want you to pay formal pastoral visits to my house, but any time that you can come and talk to me, man to man, I shall be glad to see you." The best times that I have spent in the company of my pastor have been when he has taken me at my word, visited me in my house, and we have had that sort of conversation.

From the layman's point of view, our ministers do best when they keep to the Gospel. That is their subject. If they take up with other subjects they meet laymen on common ground, on which sometimes the laymen, perhaps, know a little more than they do; but if they keep to the Gospel they will not fail to excite interest, and to do good. That is their special subject on which we look to them for teaching and guidance. Many a good sermon is spoilt by an illustration that is faulty. I remember in my early days hearing a sermon preached by an eminent minister who had many years of useful service behind him, and it was entirely spoilt for me by a very elaborate and very

long-drawn-out illustration or analogy which the preacher drew from what he presumed to be the mode of trial in the courts of justice. My own legal education was not very far advanced at that time, but it was sufficiently far advanced for me to know that at every step of the illustration he was making the most ludicrous and egregious blunders. The remembrance of that sermon, in spite of all the good it contained, is to me purely a remembrance of the ludicrous.

There is one element of pulpit effectiveness that has barely been touched upon. My father, grandfather, and great-grandfather were all Methodist preachers, and I am a preacher's friend. Pulpit effectiveness is not a one-sided matter. It is not confined to the pulpit. It bears to a great extent upon the sympathy, the support, and the prayers of the laity. No man can be more destructive to pulpit effectiveness than the man who goes running about from one church to another, to hear this preacher, that preacher, or the other preacher, who worships the man, and not the God of the Sanctuary. Let us keep to our own churches on Sunday, no matter what the attractions are elsewhere. Let us support our preacher, no matter whether he pleases us in all respects or not. Let us give him more of support and sympathy than of criticism. There may be points that we do not altogether appreciate, there may be matters which might be improved; but he is there, as we believe, preaching at the call of God, and with the intention that we may receive good from him. If we go to church in the right spirit, if we listen to our minister with the right spirit, if we give him the sympathy, support, and prayer that we ought to give him, then I believe that almost any preacher, provided he has the proper call to his office, will be effective and beneficial to his congregation.

The Rev. F. T. Tagg, D.D. (President), concluded the discussion, as follows:

This has been a very profitable discussion. There are just two things I would like to say in this connection which it seems to me have not been touched upon. It occurs to me that one point of weakness in the pulpit to-day is its lack of faith. We go into the pulpit, and we preach a sermon, but do we actually expect to see immediate results from that sermon? I remember in the early days the apostles preached, "and the Lord added to the Church daily such as should be saved." It seems to me that, if we expected more immediate results from the preaching of the Gospel, we might see daily salvation in the Church. Another thing that occurred to me during this discussion is that the Lord Jesus Christ Himself, our greatest Example, went up into the mountain to pray, and that when He came down from the mountain-side the multitudes followed Him. Effective pulpit preparation might be found in the mountains, when we spend the night in prayer, and in the morning the multitudes will follow us.

The Benediction was then pronounced by the President.

SECOND SESSION.

TOPIC:

THE MOBILISATION OF THE CHURCH.

The Conference resumed its sittings at 2.30 p.m., the Rev. F. T. Tagg, D.D. (Methodist Protestant Church), again presiding. Prayer was offered by the Rev. P. H. Whisner, D.D. (Methodist Episcopal Church, South).

The Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), who took the place originally intended for the Rev. Hugh Price Hughes, M.A. (Wesleyan Methodist Church), gave an essay on "How to Mobilise the Whole Church." He said:

To determine the method of mobilising the whole Church, it is first of all necessary to form a clear idea of the Church's grand objective. That may be expressed in one word; it is nothing less than the evangelisation of the whole planet. A secondary object is to make of each atom in the human mass the best that can be made of it, and to bring the relations of men which are now chaotic into a Divine order. I call these two latter items of the Church's programme secondary because, if only you can effectually evangelise the human race, they will follow naturally and inevitably. Everywhere yielding to the influence of the Spirit of God, men would gradually become like Jesus Christ, and under the magnetic influence of a common Divine love old social groupings would dissolve, artificial national boundaries would fade away, a Divine crystallisation would set in, as beautiful as irresistible, and there would gradually appear a world-wide state utterly unlike anything ever yet seen, the true Civitas Dei.

This is a grand, far-off Divine event, some of you will say. But you have no right to put it away from you as something quite impracticable. The question really is, Is it the idea of Jesus Christ? Did He preach it? If He did, the thing is settled, for Jesus of Nazareth was no mere dreamer. When He taught His disciples to say when they prayed, "Thy Kingdom come," He did not mean they were to ask for a grandiose impossibility. Clearly the Church must endeavour to get the Gospel truth into the head, and into the heart, of every man, woman and child on earth. The rest will be comparatively easy.

Everything combines to suggest to us that the supremely opportune time to make a grand, final effort is just now. The beginning of a new century appeals strongly to the imagination. It is a time which arrests the mind, suggests fresh efforts and new enterprises. Especially does this apply to the dawn of this twentieth century, for there is at this period such a coincidence of magnificent opportunities as was never before presented in all the long unfolding of the scroll of Time. The wealth of material resources, through discovery and invention in the century just closed; the education, which for the first time in all history is now given to the whole people; the political power now wielded by those middle classes in which the chief strength of the Church lies; the enormous political preponderance in the whole world of those nations whose Christianity is of the purest type; together, these present at this precise juncture such a brilliant combination of advantages as to suggest even to a careless observer that Providence intends the immediate future to be a season of quite unexampled advance of the whole Church towards the complete realisation of the purposes of Jesus Christ for the human race.

From every side the old prophet's words are insistently echoed to the Church of this day, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." In other words the time has come, fully come, to mobilise the whole Church. Of course, such a stupendous task is beset with difficulties, for we have to take into account not only the Protestant, but also the great historical Roman and Greek Churches.

A despatch, somewhat on the following lines, should be addressed to the Pope: "It is our duty to inform your Holiness that the whole Church is to be immediately mobilised. We recognise that the eyes of many in all parts of the world, and even of some who do not belong to the Roman Catholic Corps of the Army of Christ, look with reverence and affection to Rome, where Saint Paul certainly laboured and died, and where Christianity in Europe received a great baptism of blood. We are, therefore, anxious to secure your hearty co-operation. With a view to successful mobilisation the following suggestions are respectfully submitted. 1. You must come out of the Vatican. The undignified spectacle of the head of a great Church sulking in his palace cannot continue. 2. You must give up entirely the dream of temporal power. It has done you much harm with Bible-reading Christians. They remember that Jesus Christ said, 'My Kingdom is not of this world.' Your eagerness for an earthly sovereignty pains them. We beg you to get rid of this awful heresy. 3. You must recognise definitely and frankly that there are Christians who believe on the Lord Jesus Christ, and manifest their faith by lives of righteousness and charity, although they may be members of Protestant or Greek Churches. 4. You must abolish at once all known abuses, pious frauds; the Jesuit doctrine that 'the end justifies the means,' and all crooked diplomatic methods must be abandoned. We cannot be embarrassed by these things when we come to the practical work of

mobilisation. 5. The above will involve the abrogation of the dogma of Papal Infallibility. 6. The Confessional must go. 7. Your Index Expurgatorius must be abandoned. You may fearlessly let criticism have full play. It will destroy nothing that is worth preserving. 8. The Holy Scriptures must be recognised as the one rule of faith and practice. 9. You must recognise as the sole Commanding Authority the Lord Jesus Christ, a living Presence guiding His Church through the mind of the faithful. 10. All the organisation and material resources which you possess must be used unreservedly for the great enterprise. These points do not by any means exhaust the changes which are essential to preliminaries to mobilisation. But probably these will afford sufficient occupation for a little while, and as they are worked out you will yourself see the way more clearly to further action. Kindly report progress at your early convenience."

A despatch on somewhat similar lines, but adapted to the circumstances, must be forwarded to the Holy Governing Synod of the Russian Church, and to the Archbishop of Canterbury. The other Churches of the world must also be brought into active co-operation, such as the Lutheran, which has become all too cold in these last days; the Presbyterian, Baptist, Congregationalist, and other Free Churches of Great Britain, from which we confidently hope for warmest sympathy and splendid service. Happily, in regard to these last, the spirit is all that could be desired, and we may rely upon it that they will not be far from the front in the fiercest of the battle. We may look for very special help from the Salvation Army. While its soldiers are thoroughly organised and drilled, they have also power of initiative; they have dash, and daring; they have the habit of prompt obedience, readiness to take any post that may be assigned to them. They have mobility. They carry no unnecessary impedimenta. They are not weighted down by their "respectability." As scouts, as light irregulars, they will be invaluable. We could do with more of them. Praise God for the Salvation Army!

Manifestly, our own chief responsibility is for the great Methodist Army Corps. It is no light responsibility even so limited. However, it is a great thing achieved towards the purpose to have together the representatives of the world's Methodism. If you were not here already it would be almost necessary to call you. That is something gained and is another emphasis of Providence. Moreover, you come here in the right mind and spirit. Although you had probably no very distinct idea that this gathering was to be used for the definite purpose of mobilisation, you are not quite unprepared for it. You would be sorry if the Œcumenical Conference were nothing more than a huge talking shop for the glorification of Methodism. You want something done, and something great. You represent Churches which pant to be led forward, that throb with the imperial passion of John Wesley. You are ready to place the Methodist Church on a war footing. A few of you may be content to look back with pride and complacency on the achievements of the past, and to let the cry, "What hath God wrought!" suffice you. But most of you feel the

thrill of a new age. You feel that what God has wrought is to be used as a fulcrum for working more, and that the future has possibilities of victories whose splendour shall pale the glories of the past. It is a symptom of age and decrepitude to dwell too much on the past. You feel this. True, we have ended one era, but we have already commenced another, and in that era, please God, there is far more for Methodism to do than in the age that is closed. Knowing this, you are stirred by a loyal eagerness to respond when the cry is sounded out to the representatives of Methodist regiments, and posts, and stations all over the planet to mobilise. How is it to be done?

Obviously to put the Methodist Church on a war footing the first requirement is to examine our resources in material and in men. We are told that the members and adherents of Methodism number over thirty millions, or as large a number as the population of England, and no doubt they possess an aggregate yearly income which is comparable with that. Mr. Perks tells us that Methodists are now worth forty millions more than they were four years ago, and they were pretty well off then. England, with its thirty millions, is able to raise by taxation not terribly oppressive quite a hundred millions a year. The entire voluntary tax, which is paid by thirty million Methodists, does not show up very well in the comparison. We think we are doing great things when we pay our way in the maintenance of our present huge organisation ; and when, in addition, the Methodist Churches on both sides of the Atlantic raise four or five millions for special purposes, really as a step towards mobilisation, we are jubilant and proud. But does it mean very much? What is this compared with the excise duties? You are driven to the conclusion that there is an immense, incalculable financial reserve in Methodism. Hundreds of millions of pounds sterling are possessed by Methodists, held in trust for the purposes of Christ, ample for the most ambitious scheme of mobilisation. We have the money, and yet our ordinary income is inadequate even for the work which we have in hand. I do not underrate the enterprises of to-day. Absolutely they are grand, and they would be grander if more money were available. Yet relatively to the final object—the Christianisation of the whole world—they are not grand at all. Comparatively we are on a peace footing, with just a little border warfare constantly going on. This is not because there is not money enough among Methodists. We have abundant means for putting the whole Methodist Church into a state for meeting the armies of Satan in one determined struggle to annihilate his empire on earth. But these means are either stored up or squandered in luxury. Mobilisation will necessitate a big draw on these reserves. Is it not for this purpose they are there? We have the money.

We also have the men. We have carefully reviewed them. Over twenty-eight million adherents. Eight million members. You cannot possibly read these numbers without concluding instantly that this army is at present on a peace footing. What proportion of the eight million members are evangelists? Evangelists not in the conventional

sense—but keenly, determinedly, whether in private life or in public, trying to make known Jesus as the Saviour. You have, say, 500 members in your church. Can you say of half, or, of a quarter of them, that they are Christian workers? The truth is, if these figures are correct, and you have over twenty-eight million adherents, there must be a tremendous reserve of soldiers of Christ. The way to mobilise is to call out all the reserves to take their place in the ranks for immediate service in the Army of God. Come into the ranks, you who have retired prematurely and mistakenly. Come, you who gave up your Sunday School work, or your preaching. Come, you who have grown lazy and lukewarm. Come, you who are half asleep in your too easy chairs. Come, you who have been hoarding your one talent until it has begun to rust. Come, you who are bitten by the crazes of the world. Come, you who have thought yourselves too young, and you who have thought yourselves too old. Come, you who are shy and diffident, everyone of you who owns Jesus for Lord. Come, now, put your armour on, and join the ranks.

Let us next look at our weapons. Modern victories have often gone to the side of the nation which had the best guns. We have some old weapons that we cannot improve upon. It is not by might, nor by power, that the victories of the cross will be won. Let the people have the Word of God. Let them have its truths shot forth from hearts kindled with holy love. Let them have those truths accompanied by trustful prayer, for, without all this, you may as well lounge on in your snug corner. But sometimes you may speak the Gospel. That has been the principal method of its propagation all the ages through. Sometimes it has been from a pulpit to a crowd—artillery practice—and much good it has done ; in some ages and circumstances more than in others. But artillery has not always been so deadly as was expected. We want—and, with our enormous battalions called into active service, we ought to have—more good rifle practice. Every one of our millions should fix on his man, and in the most effective way he knows let that particular man have the truth. It really is wonderfully effective when a man tells out of a full heart to another man about Jesus Christ, what He is to the speaker, and what He will be to the hearer.

There is another method of spreading the truth, which was never so effective as it is to-day. Writing is an art which has been known for millenniums, and printing for centuries, but never in the history of the world till now have you had whole nations trained to read. The Press is, therefore, a power to-day it never could be before. Are you using this, an up-to-date weapon from God, for all it is worth? You know you are not. Those thirty millions, with their money and intelligence, could control a force competent to carry a Gospel message to every civilised and half-civilised man on earth, and in such a form that, with the blessing of God, he would be constrained to understand it, and to feel it too. Look at the London papers any morning this Conference has met—a Conference meeting only once in ten years, a Conference of representatives of over thirty millions. There is more

in every London morning paper about sport, about the theatres, about the money markets, about petty police cases, than about this Conference. It may be different in America, but the absurdity of the contrast here is simply an illustration of a fact that we have not learnt how to use the weapon which God has placed within our reach in this age. But we must mobilise. Money, and brain, and heart of Christianity, you must seize the printing press and use it for your Master!

The next thing we must look at is how to use our resources to the best advantage in scientific co-ordination and with severest economy. God never makes us so rich as to justify us in waste. That is true of a country, and it is true in the Church. It is obvious that if we spend time, money, and talent in fighting one another we are committing a grievous folly. We are already beginning to see that. But we have still to recognise clearly that alike in great towns and villages, where our home work is done, and abroad in foreign lands we must mark out work for our different regiments. Here is a province for you to win, and there another for you. No doubt, in practice that would mean an approach towards the unity of Methodism. That union is inevitable when the Church means business. On a peace footing we may be content to go on our present lines, with much real sympathy and, perhaps, even more gush, but when the Evangelical Church is mobilised, and it is no Church at all which is not Evangelical, we shall deal rather sternly with those who prattle about microscopic distinctions of polity, when we ought all to be busy on the battlefield against sin. No Church would like to be late taking its place on Armaggedon, because it had been debating whether the minister should lead because he was the minister, or because he was elected to lead. At the word, mobilise, a loyal and loving Church would have such a glow of holy joy that it would ignore, it would never see, some of the barriers that occupy its languid attention in the leisured times of peace.

We must apply common-sense tactics and strategy. St. Paul threw his most sustained energies into the most populous and influential centres. Corinth and Ephesus even did not suffice, but always the cry was coming from his heart, "I must see Rome." He knew that if he could get the Gospel into Roman life it would soon be carried everywhere. So also, we must throw a tremendous force upon the great nerve centres of the world, and be prepared to spend treasure and blood without stint to capture London, New York, Chicago, Paris, Berlin, Rome, and so on. All the world will soon feel the effect of work done in these great cities.

I have reached another point, and one of great importance. It is the question of the staff. There must be no nonsense here. Men must be put into position according to their character and ability. Nothing in the world else. Not because they are rich, or titled, or influentially connected, and not even because they are growing old. It is no time for ornamental officers or carpet knights. We know the mischief that may come of neglect of this rule. The best man in the church, best in grace and in gifts, must be at the top. What matter in the

Army of the Lord how poor a man may be? The Church must be just, and justice is blind, even colour-blind. In the Church of the early centuries a slave might become Bishop of Rome, and the Church of to-day must be resolute to let a man's worth determine his place. We are coming into line for battle, and we want the very best men the Church possesses to be our leaders.

What of the highest position of all, the supreme Headship on earth? That will be no difficulty. When the Church has reached this point, the result will be wonderful. Jealousies, ambitions, selfishness, in every form will have been extinguished, for you can only have the Church fully mobilised as you get rid of these hateful things. When you have that, you will feel that the figure of an army applied to the Church is not strong enough. No army is so mobile, disciplined, brave, obedient to the will of its commander as this. It is not the Army of Christ, but it is the Body of Christ. Its Lord, its Commanding Spirit, is Christ dwelling within, and the Church in its purity, healthfulness, immortal youth, elasticity, and vigour, responds sensitively and spontaneously to the Will of its Lord. That is all that is needed.

Before such a Church many evils would shrink away without a word of defence, like the shamefaced crowd before the Holy One of Galilee. Among such evils would be gambling and drinking. Business life would be transformed past recognition, were even thirty millions in the world working solely in the Spirit of Christ and for the objects of Christ. Strife of classes and wars of nations would be impossible. The Church would put forth a hand so tender that it would soothe the fever of this mighty London; so strong that it would propel the Parliaments of the world; and such a Church in less than a decade would charm and convert mankind.

A dream, you say, again. No! Not for a dream would the universe of God have gazed on the tragedy of Calvary. It is an ideal which waits realisation only until the Church of Christ is mobilised. That in its turn waits only for this one thing, for those who profess to own Jesus Christ as their King to follow up their profession by obedience, joyous, prompt, and absolute to the commands of His Spirit.

The Rev. J. HAY YOUNG, Ph.D., D.D. (Methodist Episcopal Church, South), took the place of the Rev. James Atkins, D.D. (Methodist Episcopal Church, South), who was unable to be present, and delivered the first invited address on the topic. He said:

The question how to put the whole Church in a position for active service is too great for an hour's discussion, to say nothing of the ten minutes allotted me. It is so full of suggestion that I am at a loss to know what points to emphasise and what to pass by.

I like the idea suggested, of the Church Divinely commissioned for the overthrow of sin and the establishment of the Kingdom of God. This attitude is not only Scriptural, but thoroughly accords with the

actual state of affairs throughout the whole ecclesiastical world. The Church is an army ; it has many divisions, each occupying a Divinely-appointed place, all of them recognising but one Commander, one Leader—Jesus Christ, the Captain of our Salvation.

It would seem, then, if this be true, the question how to mobilise this great army is not one for our determination. As soldiers of Christ it is not our part to mobilise the Church ; it is ours to obey the orders already received, and leave the direction of the movements of the hosts of the Lord to Him who alone is entitled to command. The question before us suggests that the Church has not been, or, at least, is not now, mobilised ; that is to say, the Church is not in a position for active service or war. If this question involves a friendly criticism of the present state of affairs in the Church, there is no doubt room for some complaint. I am not prepared to accept the scepticism, the infidelity, contained in the suggestion. Our great Leader has not only furnished us thoroughly to every good word and work, armed us with the most approved weapons of our warfare, and given the most ample directions as to the course we are to pursue, but has assured us of His constant presence with us, and has promised certain victory in the end.

It has always been a difficult matter for men to keep their hands off the Ark of the Lord, when they imagined it was tottering to its fall. Honour, might, and power have in all ages sought to add to the efficiency of the Church by means and instrumentalities which are wholly the product of the wisdom of men. We are for ever seeking for methods and ways of obeying the commands of God, and advancing the interests of the Church. Every branch of the Christian Church is groaning under the crushing weight of its over-organisation. Verily, our age is the age of organisation, and, following the trend of the times, the Church has been plastered all over with Societies and Guilds, until, like a London omnibus, you can scarcely tell what it is, or what is its destination. To my mind it is a serious question whether this multiplication of organisations within the Church has tended to help or to hinder the mobilisation of the Church. Organisation is not power. It may be, like the great steam engine, an excellent means of transmitting power, provided the power is there. But every wheel and cog added only tends to dissipate the power until the time is finally reached, when the machine will cease to move at all. Roman Catholicism has reached this point, and High Churchism in England and in America is fast nearing this end. You cannot mobilise the Church of God, and put it into position for active service, by multiplying its societies, adding to its ritual, or increasing the number of its officials, both clerical and lay. You may thus strengthen the organisation, and make it beautiful, or more imposing in appearance, but you will not have proportionately increased its usefulness in the matter of practical service for God and man.

To return to the thought with which we began, the Church has been already mobilised. We need not ask how, but accept the fact. Our Lord has fully armed and equipped His militant hosts, and placed them

in position to do the most effective service. What we need now, and always, is a loyal spirit to obey His commands, and the Spirit of the Master Himself who stands in the forefront of battle to lead us on to victory.

It may look a little strange to the world to see, after but little more than a century of its existence, the great Methodist Church seriously asking, How to mobilise the Church. In the days of our founder this Church was the wonder of the ecclesiastical world, because of its complete and perfect mobilisation. One of the chief features of that perfect work was the return to the itinerancy so emphatically commanded by our Lord. The glory of our Methodism, as to its organic polity, is the itinerancy. Under Mr. Wesley this system was apostolic and simple. In our day we have sought to improve upon it, until, as a system, it is fast becoming impaired and losing its apostolic authority. The Master commanded us to go, and the old Methodist preachers gladly obeyed the word. Now we are beginning to come at the call of the stronger and more wealthy congregations. At one time the Methodist preacher was content to obey the judgment of his fathers in God. Now he must have a voice in the matter himself. A settled pastorate is an anomalous thing in Methodism. Our separate existence as a Church depends not upon our doctrines, and not upon our peculiar rites and ceremonies. It depends upon our evangelistic work, reaching and saving the rich and poor alike. God forbid that Methodism should ever seek to compete with the settled pastorates of the land. It is for us always to go at the bidding of our Lord to seek and save the lost.

Are we then in a position for active service? I take this to be the meaning of the question, How to mobilise the Church. Look at it. Our Lord has placed us in the front of the battle; a world of sin confronts us, against which we are to wage a war of extermination, till every knee shall bow and every tongue confess Him Lord of all. We have then the position, for, of all the Churches, Methodism is in closest contact with men. But our greatest trouble has been, and is, to keep out of one another's way. It is sad to see the different Denominations of our common faith and practice all seeking to occupy the same territory. It is not uncommon to see two or three divisions of the Methodist army contending against each other for the occupancy of some small village or town. Such conduct is to be characterised as zeal for the Church, but hardly as zeal for the highest interests of the Master's cause. The Church has begun to realise the folly and the shame of this course in its missionary work in foreign lands. But it needs to take a step further, and cease erecting altar against altar in the small villages and towns in our home work. We shall welcome gladly the inauguration of some policy of federation among our Methodist Churches which shall remove all possible antagonisms, and make our work more effective in reaching the masses to whom we have been sent.

We have not only the position of vantage for the battle, but we have been provided also with the most approved weapons of warfare. Not only is our polity, but the doctrines of Methodism are, suited

to the times, and those with whom we have to deal. Free salvation for all and assurance of pardon—What more can we ask? Only for grace that we may measure up to the high commission we have received —"Go ye into all the world and preach the Gospel to every creature."

Mr. William Windsor (Primitive Methodist Church) gave the second invited address on the topic. He said:

It has long been the fashion for speakers addressing meetings of the members of other Churches than their own to figuratively describe the several Churches as so many regiments of the great Christian army. I am afraid the description has often been more remarkable for its picturesqueness than for its correspondence with facts. You need not question the sincerity of the speakers. They simply assumed the rôle of prophets and idealists rather than that of witnesses of things as they were.

Alas, the controversies which, in days not yet out of memory, were wont to divide the adherents of Evangelical Churches, were frequently conducted in a spirit which rendered effective co-operation exceedingly difficult. Nor can it be claimed, in this country at least, that Methodists have always been entirely free from this grave defect. Happily, we live in days when a truer Christian temper prevails. There is a widespread disposition to emphasise our fundamental unity. The Evangelical Free Church Council movement in England and Wales witnesses to the accuracy of this statement. In the past the separatist temper which so often prevailed did incalculable harm. It starved and enfeebled, it narrowed and distorted the higher Christian life in all our Churches; it furnished the mockers and traducers of Christianity with one of their most deadly weapons, and it placed grave and insidious difficulties in the way of tens of thousands who halted between acceptance and rejection of the Christian faith. I would be the last to minimise the direct benefits of concerted action on the part of the Evangelical Free Churches of this country. Nevertheless I am one of those who strongly hold that the indirect results are little, if at all, inferior in importance. The effect upon our separate Churches has been altogether satisfactory. Every close observer must see that there is being evolved a more generous and gracious, therefore a higher and purer, Christian spirit. Beyond all this, the demonstration of our substantial unity has made a profound impression on the community at large—an impression, I venture to affirm, which must be fraught with great and far-reaching blessing.

Speaking of union as distinct from unity, I do not think he is too sanguine a man who believes that the organic union of Methodists in this country may some day be an accomplished fact. When the time is ripe for it, every wise and discriminating lover of Methodism will hail its advent as "a consummation devoutly to be wished." On the other hand, in my judgment, the organic union of all the Free Evangelical Churches of Britain is neither practicable nor desirable. The necessities of the great enterprise of the Kingdom of Christ demand

diversity as well as unity, and such diversity as best justifies itself in the unfettered movements of varying Churches. But while recognising all this, why, may we not ask, should it be impossible for enlightened Christian statesmanship to devise a great scheme of federation, embracing all the Free Evangelical Churches of the world? I mean, of course, such federation as is reflected in the Evangelical Free Church Council movement in this country. If that were accomplished we might witness, before many years have passed, a colossal Simultaneous Mission, so to speak, engirdling the world. The gracious results of such a Mission could not be foretold. Independent of great direct gain to all the Churches, its influence upon the average Christian man and woman everywhere would be beyond computation.

The weakness of all our Churches lies in the fact that so large a proportion of our membership is, for purposes of aggression and extension, of so little use. The consciousness of participation, however humble or obscure, in so vast and world-wide a movement, might touch with contagious fire the hearts of the Christian millions, and lift them to the level of enthusiasm and sacred passion which, for many decades of Christian enterprise, our leaders and guides have hoped and prayed for in vain. Over and above all this, the spectacle of this great Mission would lay upon the heart and mind of the nations such a spell of wonder, reverence and awe, as would, under the Divine blessing, contribute effectively to hasten upon earth the Kingdom of our Lord and Master Jesus Christ.

All this, however, would only serve to exhibit our spiritual unity. The world would still need a demonstration of the oneness of the federated Churches on great moral issues. The opportunity for this would, I believe, be best found in a supreme attempt to grapple with a problem which has already received the attention of this Conference—the drink problem. I fear it must be admitted that a universal attack on the liquor traffic by the whole Christian Church is to be regarded as a more remote probability than a world-wide Simultaneous Evangelistic Mission, but sure I am that the call of God to her touching this great moral issue is not a whit less solemn or imperative. For years it has seemed to me clear as the sunlight that so vast are the material and political interests ranged on the side of the traffic, so unbounded its monetary and social resources, that no other power in the world is adequate to deal with it effectually but the Church of Christ, aroused, consecrated, and united. In nothing will she find a nobler opportunity for the manifestation of the characteristic Christian passion for the service of humanity. In nothing may she hope to confer more direct and indirect blessings on the world.

When will the Church, possessed by the spirit of unity, and baptized with the passion of Divine love, rise to the height of this great occasion, and essay this stupendous and Christ-like task? Would to God some Christian prophet might arise among us—I care not whether a Methodist or known by some other name—some great, impassioned, God-inspired man, whose voice of imperative call would rouse the

slumbering and self-indulgent followers of Jesus throughout the Churches to a sense of their urgent duty, their divine privilege, to assist in relieving the world of this incubus of sorrow and woe that now weighs upon its afflicted heart.

The Rev. D. J. Waller, D.D., LL.D. (Wesleyan Methodist Church), at this point of the session raised the question of holding a Memorial Service for the late President McKinley as part of the Conference. The Rev. T. B. Stephenson, D.D., LL.D. (Chairman of the Business Committee), agreed that such a service was desirable, and after a short discussion it was resolved that a Memorial Service should be held on the following afternoon, the Business Committee being requested to make the necessary arrangements.

The Rev. J. A. B. Wilson, D.D. (Methodist Episcopal Church), resumed the conversation on the topic. He said:

The best leader of Christian endeavour is not the man who does the most, but the man who sets and keeps the greatest number of people at work. It is easy to say the way to mobilise is to mobilise, but it takes first a great issue which is fully recognised, and which fills and thrills the soul of leadership. I heard a gentleman say, in comment on a minister this morning, "He is a good preacher, but not a great one, but you should hear him in a political speech. Why, I have seen our greatest statesmen in America weep like children under his appeals from the rostrum." Why is that? Because the man has a political issue he believes in, but a religious conviction that does not thrill his soul with the pathos of a mighty conviction.

We are suffering religiously for the thirst of a great conviction, an issue that commands and stirs the whole being. I often envy the Baptists; their distinctive issue does not amount to much, but in their hands it is an issue, and living for it, their whole membership rally to it, and become proselytisers for their favourite element. The time was when Arminianism was a Methodist issue, until we broke down all opposition to it, and Congregationalism re-wrote its creed, and made it more Arminian than Arminius. A large part of American Methodism had anti-slavery for a living issue at one time, and we to-day have the great temperance and prohibition cause as a question calling for settlement. Whenever a Church or a pastor is found who sensibly but radically forces this cause to the front, that society rallies to the standard, and there are great results in that church. A thorough radical belief in hell was once an issue that made every Methodist an evangelist, and in proportion to our unequivocal conviction of the ultimate outcome of sin, eternal sin, will be the virility or the emasculation of our soul-saving efforts.

The mobilisation of Methodist forces demands the presence and prominence of a great distinctive paramount issue upon which the Church can be rallied. With the standard to the front, and well defined, we need it in the hands of our greatest, strongest men, with great convictions. An army of lions is ineffectual when led by a stag. It is bad for the stag, and demoralises the lions. The lions cannot respond with enthusiasm to the leadership of the inferior animal.

In too many great opportunities the hosts are led by weaklings in the ministry. No Church can be at its best when led by its weak men. Yet this is a hard matter to control, for those who practically dictate our pulpit appointments are afraid of men whom they cannot control. Men of strong personality and virile leadership have opinions of their own, and must be permitted to practically shape the policy of their own Churches, and rather than surrender their own convictions they will take inferior stations.

Would our great laymen have their Church forces mobilised and thrilled with a magnificent and sustained enthusiasm? Then let in the mighty experts in Church endeavour who can command the respect, the thought, the action, of manly manhood. "Why," said a gentleman visiting a sister Church recently, "your congregation almost fills your great church, and two-thirds of them are men." "Yes," said the official member to whom he spoke, "Yes, and the reason is that our preacher talks man-talk, and men want to hear him." There is a Church of manhood, mobilised by a man—and a doomed Church is saved absolutely through manly leadership. Let us have a leadership of virile masterful manhood in our great opportunities, and we shall have the whole Church in line for work in some practical form, and the smaller Churches and leaders, always imitating, will follow the leadership which demonstrates its practicability by its success. Let the banner of mobilisation representing a vital issue be held by the hand of our strongest leaders. No Church can come to its best while led by its small men.

The Rev. Ezekiel Smith (Union American Methodist Episcopal Church) said:

How to mobilise all the force of the whole Church? It was not the intent of the Divine mind that this should ever be in question in a Christian Church, but, on account of the falling away and unfaithfulness of the early Christians, the question is made necessary to-day. It is a great pity. When the Nicene Council assembled in the third century of the Christian era, the Church was frozen to death, and they gave a code of laws revised by human minds, minus that Divine inspiration that the apostle had, and that lasted the Church until God raised up Martin Luther. He went back over those cold icebergs to the Apostolic Church, and there he caught a spark of the faith which was once delivered to the saints. That lasted the Church in the progress of human events until God raised up John Wesley, who went back to the Apostolic Church and received a baptism of fire. He organised the Methodist Church, and it has sent out its fire and has set on fire all civilisation.

How to mobilise the whole Church? I would suggest this plan:—Let us be inspired, as those good men were more than twenty years ago, when they suggested that they would mobilise all branches of the Methodist Church, and thus brought about the Œcumenical Conference, of which this is the third session. It has accomplished a great thing. We can see that we are one in doctrine and one in charity. But when we mobilise all Christian Churches, I do not say call it an Œcumenical Conference, for some of the other Denominations would be offended. It would not do to call it a "Synod," as someone else would be offended—maybe we would. I would suggest we should call it the

"Great Convention." When we mobilise the whole forces, there and then, and not till then, shall we be ready as a Christian Church to win the world for God.

The Rev. Frederick Brown, F.R.G.S. (Methodist Episcopal Church), concluded the discussion, as follows:

I have an idea that on this question the foreign field is coming to the rescue of the home work. It has been already said by one of the speakers that in the foreign field we have a kind of federation; we understand each other as different branches of the Methodist Church. That is perfectly true. We have met in China from the east and west, and we have met as Methodists, and I am happy to say, that, so far as I am aware, in the whole Chinese Empire there is not a single case of overlapping. I think that is a very good thing. Not only so, but we are able to help each other. Five years ago a young man was transferred from the Southern Methodist Church to the Methodist Episcopal Church in Tientsin. He was a student in the Imperial University there, and was transferred as a probationer. I had the pleasure of baptising him. He studied medicine in the Government College, and then went as medical adviser to Yeun Hsi Kai, the present Governor of the Province of Shantung. It may be known to you who read the papers that Yeun Hsi Kai succeeded in saving the lives of 150 foreign missionaries last year. Dr. Chung, the young Methodist who was transferred to us from the Southern Methodist Church, had a great influence on Yeun Hsi Kai, and probably helped the missionaries to get away safely.

Early last year it was very remarkable how a revival spread throughout the whole of North China. We have in the Methodist Episcopal Church a missionary known throughout the Chinese Empire as an evangelist, the Rev. J. H. Pyke. He had revival meetings throughout Chi-li; the Congregationalists took Dr. Pyke as an evangelist, and then the Baptists invited him. So we had the province aflame with evangelistic zeal, in preparation, I am sure, for the coming storm. When the storm did come, and the Methodist Church of North China lost no less than one thousand converts, they were ready to a man, and I am here to testify that I do not know of a single one who turned back in the hour of death. I think Wesley said that we not only prepare men to live, but we prepare them to die.

I have been in China nearly twenty years, and the experiences of last year have had an influence on me in making me believe more than ever in the efficacy of the Gospel even to convert a Chinaman. How many years have we heard of the "rice Christians" in China—how many years have we missionaries been taunted that they are no good? But when you see them going to the stake because of their religion, I call the Christian world to witness whether there is any grander sight in any part of the globe than to see a Christian Chinaman going to the stake for his religion. It cannot be bettered anywhere under the sun. In China we are united in word—the Congregationalists, the Methodist Episcopal, and Methodist New Connexion. Owing to circumstances, their missionaries had to leave, and I helped their refugees. The Methodists of the South are transferred to us in the North, and if we send any South we transfer them there, and so we understand each other. I think it is a glorious thing to have federation on the mission-field.

Arrangements were made for a public Memorial Service for the late President McKinley to be held at 3.30 p.m. on Tuesday afternoon, the closing session of the Conference to be from 2 p.m. to 3.15 p.m. It was further agreed that two addresses should be given at the Memorial Service, the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), from the Chair, delivering the address on behalf of the Eastern Section, and Bishop J. H. Vincent, D.D., LL.D. (Methodist Episcopal Church), on behalf of the Western Section.

The Rev. ALBERT CLAYTON (Secretary of the Business Committee) submitted the plan embodying the requisite preliminary arrangements for the next Œcumenical Methodist Conference, and it was adopted by the Conference. It is as follows:

The Committee, to which was referred the question of preliminary arrangements for the Fourth Œcumenical Methodist Conference, to be held within the Western Section, in the year 1911, subject to the approval and direction of the various Methodist Churches, would respectfully recommend:

The appointment of an Executive Commission, to be formed on the basis of the organisation of the Œcumenical Conference, and to consist of eighty members, to be appointed by the several Churches.

The Commission shall be divided into two sections, called respectively the Eastern Section and the Western Section. The Eastern Section will consist of thirty members, and the Western Section of fifty members.

The thirty members of the Eastern Section of the Commission shall be distributed among the various branches of Methodism in that Section as follows:

	Members
Wesleyan Methodist Church	10
Primitive Methodist Church	5
United Methodist Free Churches	3
Methodist New Connexion	2
Irish Methodist Church	2
Bible Christian Church	2
Wesleyan Reform Union...	1
Independent Methodist Church	1
Australasian Methodist Church	1
French Methodist Church	1
West Indian Methodist Church	1
South African Methodist Church	1
Total	30

The fifty members of the Western Section of the Commission shall be distributed among the various branches of Methodism in that Section as follows:

	Members.
Methodist Episcopal Church	18
Methodist Episcopal Church, South	9
The Methodist Church, Canada	4
African Methodist Episcopal Church	3
African Methodist Episcopal Zion Church	3
Coloured Methodist Episcopal Church	1
Methodist Protestant Church...	1
African Union Methodist Protestant Church	1
Union American Methodist Episcopal Church	1
United Evangelical Church	1
Primitive Methodist Church	1
Free Methodist Church	1
The remaining number (6) to complete the number, fifty, to be apportioned by the Western Section of the Executive Commission among the above or other Methodist bodies	6
Total	50

This Executive Commission, when appointed by the various Conferences, shall be charged to make the necessary arrangements for the fourth Œcumenical Conference, subject to the approval of the several Churches represented.

Pending the appointment and organisation of the Executive Commission, the two sections of the Business Committee of this third Œcumenical Conference are authorised to transact any necessary business, and especially to correspond with the several Conferences, and to arrange for the organisation of the Executive Commission at as early a date as practicable.

The Rev. John Bond (Wesleyan Methodist Church) is hereby requested to act as the Secretary of the Eastern Section of the Business Committee for such purposes, and the Rev. J. M. King, D.D. (Methodist Episcopal Church), for the Western Section.

The fourth Œcumenical Conference shall consist of 500 delegates—300 for the Western Section and 200 for the Eastern Section; and the Executive Commission shall, not later than January 1, 1908, apportion these delegates among the different Churches to be represented, according to the rules of this Œcumenical Conference, and shall notify each Church of the number of delegates to which it is entitled.

In the interim of the Œcumenical Conferences the Executive Commission, in exercising the power delegated to it, shall be governed by the general rules of this Œcumenical Conference.

In matters of fraternal greetings the Executive Commission shall

act as a whole, if practicable; but where this may not be advisable or expedient, each Section shall have the right, within its limits, to act for itself, or for both Sections.

All the business of the Executive Commission shall, as far as practicable, be conducted by correspondence.

The Rev. ALBERT CLAYTON explained that the United Brethren in Christ, the American Wesleyan Church, the Congregational Methodist Church, the British Methodist Church, the Evangelical Association, and the Independent Methodist Church in the Western Section had not sent any representatives, and it was felt that it would be more prudent to refer the allocation of the six members of the Commission, which in the past had been allocated to those six Churches, to the discretion of the Executive of the Western Section of the Conference than to do it by definite act now.

The Rev. J. BOND (Wesleyan Methodist Church) asked to be allowed to withdraw his name from the nomination of Secretary. He had undertaken the work for three Conferences, but the state of his health would not permit him to serve for another term.

A DELEGATE said he thought they wanted an alteration in the Eastern Section. He would like to have seen six Hindu Methodists, two Fijians, and half-a-dozen Chinamen present. If they called it the Eastern Section let them make it so. The Rev. ALBERT CLAYTON said that was a matter which would come within the purview of the Eastern Section.

The Rev. ALBERT CLAYTON said the Business Committee had prepared replies to the Addresses presented at the Third Session of the Conference on Wednesday evening, September 11, and they were adopted by the Conference.

The following is the reply sent to the National Free Church Council:

To the National Council of the
Evangelical Free Churches of England and Wales.

Your fraternal greetings are heartily welcome. We recognise with pleasure your appreciation of Methodism and the Methodists. We note with gratification what you say of Methodism as a Church—a Church called into existence by Divine Providence; a Church that is catholic in its spirit and service; a Church which has in its ministry men who have been called and ordained of God; a Church which has, by the inspiration of the Holy Spirit, consecrated enthusiasm, and scholarship, and wealth to the good of men; and we are thankful that you are able to make mention of the Evangelistic work to which Methodism has, by the grace of God, been able to give itself in all parts of the world.

Your Address to us is as cheering as it is fraternal and cordial. The visit of your deputation on the evening of September 11th was an occasion of great joy and holy stimulus. The words which your Representatives spoke to us, in your name and in the name of our common Lord, delighted our souls, and moved us with great power towards the high and holy things to which we feel ourselves called.

We need not say that your organisation and the numerous local organisations which you represent inspire us with hope and strength. The Free Church Councils of England and Wales demonstrate the fact that the Free Evangelical Churches are one in Christ Jesus. It is, too, made more manifest by these Councils that Presbyterians, Congregationalists, Baptists, Friends, and Methodists of the present generation have one common ancestry and one common inheritance. All of us can trace our descent through the Revival of the eighteenth century, the Puritan era of the seventeenth century, and the Reformation of the sixteenth century, back to the Apostles and up to the Christ. We all inherit the rich treasures which have come to us from Divine sources through these channels; we are alike evangelical in doctrine and evangelistic in spirit; and we have one common work —the work of establishing the Kingdom of Heaven on the earth.

We rejoice, too, to know that the principles for which Free Church Councils stand and the ideals which they represent are establishing themselves on the American Continent and in other lands.

Brothers beloved, we reciprocate your sentiments; we say "Amen!" to your prayers; and we ourselves pray that the benediction of God may be so upon our common labours that everywhere we may see the pleasure of the Lord prosper in our midst.

On behalf of the Methodist Œcumenical Conference,

We are, yours cordially,

JOHN BOND,
J. M. KING,
THOMAS SNAPE,
W. I. SHAW,
} Secretaries.

Wesley's Chapel,
City Road, London,
September 13, 1901.

The following is the reply sent to the United Free Church of Scotland:

To the Rev. Thomas Kennedy, D.D.,
Moderator of the General Assembly of the
United Free Church of Scotland.

Dear Sir,

We have received with great pleasure the Greetings sent from your General Assembly, and cordially reciprocate all the good wishes therein expressed.

The address delivered to this Conference by Dr. Ross Taylor was one of great eloquence, and its powerful exposition of the advantage of Christian Union was heard with sympathetic attention.

We rejoice in the Union happily consummated last year between the Free Church of Scotland and the United Presbyterian Church, and we pray for you abounding spiritual prosperity. From this Union we anticipate good results. The Union amongst Methodist Churches accomplished in Canada, and later in Australasia, leads us to believe that great blessing will follow the Presbyterian Union in Scotland, and great and permanent enlargement in all directions.

All the Churches we represent are drawing nearer together, and this, our third Œcumenical Conference, like the two preceding ones, is helping us to a fuller recognition of each other's work. If the time is not yet for further organic Union, there is undoubtedly increasing warmth of affection and more thorough and effective co-operation. In the presence of a common enemy we have learned to act as cordial allies. We do not look upon each other as rivals or competitors, but as fellow-workers ; and if at present we belong to various ecclesiastical organisations, we possess a common faith and a common hope, and every Methodist is regarded by other Methodists as a brother beloved.

You will be glad to know that our meetings have not only demonstrated our true and essential unity, but that they have also been full of inspiration, and that all the representatives of our Churches are girding themselves afresh for the great work to which we are called. To spread Scriptural holiness is our lofty aspiration, and, like our honoured Founder, we regard the world as our parish, and are seeking to give the good news of the Kingdom to peoples sitting in the region and shadow of death. We rejoice that God has honoured us in the past, and that our numbers are counted not by thousands but by millions ; but, so far from being satisfied with the victories achieved, we simply regard them as pledges and prophecies of still wider conquests in the coming days.

We greet you with every Christian affection, and pray that upon all your evangelistic and educational labours at home and abroad the blessing of the Most High may conspicuously rest.

Signed on behalf of the Œcumenical Methodist Conference, and by its order, by the only permanent officers,

John Bond,
J. M. King,
Thomas Snape,
W. I. Shaw,
} Secretaries.

Wesley's Chapel,
City Road, London,
September, 1901.

The following is the reply sent to the Moravian Church :

To the Members of the Directing Board of the Moravian Church.

Honoured and Beloved Brethren,

We received with much joy your cordial Address of welcome to us in our third Œcumenical Conference. We, in the most hearty manner, reciprocate your fraternal greetings, and assure you of our love in Christ Jesus for your ancient and Evangelical Church.

We are familiar with your history, and we rejoice in the noble aid you have rendered and are rendering in ameliorating the sorrows of mankind and in the salvation of the world. May the Lord of our fathers make you a thousandfold more than you are.

The ties which unite us to you are of the most tender character, and our prayer is that they may be greatly strengthened. We remember the influence for good which you had over our Founder, John Wesley, at a critical time in his religious life, and how through the teaching of Peter Bohler he was taught the Scriptural doctrine of conscious pardon through faith in the atonement of Jesus Christ. This glad news it was his joy to proclaim throughout his lengthened ministry, and his followers preach it with cheering success.

We are convinced that the result of the Conference will be to draw the various sections of Methodism more closely together in respect and affection, that we shall co-operate more successfully in every work for the welfare and uplifting of our fallen but redeemed race, and thus, by our fraternal intercourse and mutual co-operation, help towards the fulfilment of the prayer of our Divine Lord : "That they all may be one." We are devoutly thankful for the success which God has granted us in all our Sections. The churches which have been built and the schools erected, the Colleges and Universities which are maintained by the liberality of our people, and the great missionary work carried on both at home and abroad, are evidences of the love and loyalty of our Church to our Master, and we believe that the success given to all the Christian Churches is but an earnest indication of that glorious success which is assured to us by the Word of God. May we claim, pray for, and have it in the century on which we have entered !

You will rejoice to know that we hold with as firm a grip as ever, and with deepening conviction of its supreme import, the faith once for all delivered to the saints, and our pulpits proclaim with no uncertain sound that we are ruined by sin, redeemed by the atoning death of Jesus our Lord, and are regenerated and sanctified by the Holy Ghost, and we are sure that the Gospel of the Grace of God is the Divine means by which the world is to be saved.

The century opens to us with large responsibilities, and calls us to the discharge of great duties. In order to the fulfilling of our obligations, we must seek for the apostolic endowment of power from Him with whom is the residue of the Spirit. Then indeed shall the Churches

engage in their blessed toil with apostolic zeal, and expect Pentecostal ingatherings.

"Lo! the promise of a shower
Drops already from above."

Praying that your ancient and honoured Church may share in all these benefits,

We are, Beloved Brethren,
Yours in the faith and love of the Gospel,

JOHN BOND,
J. M. KING,
THOMAS SNAPE,
W. I. SHAW,
} Secretaries.

Wesley's Chapel,
City Road, London,
September, 1901.

The Rev. ALBERT CLAYTON also moved the adoption of the following recommendation of the Business Committee in regard to Foreign Missions, Evangelistic work and Women's work, to which the Conference agreed: "That the Executive Committee be requested to arrange the programme of the next Œcumenical Conference so that Foreign Missions, Evangelistic work in our great cities, and the work of women throughout Methodism may be taken at a time when full consideration may be given to them."

In response to a special recommendation which had been sent to the Business Committee, it was agreed that the Rev. Young J. Allen, D.D., LL.D. (Methodist Episcopal Church, South), a distinguished returned missionary from China, should have a special opportunity given to him of addressing the Conference after the two appointed addresses on the following day.

The Rev. JOHN BOND (Secretary), on behalf of the Editorial Committee, requested that all corrected proofs not already returned be at once sent to the Rev. A. Crombie (Convener), at 119, Salisbury Square, Fleet Street, E.C.

The Rev. WILLIAM REDFERN (United Methodist Free Churches) then read the Œcumenical Address to Methodists throughout the world, which, with some slight alterations and additions, was adopted. The amended address is as follows:

We, the members of the third Œcumenical Methodist Conference, now assembled in Wesley's Chapel, London, send our fraternal greetings to all Methodists throughout the world. The special circumstances of our meeting have taken us back to the days of old. In this hallowed and historic place, where the apostolic and revered John Wesley lies

buried, his name appeals to us with unique power. We have vividly realised our historic continuity, our living fellowship, and the precious heritage of the past committed to our care. But we have also felt the power of the present. Through your representatives we have been brought into direct sympathy with you. We have heard you speak to us through them. Our hearts have been filled with a great faith in your future. We desire, therefore, before we separate and return to our widely-scattered homes, to send you a message of encouragement and sympathy, which has been graciously borne in upon us by God during the course of our deliberations. We can never cease to pray that God may bless you with all spiritual blessings in Jesus Christ our Lord.

Years, and even decades, pass quickly, but we see with joy the signal advance made by universal Methodism since we met in Washington in 1891. It is computed that there are now nearly eight million members in our different Methodist folds, not including upwards of twenty-eight million adherents—an increase of more than one million members, and three million adherents, during the past ten years. Our Foreign Missions are fast spreading throughout all heathendom. The Twentieth Century Funds indicate not only the growing wealth, but also the cheerful liberality and the aggressiveness of our people. There has also been progress in the culture and scholarship of Methodism, and especially marked has this progress been with regard to our coloured brethren, who, for eloquence, thought, and power, have surpassed all expectations. Untrodden areas are being occupied one after another by the Methodist preacher. Methodism is now a world-fact, the largest of all the English-speaking Protestant communities, a potent energy everywhere working for civilisation, an incomparable instrument, humanly speaking, for the evangelisation of the race.

It was, of course, to be expected that in our Conference the sentiment of Methodist Union should receive an impetus. All the choice spirits of Methodism are praying for it, even though for the present they may deem it to be impracticable. The story of the progress and triumphs of United Methodism in Canada is itself the strongest of all arguments for Union, and since the last Œcumenical Conference, partly as a result of what took place in that Conference, Methodist Union has been consummated in Australasia. Dreamers are already dreaming of a United, or, at least, Federated Methodism on each side of the Atlantic. Dreamers are often the truest prophets. As Oliver Cromwell said: "A man never mounts so high as when he knows not whither he is going." One thing is clear: the trend of Methodism is in the right direction. Nor can we be too thankful that the secret of this dream of Union and the desire for it lies in a deep, rich, common spiritual experience; for the nearer we get to God the nearer do we get to one another.

From this Œcumenical vantage ground we are able to see, perhaps with exceptional clearness, the vital brotherhood and the growing sense of brotherhood between the two great nations of the English-speaking

race. In our view, this is the most notable fact of our time, the greatest of all guarantees for the freedom, peace, and progress of the world. In this unifying process Methodism has been, and still is, a factor. English and American Methodists love each other all the more because they are Methodists. Probably at no time, not even when the beloved Queen Victoria passed away, has this feeling of brotherhood been more powerfully evoked than during the last few days in our gatherings. The news of the cruel assassination of President William McKinley touched with terrible intensity a responsive chord in every breast. The mighty emotion which passed over our Conference can never be forgotten. Those of us who belong to the British Empire admired the departed President as the Chief of a great people bound to us by the threefold tie of blood, language, and religion; but we loved him as a Methodist in whose public career and personal character the Spirit of Jesus Christ so beautifully shone. The lonely widowed lady will be remembered in our prayers. By a tragic coincidence the lamented death of President Garfield took place during the sittings of the first Œcumenical Conference in London in 1881. Lincoln, Garfield, and McKinley—what glorious sons of a great people! The three stricken Presidents by their deaths, even more, it may be, than by their lives, have done much to make the two nations in sympathy indissolubly one. The path of progress is indeed one of agony. "It is God's way. His will be done!"

Still further, it may be claimed that Methodism is destined to play an influential part in the future expansion of the whole English-speaking race. Some of its empires—if so we may call them—Canada, Australasia, and South Africa, are in the making. America has still its influx of foreign populations to assimilate. The old country has its own problems not less formidable. How can the Anglo-Saxon race in all its branches be truly Christianised? Methodism must have a voice in answering the momentous question. Into politics, as such, it must not intrude. But politics are ultimately determined and controlled by spiritual forces, and Methodism is a world-wide spiritual force. It deals with the individual. It works for the conversion of the man. It creates happy homes. It befriends the poor, and it preaches the stewardship of wealth. It believes in the Kingship of Jesus Christ. It stands by the ethics of the Sermon on the Mount. It is the inveterate foe of drink, gambling, and social impurity—the three deadly scourges of the people. It makes for righteousness, thrift, brotherhood, domesticity, education, purity, simplicity, and just as in the early part of the nineteenth century it helped to make reforms in this country beneficent and bloodless, so it must be an ever-increasing and saving power in the future development of the English-speaking race all over the globe.

As the social conscience becomes more educated and sensitive the cry against social wrongs waxes more and more vehement. To this cry Methodists cannot turn a deaf ear. Whatever will enhance the happiness of the world, whatever will make our large cities better worth living in—cleaner, healthier, brighter, with better and cheaper schools,

with fewer temptations in the way of young people, with less poverty and squalor, with nobler incentives to the right, with more of open doors of opportunity—whatever brings brotherhood nearer, will touch the heart of the true Methodist. Emphatically would we call on you to stand by the cause of Temperance. More than anything else, the drink trade debases, corrupts, and desolates all classes of society. It is the arch-enemy of morals and religion. Fight it to the death in the name of Jesus Christ!

It cannot be too strongly pressed home that the genius of Methodism is evangelistic and missionary. Evangelism made Methodism. John Wesley lived to save souls. He saw more clearly than perhaps any other man since St. Paul the glorious meaning of salvation by faith, and he preached it to the people. He was imbued also with missionary enthusiasm, for Missions and Evangelism are essentially one. We rejoice to know that the work of Foreign Missions throughout Methodism is being prosecuted with untiring energy and with distinguished ability, and we beseech you to support the work to the utmost of your power. Let your missionary enterprise be aggressive, bold, and liberal. The duty of evangelising the people at your own doors is of almost equal urgency, and it is a most glorious and promising fact that the strongest and best men in Methodism to-day are intensely evangelistic. We pray you all to come nearest to those who need you most. Carry the Gospel to the poorest of the poor, and compel them to think about the Saviour. Particularly may we impress upon you how suitably in this work you may enlist the ministry of good, sympathetic, and consecrated women. Methodist culture and refinement must be laid at the foot of the cross.

There is no subject which Methodists are called upon to consider more deeply and seriously than the doctrine of the Church. John Wesley himself laid great emphasis upon it, and within the past ten years the Wesleyan Methodist Conference has officially discarded the word "Society" and substituted for it the word "Church," as recognising its spiritual and ecclesiastical status. The change is Scriptural and deeply significant. Every duly organised Methodist Society, if made up of converted people, is a Church. Where Christ is, there is the Church, and, to use His own words, "Where two or three are gathered together in My Name there am I in the midst of them." The Church is the Body of Christ, the fulness of Him that filleth all in all. Sacerdotalism, although intellectually groundless, is louder than ever in its pretensions, the priest claiming to pervert the sacrament of the Lord's Supper into a propitiatory sacrifice, claiming to hold the keys of the Kingdom, and daring to dishonour the crown rights of our Redeemer. To this, not the least important antidote is the New Testament conception of the Church. No priest and no State can make or unmake the Church, but only Christ, its unseen Lord. We counsel you to value your membership with the Church. Put into it your best—not wood, and hay, and stubble, but gold, and silver, and precious stones. Believe in the communion of saints. We plead also for the greater efficiency of the Methodist pulpit. While disowning all priestly preten-

sions, yet holding, as we do, that the ministry is called of God for the perfecting of the saints, and is justified by historic expediency and advantage, we ask you to consider how best to promote the culture and effectiveness of the ministry. Do not despise the preaching of the Word. Produce local preachers in greater abundance, and love them for their work's sake. Promote in every way you can a wider reverence for the Sabbath. Especially ought you to recognise the sanctity and dignity of the ordained Sacraments of Baptism and the Lord's Supper, and to avoid all that is unseemly and irregular in the observance of them. The loving care of all young people in the Church was never more important than it is to-day. Nor must we forbear to call your attention to the commanding importance of the old-fashioned prayer-meeting and the class-meeting. A Church without prayer and testimony, whatever its worldly resources, has seen its best days.

As you guard the sanctity of the Church, so guard the sanctity of the home. Family ties are as old as humanity; let them be neither weakened nor relaxed. In these days, when the world is too much with us, it may not be unnecessary for us to enjoin upon you the duty of family prayer, and of the definite religious instruction of your children. "And ye, fathers, provoke not your children unto wrath, but bring them up in the nurture and admonition of the Lord."

But, after all, the true strength of Methodism lies, as in the old days, in the individual, happy, confident experience of God. The Methodist saints of old, carrying about with them the assurance of pardon, enjoying the witness of the Spirit, realising in their own lives the victorious power of Christ to conquer inbred sin, gifted with the power of long continuance in prayer, deeply versed in the Word, consumed with holy passion for the conversion of their fellow-men, were the men who built Methodism. Yet they indulged in no self-laudation, either personal or sectarian, so reverently did they adore their Lord. They welcomed the burden of personal responsibility for their work, and they gathered personal inspiration from the warm breath of the living God. They dwelt near to the heart of things. They knelt at the foot of the cross. Oh, for a return to the old Methodist saintliness! Why should there not be a league of prayer by all Methodists for this crowning blessing of perfect holiness? Then should we have a revival of religion which would fill the coming decade and encircle the whole world.

"Grace be to you and peace from God our Father and from the Lord Jesus Christ. Grace be with all them that love our Lord Jesus Christ in sincerity. Amen."

The Doxology was then sung and the Benediction was pronounced.

TWELFTH DAY, Tuesday, September 17, 1901.

TOPIC:

FOREIGN MISSIONS.

FIRST SESSION.

The Conference resumed its sittings at 10 a.m., the Rev. T. Bowman Stephenson, D.D., LL.D. (Wesleyan Methodist Church), presiding. The Rev. Prof. W. I. Shaw, D.D., LL.D. (Methodist Church of Canada), read a portion of Scripture and offered prayer.

The Rev. J. Bond (Secretary) read the Daily Record for Monday, which was confirmed.

The Rev. C. W. Baldwin, D.D. (Methodist Episcopal Church), in presenting a gavel to the President, said:

I hold in my hand an article which is made of some historic Methodist wood of America, which I wish to present to the Conference. On July 4, 1776, when the men were engaged in putting their signatures to the Declaration of Independence, a man from Maryland wrote his name—Charles Carroll, of Carolina. The section of the State of Maryland in which I have the honour of working, and supervising a county, has been carved out of other counties and named in honour of that man—Carroll County. About thirteen years before that signature by Carroll, an Irishman came to America and located in Carroll County. While Philip Embury was waiting for the call of Barbara Heck to quit playing cards, and go to work preaching the Gospel, according to the commission he had received, Robert Strawbridge began to found the Methodist Church in America. He established it at Sam's Creek, building the first Methodist meeting-house in America, and preaching the Gospel under an old oak tree that stands to this day over a spring where he baptised the first converts without any ordination papers. I secured a piece of the wood from that old log chapel, of which the head of this gavel is made, and a small branch from that live oak tree, of which the handle is made.

I wish to have the honour of presenting this gavel to the Œcumenical Conference, and I should like at least one session of it to be kept in order by the gavel in the hands of our honoured President. I wished to have the head of Strawbridge carved upon it, but we have no likeness

of Strawbridge. Recently we have had a Hall of Fame built in America, and the names of our great men have been placed therein, but it was necessary that they be native-born Americans. One of the leading papers of our country said that if foreign-born men had not been excluded the name of Francis Asbury should have gone into that Hall of Fame. If the Conference, after this session, will allow, I wish to put the face of Asbury thereon, and on one side the Union Jack and on the other the Stars and Stripes. I believe that in this hour, especially, when the English and the American nations are drawn so closely together in this time of our trouble, that no man ever lived who has done so much to lay the foundation of this amity and friendship as Francis Asbury, and that his work in America has ultimately brought these two nations so close together. Accordingly, I have the honour of presenting this gavel to the Conference.

The Rev. T. B. Stephenson, D.D., LL.D. (President), in response, said:

It is a privilege to me, as being Chairman to-day, that this presentation passes through my hands to the Conference. I am thankful for the kindly words which were expressed by our friend. For myself, I have long wished that there were in this venerable chapel—the pillars of which represent the Methodist Churches of the world, the windows of which represent the younger branches of the Methodist Church, coming back to the mother in their sympathy and love—one window representing Bishop Simpson, the honoured man who preached the first sermon at the first Œcumenical Methodist Conference, another window representing one of the pioneers of Methodism in the Southern seas. I wish that in this historic Wesley's Chapel—there are a great many Wesley Chapels, but only one Wesley's Chapel—I wish that some memorial of Francis Asbury, that could be seen by all men, were to be found here. Perhaps some day we may see that. In the meantime, I thank, in the name of the Conference, our friend who has made this presentation, and when it is duly completed we will take care that it is preserved on this side of the Atlantic in safety until the time comes when it may be needed for the next Œcumenical Conference on the other side of the Atlantic.

It was resolved by the Conference that the Hon. J. H. Choate, American Ambassador at the Court of St. James', should be notified immediately of the afternoon Memorial Service, and that a deputation, consisting of the Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), on behalf of the Eastern Section, and the Revs. P. H. Whisner, D.D. (Methodist Episcopal Church, South), and W. D. Parr, D.D. (Methodist Episcopal Church), on behalf of the Western Section, should wait upon him and request his attendance at the Service.

The Rev. Frederick Galpin (United Methodist Free Churches) then opened one section of the subject of Foreign Missions, with an essay on "Missions: The Work Before Us." He said:

The supreme purpose of Christian missions is stated in our Master's mandate recorded in St. Matthew's Gospel, xxviii. 19 and 20, "Go ye

therefore and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost. Teaching them to observe all things whatsoever I have commanded you: and lo, I am with you alway, even unto the end of the world. Amen." The object and aim of our work is so to preach and teach that the great personality and world-wide mission of Jesus Christ may be known by all. The Saviour came, worked, died, and rose again that "they might have life." The object is to place Heaven's free gift within the reach of every individual. Our duty is clear, to freely use all our resources with a view to saving all. The task is tremendous. It seems almost impossible; but we have a great Saviour, and we dare not say that His resources are exhausted, or His power is limited. His arm is not shortened. Thank God, the Gospel is still "the power of God unto salvation, to every one that believeth." Our object cannot be accomplished by the mechanical movement of Church machinery, such as the use of the sacraments, regardless of teaching, and without discrimination of life and character. We can only approve of wholesale baptisms when we are assured of wholesale conversions.

The mission of the Methodist Church is to teach the pure Gospel of personal salvation by faith in Jesus Christ. It is salvation from sin, and is to be made known by the fruits of a pure life. We have promised allegiance and obedience to our Master. We must remember that He stands to us as a Lawgiver as well as a Saviour. Our ministry means a rousing call to awaken men from the death sleep of sin. We are to throw a penetrating search-light upon the darkness, and work to produce personal conviction and actual repentance in heart and life. How can we be true to the traditions of our beloved Church; how can we be loyal to Jesus Christ, unless we are faithful to our duty?

The "work before us" means the greatest mission, the noblest purpose, and the loftiest aim possible to man in this life. Compared with all other great movements, such as the interests of commerce, politics, social betterment, or the spread of modern civilisation, the work of the Church to extend the Kingdom of God on earth stands in the front rank without a rival, undoubtedly the most noble aim. It is confronted with great difficulties to be overcome—the jealousy and bigotry of the non-Christian religions, the hardness and unresponsiveness of the prejudiced mind, the dulness and difficulty of perception, the distrust and doubt if there really is any good thing to be revealed in this life; as well as the suspicion as to the motives and aims of the teachers of the new and strange religion. Then there are the difficulties on the part of the missionary, the inability of the inexperienced to understand and adapt himself to the situation, the language obstacle, and often the climate trouble—all these combined make the work most difficult, as well as most noble.

The extent of the work is clearly stated: "Go ye, therefore, and teach all nations." In Revelation xiv. 6, the extent is thus impressively presented: "And I saw another angel fly in the midst of heaven, having the Everlasting Gospel to preach unto them that dwell on the earth, and to every nation, and kindred, and tongue, and people."

This certainly means a world-wide work for the Church, and a work to be ever kept in view. In recent years it has been suggested that within the present generation, a universal evangelistic movement should be attempted, so that Jesus Christ may be known in every centre of the inhabited world, and that it may be possible for every individual to know Him if they desire.

I assume that we regard the Divine command as binding and in full force, and that we are under the most solemn obligations to attempt to obey it; and that our avowed intention and purpose is a loyal and faithful observance of this great and final law, laid upon the Church by Christ Himself. We may do well to pause a moment, and ask ourselves whether we rightly estimate the force and character of this obligation, to make known the love and work of Christ to all men. It is only right to say that if the Church resolved to create a new Decalogue according to the mind and teaching of Christ, it would be necessary to give a prominent place to the command to undertake the duty of world-wide evangelisation. This mission is made sacred to us, not only by the life, but by the death of Christ on the cross. He has been "lifted up from the earth," and it is ours to take to heart the duty of making Him known, that we may help "to draw all men unto Him."

Secondly, How can we help onward "the work before us"? We must be possessed by a clear and true missionary view of the extensive needs, and condition of the heathen world; and also attempt to make the vision widespread, until it permeates the entire Methodist Church, East and West.

Perhaps our first need is a correct and true missionary perspective. It is our duty to cultivate the missionary imagination, and prepare the way for a passion for missions. We must clear the ground, remove misconceptions, and destroy indifference and apathy by the fire of a Christ-like enthusiasm. It is much to be lamented and deplored, that after a century's work of splendid enterprise, there still exists such astonishing ignorance in Christendom and Methodism regarding this great work. The Church is only imperfectly awake to the condition of the heathen. Dust is thrown in the eyes of many people, by writers in the secular Press, or by the pride and self-satisfaction of the leaders and rulers of civilised heathen lands. Charity prompts us to believe that many writers are innocently led astray, because of the existence of certain verbal resemblances in the ethics of some heathen nations, to the sayings of Jesus; which agreements are magnified and so presented that the great moral divergence in life and influence is overlooked.

An unpleasant duty is left to missionaries, to point out that such teaching could not even in its golden days compete with the fulness and richness of the Gospel power, and that now in most cases it is but a dead letter. The external polish of culture and deportment, so prominent in the ethics of China, can exist in comfort side by side with a corruption and wickedness hardly realised in Western lands. It is our duty to clear away such gross misconceptions, and to hold up

to view the true inwardness of heathen civilisation ; and to bring home to the universal Church the sad and solemn fact, that "the dark places of the earth are full of the habitations of cruelty." The darkness may be hidden under the glamour of a superficial polish, but it exists, and cruelty, too ; as may be seen in any crisis of misfortune, sickness, pain, or death. If there be a religion in heathen lands it exists only in name ; it knows not how to pity the suffering. It may congratulate the strong and smile upon the great, it may even preach a gospel—to the rich—but it has no message for the poor, no comfort for woman, and certainly speaks no blessing upon little children.

Many in Christendom, and I am afraid that some in Methodism, are alarmingly indifferent in regard to Foreign Missions, because they have changed their view in regard to the future life of the heathen ; they believe in "the larger hope." I wish they would be eager to produce a present hope. We want a joyous, happy, and hopeful life now. A true perspective of heathenism will reveal a present life of sin and iniquity ; and sin means misery in this life sooner or later, all too soon for those who are sinned against. To excuse ourselves from duty because of a possible deliverance in another age is not Christ-like. I do not like the terminology of the idea. It is not a larger hope if it is to be postponed to an unknown date, it is only a small hope at the best, and Methodists will do well to work as if they had never heard the suggestion.

The true missionary perspective will also give us a view of the past. It will reveal our debt to the early missionary movement, the debt we owe to Christ, and to the devoted men who brought us the gift of salvation. A true perspective will also inspire us with a vision of present possibilities, and a strong hope to be realised in the immediate future. "Lift up your eyes and look on the fields ; for they are white already unto harvest."

Further, we must urge the entire Methodist Church to realise "The Missionary Call." If there is any indifference and apathy now, it exists because the work of missions does not occupy its true place in the Church. We must call upon our people to remember that Methodism has attained to its present prominent position mainly because of its unfailing fidelity to its one great and distinctive duty as a leading evangelistic organisation. We must beware lest the impulse handed down to us by our great founder, John Wesley, should be lost. Our watchword ought still to be, "The world is my parish." If we live in a larger world than was known in the early days of Methodism, we must remember that our present resources are as great as our modern knowledge.

Will a survey of our present missionary work satisfy the Methodist conscience? The Methodist conscience ought to bear a striking resemblance to the earnest, tireless, and generous soul of John Wesley. Can we hear the rousing call, the nervous, energetic, powerful, loving notes of the noble man whose name and work we revere and honour? To maintain its fidelity the Methodist conscience must cultivate a powerful missionary conscience, in labours more abundant. How

does our present work compare with others? Consider seriously the missionary conscience of the devoted Moravians. It was affirmed in the Œcumenical Missionary Conference held in New York last year that "the Moravians have for every fifty-eight communicants in the home Churches a missionary in the foreign fields"! We have still a great work to do to bring home to Methodism the "missionary call."

Thirdly, the work before us on the field. The time limit will only permit a passing reference to the work already accomplished by Methodism in the past century. We are all grateful to our Mother Church, the British Wesleyan Foreign Missionary Society, for its splendid record of service rendered in past years. I suppose that all the other Churches represented here at this Conference owe their existence, directly or indirectly, to the Mother Church. We rejoice that the Wesleyan Missionary Society has now under its care a great organisation, extending almost world-wide, and especially strong in Africa, India, and China. I feel, as a member of one of the junior English Churches, that we are a long way behind the parent Church in regard to Foreign Mission work. If I read the Wesleyan statistics correctly, fifteen per cent. of the ministers are engaged in Foreign Missions, exclusive of those working in the French, South African, and West Indian Conferences; and if these Conferences are included the average is nearly thirty per cent. Concerning the American Methodist Episcopal and other Missions in the Western Section I need not speak, as Dr. Leonard, who is to follow me, is well qualified to discharge that duty.

I must proceed to my third point. A great world-wide field is in need of a world-wide evangelistic movement. I am not overlooking or disregarding the great work carried on by other Protestant Churches, but, after making every allowance for work done, it is still a solemn and pathetic fact that a world-wide field yet awaits the work of the evangelist. The Master's mandate to preach the Gospel to every creature appeals especially to us, because we are compelled to be evangelistic. We must largely increase the strength of our evangelistic force. In the first place, we ought to aim to greatly increase the number of permanent and powerful evangelists. The work demands mighty missioners, possessed of great organising power and ability. I know that to gather in saved men and women, and by pastoral care and oversight to form such communities into native Churches, who shall be taught "all things that are commanded thee of God," is as great a work as evangelistic enterprise, but the eternal command is, "Go!" extend, expand. We are compelled to consider the great multitudes who are still in darkness.

We need a Forward Movement on the Foreign Mission field as much, or more than it is required at home. Is it too great a demand to make if we ask that the Churches of the Eastern Section should aim to send out one thousand evangelists within the next ten years? If this Conference is not a judgment day, it ought to be a time of earnest reckoning, and a season of Pentecostal power. The Western Section might resolve to place five thousand more men in the field in the same period of time. We might encourage the work of short service evangelists,

men specially selected because of their power and fitness for such work; workers with large hearts full of compassion, who readily take to heart the condition and needs of the people, and who are capable of strenuous toil, and full of burning enthusiasm. Many a talented minister, and also many equally talented laymen, might undertake such a mission with splendid results abroad, and no less advantages at home. The actual work, the real mission field, would then be better understood at home, many misconceptions would be cleared away, and give place to a truer perspective of the work that must be done. We should appeal for honorary workers, men and women possessing private means, who are ready to consecrate their lives and their all to this noble service, as the late lamented David Hill did in China, whose name will never be forgotten. I speak with diffidence, because of my imperfect acquaintance with our common Methodist life, when I say that I fear not many of our wealthy families are found following in the same highway of consecration. Why is this so? Other English Missionary Societies are blessed with several such honorary workers. We ought also to encourage and help to make efficient and effective any voluntary movements that can place a number of useful evangelists in the field. I mean such organisations as the "Joyful News" Mission, conducted by the Rev. Thomas Champness. We can see what is possible in such movements by the growth and success of the China Inland Mission and the Salvation Army. Surely Methodism is able to produce, and generously sustain, on a large scale, a voluntary work of this order, affording special facilities for lay workers in the field.

Fourthly, special mission for women and children. Woman's work ought to receive some notice, if only to place on record the great achievements accomplished in recent years. The Œcumenical Missionary Conference, held in New York last year, reported a total number of missionaries, men and women, in the foreign field of 13,607. Of these, if missionaries' wives are included, more than half are women, and among this band of workers are about 3,400 single women, including 203 physicians. These results speak well for the wisdom and success with which Women's Boards and Women's Missionary Auxiliary Societies are organised. We must encourage them, however, to more extended work in the immediate future, as their influence will be seen in the work for the children who will, we hope, be the backbone of the native Church in the next generation.

The work before us includes a special movement to reach all the heathen children in the present generation. Perhaps there is more demand for a great work in schools on mission fields than for any other part of our enterprise. The extent of this need is indeed hard to realise. I assume that there are not less than 400,000,000 heathen children now living in the world. There are probably more. How many of this enormous number have been reached by modern Protestant missions? The Œcumenical Missionary Conference of last year reported as follows: Scholars in Day Schools, 904,000; in Sunday Schools, 772,000; in Colleges, High Schools, and Kindergartens, 145,000. It is only right to assume that the Sunday School scholars

all attend the Day Schools; there may be a few thousands who do not, but the number is not large. These returns show that only one in every 400 of heathen children is brought under the influence of Christian education in mission schools. We may hope that there are a number of little children, too young to attend school, who are blessed with some of the advantages of Christian influence, which they receive from a Christian father or mother. There must be also a large number of young people who have left school after having received some measure of Christian education. After making every reasonable allowance, we are compelled to admit that probably only one out of every 200 heathen children has any opportunity of enjoying the love of the children's Saviour. I ask you to consider seriously this appalling fact, and to take it solemnly to heart.

This leads me to say one word upon the work of Education. I trust that the days of controversy and divergence of view are over. I am a strong believer in our duty to educate heathen children. Our aim ought to be to plant Christian Day Schools everywhere, for they are a most valuable means of spreading our evangel. They will produce the most promising converts, because the truth has laid hold of the intellect. This means that we must have Colleges, also literature, in and by which we can train Christian schoolmasters, who may in time become most useful evangelists; Colleges with a genuine Christian atmosphere, whose supreme tone is undoubtedly and unmistakably Christian.

I repeat that Methodism should aim to send out a large number of evangelists during the next ten years, and with them as many schoolmasters as we can possibly send. There is also a most urgent need for more medical missionaries. The value of the services of a Christian medical worker, man or woman, is beyond expression. The need, too, is great, and the character of the work helpful and Christlike.

Combined Methodism should heartily co-operate to protect the weaker races from the dreadful evils of trade in alcohol and opium. We must bring our great influence to bear upon and against any injustice in any form, whether of commerce or conduct, which will hinder the betterment of non-Christian nations. Such action might sometimes be compelled to face a difficult problem, but wisdom ought to find a solution of the difficulty, and a means of saving all involved from such notorious evils. A collective protest, followed up by vigilant and resolute action, would help immensely in our work. We ought not to leave such protests to missionaries on the field without according them our powerful co-operation. When the Church takes to heart the needs of the heathen it will soon clear away these hindrances, which largely arise from the action of Christian nations.

"The work before us" is great and world-wide; and it needs an awakened Church, with a clear perspective, and a generous recognition of duty, and a great increase in financial gifts, whereby the Church may be able to fulfil its great obligation to the present generation. The work calls for some of our best and most powerful evangelists, and the Church must give nobly to carry on this world-wide

movement. Is it too much to ask from the powerful and wealthy Churches of Methodism that they should take the lead in such a great work? Not in the spirit of rivalry nor religious bigotry; and we need not fear this, for religious jealousy is not likely to find a home in Methodism. It has been said that "America and England, if united, could conquer the world." However this may be, it is undoubtedly true that a union of the American and British nations could greatly help to save the world. May united Methodism take the lead in a Great Forward Movement in the mission field, which may hasten the fulfilment of the glorious and final purpose, when it may be said, "The kingdoms of this world are become the Kingdoms of our Lord and of His Christ; and He shall reign for ever and ever."

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), gave the first invited address, as follows:

In the excellent address to which we have just listened "the work before us" has been clearly and graphically outlined. Permit me to invite your attention to the facilities at our disposal for its accomplishment. Isaiah (if the higher critics will permit me to say so) wrote, "Every valley shall be exalted, and every mountain and hill shall be made low, and the crooked shall be made straight and the rough places plain," and we shall see the day when his prophecy is largely fulfilled.

1. The discovery and exploration of the world have been substantially accomplished. A century ago not more than one-third of the western hemisphere had been explored, while, on the eastern hemisphere, Afghanistan, Thibet, Turkestan, Mongolia, China, Corea, and Japan were almost wholly unknown to the Christian world. On the Continent of Africa there was a narrow fringe of territory held by Europeans along the Mediterranean, a colony was planted on the Cape of Good Hope, and a small tract of territory was held by slave pirates on the West Coast, while the interior was as absolutely unknown to civilised races as though on another planet. Now all the continents are not only discovered but also explored. Their great rivers, valleys, and mountain ranges are traced and described, and the islands of all the seas are located. About the only unknown regions that remain to tempt the ambition of the discoverer are the North and South Poles, and as it is not at all likely that human beings dwell at either of these extremes, the Christian Church has but little interest in the battles with frozen seas and icebergs still going on.

Along with the progress of discovery and exploration has gone the development of the sciences of ethnology and anthropology, giving helpful information as to the dwelling places of nations and tribes, and their peculiarities as well. A large number of the great religious books of the world have been translated into modern languages, and the science of comparative religions is taught in some of our best schools. We are under great obligation to explorers, and to scientists, for the knowledge they have given us of the races of men, and the

bounds of their habitations. It is easy to see that their labours have contributed largely to the progress of the Kingdom of God. The great Captain of our militant host has sent out His scouts, "their line is gone out through all the earth," and they have brought back full information concerning the territory that remains to be conquered, and the peoples that have not yet heard the proclamation of "Peace on earth, good will toward men."

2. Facilities for rapid transit to nearly all parts of the habitable earth are ample. A century ago, to cross the Atlantic required from six weeks to two months, and if winds and waves were hostile a longer period still. From London to Bombay three months or more were required. In 1793 Carey was five months sailing from Dover to Calcutta. In 1812 Judson was eleven months going from Boston to Calcutta. In 1817 Moffat was three months going from England to Cape Town. In 1857 Stephen L. Baldwin was 147 days travelling from New York to Foochow, and in 1859 James M. Thoburn was four months journeying from Boston to Calcutta. Now the journey from New York to Liverpool takes about six days; to Bombay less than twenty-six days, and still less if Europe is crossed by rail. From New York to Shanghai viâ San Francisco is less than twenty-five days, and when ships shall make the same speed on the Pacific as they do on the Atlantic the time will be considerably reduced.

The latest available figures show that there are 455,000 miles of railroad in the world, not counting double, treble, and quadruple tracks, enough to belt the globe about eighteen times. A few years ago a young lady representing a New York daily paper made the journey around the world in sixty days, and it is reported that recently a Chicago lad has completed the same journey in fifty-three days. When the Russians shall have ballasted their great trunk line, now practically completed, from St. Petersburg to Vladivostok, so that a speed of twenty-five miles an hour can be attained, a journey around the world can be easily made in thirty days. Probably within the next decade Methodist preachers in Europe and America will be able to use their August vacation in making a journey around the world, and be home to take up their work the first Sabbath in September. Any pagan land can then be reached from some Christian country in less than thirty days. The builders of steamships and railroads are, all unconsciously, perhaps, contributing vast sums of money to the cause of Foreign Missions that do not pass through our Mission treasuries.

3. The agencies for the diffusion of Christian knowledge among the masses in all lands are numerous, available, and comparatively inexpensive. We do not appreciate as we should the value of the Christian Press as a power for the world's evangelisation. When the old century dawned the hand-press in use could turn out but one hundred impressions an hour; now the steam-power press prints, binds, and folds about 100,000 papers an hour. A hundred years ago the Bible was printed in sixty-six languages; now in four hundred languages and dialects, making it possible to 1,200,000,000 people to read the Scriptures in their own tongue wherein they were born,

leaving about 300,000,000 still to be provided for. It is doubtful whether we estimate at their full value the British and Foreign Bible Society and the American Bible Society as evangelising agencies. During the nineteenth century they, with others, published and sent out 280,000,000 copies and portions of the Word of God. In my judgment they are among the most valuable agencies for the advancement of the Kingdom of God now in existence, and deserve the generous support of all Christians.

Nor must we overlook the electric telegraph as a means of diffusing intelligence among the nations. The continents and the larger islands of the world are a network of telegraph lines, and 70,000 miles of submarine cables throb beneath the oceans and seas, transmitting, it is estimated, six million messages a year. There is one thing in which the world has reached perfection, namely, the transmission of news. That is now done instantaneously, outrunning time itself. A few years ago I was at Hong Kong, about to sail for San Francisco. I sent a message dated December 7th, which arrived in New York on December 6th about twelve hours before it started! During the recent troubles in China the Cabinets of the civilised world knew what was going on in that country day by day, if not hour by hour, and when Pekin was relieved the whole civilised world knew it in a few hours. Missionaries can now communicate important news to their respective home authorities instantly, and money can be forwarded in emergencies like the lightning's flash. I believe that the time is not so far away as many suppose when ocean cables will throb with the news of the triumphs of Christ's Kingdom, and we shall learn that a nation is, as it were, "born in a day."

4. Protestantism has already laid a strong foundation in pagan and Mohammedan countries upon which to build a splendid structure, as the following statistics will show. There are:

Missionary Societies (about)	500
Foreign missionaries	14,220
Native preachers and workers	54,420
Combined force of missionaries, preachers, and workers	68,640
Communicants	1,585,000
Adherents	4,000,000
Total of communicants and adherents	5,585,000
Sunday Schools	8,000
Sunday School scholars	1,100,000
Educational institutions	20,000
Students...	1,076,000
Contributed in 1899 (dollars)	19,000,000

With the world explored; the location and conditions of the races, nations, and tribes known; the facilities for reaching them in a few days at hand; the agencies for the diffusion of knowledge and communication of news ample, and swift as the lightning; and the work already accomplished, there seems to be no reason why the prophecy of

Habakkuk shall not be fulfilled within the limits of the twentieth century, "For the earth shall be filled with the knowledge of the glory of the Lord as the waters cover the sea." Isaiah's vision may be nearer its realisation than we suppose, "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills; and all nations shall flow unto it. And many shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob; and He will teach us of His ways, and we will walk in His paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And He shall judge among the nations, and shall rebuke many people; and they shall beat their swords into plowshares, and their spears into pruninghooks; nation shall not lift up sword against nation, neither shall they learn war any more."

Mr. JOHN B. McCUTCHEON (Irish Methodist Church) gave the second invited address. He said:

I think that we ought all to devoutly wish and earnestly pray that from this session of the Œcumenical Conference such an inspiration and such an enthusiasm for Foreign Missions may be aroused that, when the next Œcumenical Methodist Conference meets, ten years hence, it may be reported with gratitude to God that the first decade of this new century, this twentieth century, has been one of unparalleled and unequalled interest and progress in the work of the evangelisation of the world. To that end, while we have had brought before us very exhaustive and masterly surveys of the scope of the work, and of the facilities for doing it, I think that, starting from those points, we ought to address ourselves to some practical questions as to what is the immediate work to be done, and what it is that lies immediately before us.

I am profoundly impressed with the thought that the most important and the most immediate work to be done for Foreign Missions is to be done in the home field, in the home Churches, by the ministers and by the lay representatives whom I am now addressing, and by thousands of others like them throughout the Methodist Churches of England, America, Australasia, and Canada. It is not with me so much a question of geography. We hear on every hand of open doors. We know how the progress of science, civilisation, and commerce is opening the doors on every hand for the advancement of Christian Missions. We know how the great Lord over all is making even the wrath of men to praise Him, and making sometimes even wars, which we deeply deplore, to result in avenues for the spread of the Gospel. It is not with me so much a question of the methods to be adopted upon the mission field. There are many splendid methods which can be adopted, and which will be adopted when the Church at home provides the means for adopting them. We have the open doors; we have the men offering for the work; the great need appears to me to be an all-the-year-round, earnest enthusiasm for Christian Missions on the part of the home Churches, and a continuous, systematic consecra-

tion of wealth and means to the spread of the Gospel in heathen lands.

It seems to me—and Mr. Galpin, in that very able and interesting paper, to which we all listened with such pleasure, dwelt also upon this point—that in some way or other Christian Missions do not occupy their proper position in the view of the home Churches. We all regret that there ever should have been such a time in the history of so-called Christian Churches when Christian Missions were in the background, when they were not looked upon as forming any part of the work of the Church, when men like William Carey were regarded as having taken leave of their senses because they proposed that the Church should engage in Foreign Missions. Following from those dark ages Christian Missions have come down to us not so much as a part of the ordinary everyday work of the Church, not so much as a portion of the general commission which Christ gave to His Church, but rather as an outside philanthropic agency which comes before us periodically, to which we give a little of our money and a little of our enthusiasm, more or less spasmodically, and with regard to which during, perhaps, eleven months out of the twelve, our interest and our enthusiasm somewhat lie dormant.

It is quite right that at certain times of the year we should have missionary services, missionary anniversaries, sermons, and meetings, but what about the other parts of the year? Why should we, when the anniversaries come round, have to waste our strength and our time endeavouring to galvanise the Churches into an enthusiasm and interest which should have been kept at boiling point all the year round? The missionary anniversary should be a harvest time, and it is quite right we should have a harvest time; but the reaper, as he comes forth to gather in his harvest, expects to find the seed previously sown and the fields already white unto the harvest. In like manner the deputations, when they go forth at missionary anniversary times, should find the harvest awaiting their ingathering. It is right and proper that we should have special sermons on behalf of Foreign Missions at the missionary anniversary, but among the many sermons that are preached throughout the year upon the duty of the individual Christian and of the Christian Church in relation to various great subjects, why is it that this, one of the most important of all our duties, is so seldom alluded to? It is quite right that we should have a periodical missionary prayer-meeting, but why should prayer for Foreign Missions be confined to the missionary prayer-meeting? Why should not the heads of families at their family devotions, morning and evening, pray earnestly, and lead their families in prayer, for the spread of Christ's Kingdom, not only at home, but throughout the world? Why should not every prayer that is offered up in our sanctuaries throughout the land devoutly and earnestly lead congregations to supplication at the Throne of Grace for the spread of Christian Missions? Why should not the monthly prayer-meeting be rather a point at which to start a new effort, than an endeavour to arouse sluggish enthusiasm, and to remind the forgetful?

The Christian Church, to my mind, is synonymous with Christian Missions. Christian Missions are not an auxiliary of the Church, but a part of the Church, and the Church which does not regard Christian Missions as its ordinary, every-day work, and as its proper business in the world, is a Church that I believe will soon find its home work falling off and suffering. We received the commission, "Go ye into all the world, and preach the Gospel to every creature." The early Church, when it forgot that commission, and when it displayed a slight inclination to tarry rather long at Jerusalem, was whipped up to a sense of its duty by a sharp persecution ; and I believe that the Church which omits its duty in this respect—that tarries at Jerusalem and omits the claim of the wider world, and of the peoples who have not heard the Gospel—will also receive some sharp admonition from our Lord, who gave that commission.

We pray for the coming of our Lord. We look forward to it. Some of us really think He may come at any time as a thief in the night. The greater number of us act as if we believe that He will not come in our day, but all of us believe that He will come some time. But I do not think we practically or sufficiently recognise the responsibility laid upon the Christian Church to hasten that day, and to hasten that coming by preparing the way of the Lord before Him. We are told that "Blessed are those servants whom the Lord, when He cometh shall find watching," and we are told of the manner in which those servants are required to watch. When the Lord left them He left to each man his appointed work. The work that has been left to the Christian Church is the work of spreading the knowledge of salvation to the ends of the earth, and preaching the Gospel in every land. Blessed will be the Christian Church which, when our Lord cometh, He shall find engaged in that work, fully alive to a sense of its responsibilities, privileges, and duties, and actively and anxiously endeavouring to prepare the way of the Lord before Him.

It is for these reasons that I am convinced that the work immediately before us is a work to be done in our home Churches, by our home ministers and their auxiliaries. We must bring this subject before the people. We must endeavour at all our services, and all our meetings, to bring in the subject of missions to heathen nations as a part of our ordinary work, to create an interest in it that shall not be spasmodic and periodical, nor confined to anniversaries, but that shall continue all the year round, and I believe that a due sense of responsibility to God, and a due sense of the opportunities which God has given us, and which increase our responsibilities, will result in more adequate consecration of time, effort, and means to this great object.

The Rev. **Young J. Allen**, D.D., LL.D. (Methodist Episcopal Church, South), by special resolution of the Conference, also gave an invited address. He said :

Those who know me recognise, possibly, that the privilege granted to me to address the Conference is not out of place. I have been more

than forty years in the great mission territory of China, and have engaged there in all kinds of work, a missionary primarily, to evangelise and preach the Gospel. By circumstances I have been editor, book-maker, translator, founder of institutions and of periodicals, and editor of a "Review of the Times" for China, in Chinese, for more than thirty-three years. I have been for fourteen years in the China Government service, organising its literary work and its educational work, and have been identified for more than forty years in this line of work in behalf of Missions. I am one of the founders of the Society for the Diffusion of Christian and General Knowledge in China, the outcome of which has borne such a large part in the recent Reform movement, and in the troubles which have recently taken place.

I come to you, therefore, as no stranger; and I propose to speak to you on the missionary outlook in China. Recent events there have drawn the attention of the world to that country, both the political and the missionary world, so that there has been no lack of interest displayed in the subject of China, and in the events transpiring there. It will, naturally, be an inquiry among you as to what effect the recent events in China have had upon the progress and prospects of the missionary cause. The outlook to-day is brighter, better, and more hopeful than it ever has been in all the past.

I want to give just one little criticism here in regard to our past movements. Our conception of missions has been too meagre, too restricted. It has been too limited, and has not measured up to the conception of what the cause is, and what it really represents. Candidly, where did you get your idea of missions? Did you not get your idea of missions from the home work, from the domestic missionary work carried on here among the destitute of this Christian land? The idea of Foreign Missions transported to China has not carried with it to you the message which Christ gave us in "Go ye, therefore, and teach all nations," but you have your meagre idea of domestic missions transferred to the slums of China, a heathen nation. Your idea of missions is to the needy, to the destitute of a Christian land, where there is a great Christian Church, and all the great mass of the people belong to the Christian Church, or recognise it. But here you confound the idea of domestic missions, which means missions to the destitute and missions of charity, with that of Foreign Missions. Therefore, we have been perpetuating in China and in the East a philanthropic work under the form of domestic missions, but not foreign.

Foreign Missions comprise the destitute in regard to religion—those who are without hope and without God in the world, which applies to the Emperor of China, his Council and Cabinet, his Viceroys and Generals, merchants, and great people, and everybody. I am not opposed to the idea that Christ was anointed to preach the Gospel to the poor, or that the poor should have the Gospel preached to them. The idea, to my mind, represents that Christ preached a universal Gospel. As a result of our limitations, our misconceptions, and our

restrictions, through men and women being sent into China in a charitable kind of way, we have left eight-tenths of China unapproached and unapproachable. It is time to revise these methods.

Let us take an outlook from this Conference which shall embrace all China. Foreign Missions and Home Missions are certainly very distinct. The principles on which we conduct Foreign Missions are the same as you conduct foreign commerce. Commerce and Missions go along on the same principles exactly, and reach the same ultimate result—access to all. The lines of progress, motion, or development in Nature are the lines of least resistance. Look at the zigzag lightning. What does that mean? It means the lines of least resistance. Look at diplomacy and politics, and what are they but the incomparable science of compromise? All these things signify the lines of least resistance. Now let us go down to dealing with men on another plane, and we find we follow the lines of conscious need.

When you go to China with commerce you cannot take things over there just as you please, and make the Chinese buy them. You have to find a want there, and then you can supply, because there is a demand and a supply, but you must either find it there or make it. One-half of the great trading world spends its time in thinking out how to multiply wants, and when they find a place where wants exist they multiply them more, and that is why China will be the great commercial centre of the future, because it has multiplied wants.

You go over there, and you see the Chinese houses. They want light. That is a want. They put shells in the place of windows, because they have no glass. In Japan they put paper in the windows with the idea of providing light. You need not go over there and talk about glass. Go there and build your own house, and put glass windows into it, and those glass windows will make glass windows throughout the whole of the country, because glass is better than paper and shells. The Chinese want reflectors; they want to see themselves as others see them, as the Scotchman said. They make reflectors out of bronze, and brass, and copper, but when they take our beautiful mirrors, small or large, and see what we have got, they want to follow our example. They all want to know the time. They have not any watches, and have no means of getting accurate time. They put a piece of stick in a pot of incense and burn it, and get the time that way; they take a glance at the sun, or they have a waterclock or dials, but all these are clumsy and difficult to use. Along come our watches and our clocks, and what happens? A transformation, a revolution, and these watches and clocks are found everywhere. The other day, when the Allies entered the Emperor's Palace, they found one room literally filled with beautiful clocks and watches, which had been presented from all over the world, and from rich Chinamen.

These things open their own doors. The Chinese have a great Civil Service. They are an educated people, a civilised people, a cultured people, a literary people. Their Government is founded upon an educational Civil Service, and that Civil Service is all over the country, and every three years they skim the whole country for its best edu-

cated men. They have Colleges and Universities granting the various degrees, B.A., M.A., and the LL.D. The Civil Service is based upon the Confucian system of the classics, and this Confucian system is iron-bound. Formerly China tried to rid herself of all foreign intercourse by building a great wall, and by marine prohibitions on the sea coast, so that their own people were neither to go abroad nor were foreigners to enter. They went further than that. They were not only not to hold communications with outside people, but were not to widen their ideas, and so the Civil Service was prevented by that state of things from any new idea or suggestion being introduced into the examinations from the outside. It was iron-bound. Now we have access to the country by reason of breaking down the outside wall, and breaking through the marine prohibitions, and have access to the mind and heart of China through this iron-bound system, because that has been broken down, too.

I want to show you how it was done. As I said about the shells, they went out when glass came, and in the same manner watches and clocks drove inferior instruments away. It was the same with our superior education. Our superior knowledge, our greater civilisation, have made such an impression upon the mind of China that it sees and feels our superiority, and it is humiliated and degraded in the presence of such a country as Japan, which has acquired foreign knowledge. With such a humiliation in front of it, it naturally looked about to see where it could reform. This was the first movement of the reform. I have the telegram in my pocket now from Pekin saying that the examination systems are to be reformed. The examinations shall include Chinese and Western history, and Western science and industrial methods, while it abolishes the traditional classical essays. It relegates the classics to the background, and requires only expositions of their meaning. What does that mean? All these Colleges and Institutions, from which every mandarin or official is supposed to be selected, were the foundation of the system of government, and that system has to go. It has to be abolished for the better incoming Christian system and curriculum of knowledge.

That is the grandest revolution, the revolution that certainly could not have been predicted—that a nation, in a sense, should be "born in a day." These convictions reach from the Emperor down, and it was these convictions that created this reform, which the Emperor accepted. Now that the Emperor has returned to the capital, it portends that he expects to begin where he left off in 1898. Therefore, we may expect to find the country alive commercially and in the matter of these institutions, and education, and everything of that kind.

We must come to this point—who shall make the books for all these institutions? Who shall supply the models and the teachers for these institutions? Brethren, they are to be supplied by the missionary. The missionary is to make them in the first instance; the missionary is to inaugurate these schools. I have inaugurated more than one myself. The missionary is literally the greatest, the chief factor to-day in the future regeneration of China.

Just another point. China has entered the comity of nations. Formerly China, Persia, Japan, and Corea were all what we might call outside nations. Foreigners treated them as degraded barbarians, heathen peoples, and enacted an extra territorial clause in treaties which allowed the foreigner to settle upon the shores of China and Japan and govern themselves independently. Those nations also were not allowed the privileges, immunities, and rights of the comity of nations. Japan, you know, went to work to remedy this state of affairs, and achieved for herself the right of comity. She first put on the Western clothing, and said, "Will you look at us now? Will you accept us now?" "No, we will not." Then they took to eating foreign food; but the foreigner said, "No, not yet." They kept on and on, and revised the Army and the Navy. The Emperor condescended to come down from the clouds, or from the mystery of government, into the light of day, and admitted and granted a constitutional Government. He granted the right of the people to elect their own officers, and constituted a Diet. Japan gradually came on until 1894, when England, America, and other countries recognised her, and welcomed her into the comity of nations.

In that year the war happened with China, and when Japan made a treaty with China, Japan made China take the place of the degraded and of the humiliated outside the comity of nations. Japan was in, but China was out. What is the feeling in China? A feeling of humiliation and degradation. China intends to ask for admission into the comity of nations. What will our Ministers say? What will the American Ministers say? "Go, qualify." They are going to qualify by these schools and colleges, by periodicals, and by literature; and the missionaries have to make it all. Do you not see where the missionaries stand? The foreign nations have put China as a ward in the hands of the missionary, and they have constituted the missionary the teacher of the nation. And so, when Christ says, "Go ye, therefore, and make disciples of all the nations," He turns them over, as it were, to the missionaries, and says to them, Teach, uplift, enlighten, emancipate, regenerate them, bring them into the comity of nations.

If I had time, I would tell you how it is to be done. It is along the line of conscious need. Our missionaries have felt this conscious need, and over there, independently of our Boards and Missionary Societies, have founded and organised a great literary department of missions, which we call "The Society for the Diffusion of Christian and General Knowledge." That Society is promoting literature, which is read from the Emperor down. Pardon me if I tell you that in the year before this cataclysm came, this reaction came, this one Society published of my recent books in one year 228,000 volumes. Belonging to this Society, I wrote the History of the Japan and China War in sixteen volumes. The title was, "The War between China and Japan: Its Origin and Issues; Its Revelations and Lessons," and it was the circulation of this book everywhere that prompted reform. It was reprinted everywhere in China and Japan, and in Corea, and was accepted by the Emperor, by Li Hung Chang, and all the principal offi-

cials, and I believe it is regarded to-day as the standard history of that great event.

The Rev. E. J. Gray, D.D. (Methodist Episcopal Church), opened the general discussion, as follows:

The great surprise to me when I study this question is that there should be any heathen at all. We are intensely interested in what has been said this morning, but it is a surprise, if you come to study it, that after nearly twenty centuries of Christianity there should yet be a thousand millions of men and women on the earth who have not heard of Jesus Christ at all, and that there should only be between 400 and 500 millions of human beings who are in Christian lands and under Christian Governments. Think of what Christianity does, as outlined in the speeches this morning. Think of what heathenism is, and what it means to the heathen. Take Christianity and heathenism, and put them face to face, and look at them. Then take both and put them face to face with God, and then look into His eye and see what He means.

Consider what has been done in the early periods of Christianity. Within the first three decades of Christianity the world was almost reached by Christian teaching and Christian preaching. The question seems to me to be this, What does God say on this subject? Has God expressed any part of His will concerning the duty of Christian people as touching the relation of heathenism to Christianity? Not my opinion, not your opinion, not the opinion of any man, but the opinion of God. It is a matter of small concern what we think about this question. The great vital question is, what does God think upon this question? Has He given His thought at all; has He given any order upon this subject? If He has given us an order, that order must be in His will; that order must be based on knowledge, all the knowledge that we have had this morning portrayed, and a thousandfold more. The order must be in the knowledge of God as to what is involved to heathenism, and what is involved to the cause of God and to the Throne of the Lord Jesus Christ, when He gives the order.

If He has given an order, then that order must be obeyed; it becomes the duty of the Church to obey the order of God, and it has no alternative at all. Has God given the order? Has He told us what to do? Listen. Almost the last words that fell from the lips of Jesus Christ before He left the world were to the Church, not simply to a few apostles gathered around Him, "Go ye into all the world"—everywhere, not in Jerusalem, and Samaria, and Galilee, but into all the world. That was God's message from the beginning. Teachers, lawgivers, and wise men were chosen as special messengers by God to go out and give His message, which was the message of promise to all the world from the beginning, and God said, Give the world hope. because the world is hopeless; give the world cheer, because the world is cheerless; tell them "The seed of the woman shall bruise the serpent's head"—the basis of all Divine promise that pledges eternal life to all the world.

The Rev. Henry Mann (Methodist Episcopal Church) spoke as follows:

It needed a little courage for me to address this Conference, because I do not speak your language very well. When, at the beginning, I sat

in my place and heard during the first days of the Conference speakers very often refer to the Anglo-Saxon race, the thought came in my mind, "Am I in the right place?" But afterwards I said to myself, "I am a Methodist, and I am among Methodists," and also the thought came to me, "We all belong to the great Teutonic race," and then I felt myself very soon at home.

As a German I have to give thanks to the Anglo-Saxon race. First, with regard to my home. My birthplace is in the Palatinate, Bavaria, and I think of the days when the parents of Barbara Heck and Philip Embury—both names you will find in the Palatinate still very often, only the name Embury was formerly Emerich—were obliged to look for refuge 200 years ago, and England opened her arms. They came to England and to Ireland, and in Limerick Wesley himself preached the Gospel to these people from my home. Then Barbara Heck, that noble daughter of Methodism, and Philip Embury were converted. Both went to the United States of North America, and were the founders of our Methodist Episcopal Church. Then, long after, our good American Methodists, the children of Barbara Heck and Philip Embury, sent missionaries to Germany. For this also I desire to give thanks.

This mission in Germany is, thank God, a blessed one and very successful. I myself had the privilege of being one of the first Sunday-school scholars, and I have known our work for more than forty years. In Germany and Switzerland we have more than 30,000 members, good Methodists. We have more than 40,000 children in our Sunday-schools, and in our Conferences there are 195 preachers. In Frankfurt-on-the Main we have a good theological school with twenty-eight students, and my colleague, the Rev. P. G. Junker, is the director. Also the Lord has given us a good deaconess work. We have 290 deaconesses, and they are fervent servants of the Lord. What Germany needed fifty years ago, and what Germany still needs, is not more theologians—we thank God that we have good theologians—but more spiritual life—life from above; and we believe that through the Methodists the Lord has given us such spiritual life.

In one of the first days of the Conference my colleague, the Rev. P. G. Junker, and I went to Aldersgate Street, in this city. There we looked for the house where John Wesley found peace with God. It was on that well-known evening, when, in the meeting of the Moravians, Luther's introduction to the Epistle to the Romans was read, and Wesley felt himself wonderfully moved. We found there, thank God, not a drinking saloon, but a tea-table shop, and we learned that in the back part of this shop there was this sacred place. Now, we try to bring to all our German people the thought that they must have the same experience which Wesley had; then they will be Methodists, then they will be good Christians.

I thank the Lord for His help, and that I have had the privilege of being here these two weeks. Many things my eyes have seen, and many other things my heart has felt, and I go back to my fatherland to say to my people that the Lord is a mighty Lord, and He will help us to do our work in Germany. When Bishop Galloway preached his very excellent sermon here, one of the brethren asked me, "Now, dear brother, do you preach in such a way the Gospel in Germany?" I said to him, "Yes, we try to do so." We preach in Germany a free, full, and present salvation, and God will help us.

Mr. T. E. Duckles (South African Methodist Church) made the following remarks:

I have a plea to urge, and three reasons to give for it. I am not a missionary, I am not a minister; but I have been in business for a quarter of a century in a frontier town in South Africa, in the midst of a population composed of British, Germans, a few Dutch, with masses of natives all about us, and with masses more for hundreds of miles to the east of us. Let me remind you, first, of the different conditions under which mission work is wrought. We have heard of Fiji, and of the wonderful and speedy conversion of people to God. You had there little or no other European influence, good or bad, but that of the missionaries. In India and in China you have a fringe of European influence, some good, some indifferent, and some decidedly very bad. In South Africa you have a large native population, with blocks of Europeans here and there all through it. The conditions of missionary work there are altogether different, it seems to me, from any other country, and the area under that description is widening and enlarging day by day.

My plea is this—and I am pleading with an influential assembly—that all who have influence should teach that all European Christians living among or near heathen people should see in them a sphere of Christian work and influence wherein they may serve and glorify God. Three reasons are special to South Africa; they will apply elsewhere. The first is to help in their conversion and the building up of the faith. The second is to help in building up their Church life. The third is to hinder the growth and increase of race antagonism.

1. South African native people are singularly destitute of those things which help to sustain and develop Christian life. There is no home life. A native man has a number of wives, each in her own hut—some in this kraal, others in that, some miles away. There is no home life. The first they see of it is in the missionary's home. It is a wonder to them. They see it here and there in a trader's or a farmer's house. They want all the help they can get from those who are about them to give them the ideas and the ideals of Christian living, and to show them in what ways they can be helped and developed in their personal, domestic, and social life.

2. As regards the Church organisation and church building, they have no materials for it, and it takes time and experience to fit these men for the management of ecclesiastical affairs. The social part of our Church life they take to promptly, and develop and use, but when it comes to organisation and government of churches, and management of funds, it will take time to get them capable of doing these things properly.

3. My third reason is that there are great questions, apart from race or colour, which bring conflicting interests between the white people and the native—questions of land-ownership, labour, and franchise. All these have been in existence for some years. Some of them have been getting accentuated, and it only wants a little development of selfishness and perversity or folly on the part of one side or other to create deeper and stronger antagonisms which will cause trouble in that great country in coming years.

Many people talk of the natives of South Africa as hewers of wood and drawers of water. That is what some would like them to be; but they will not remain like that. They are absorbing education; they are learning handicrafts; they are becoming in a way professional men.

Some are schoolmasters and newspaper editors. There are brains in them and heart in them. Many of them may remain hewers of wood and drawers of water, but my experience among those people tells me that in fifty years, with the development of their present advantages, they will stand side by side with white men in business professions and handicrafts. They have powers, which we can see from time to time developing, showing here and there samples of what is in the race that is to come out. Our great work as Christian people is to keep in close contact with them, not to let them separate from us, not to make two ranks and two classes ; but to be one in Christ, and, whatever the difference in rank or social condition, to hold fast to the root of things, and to do things by recognition of the great Head of the Church.

Bishop J. C. HARTZELL, D.D., LL.D. (Methodist Episcopal Church), said :

I was profoundly impressed with the statements of Dr. Young J. Allen. We have reached a period in the history of missionary movement in the world when there must be Christian statesmanship. Statesmanship having as its basis salvation in Jesus Christ ; men and women consecrated to their work, but added to that a breadth of knowledge, a grip as to events, an understanding of national movements, and a study on the line of expert methods as to the conditions of the people among whom we go. The success of the Church in missionary work up to this date has been marvellous, but we have passed the experimental stage. We are face to face now with what appears to me to be the last tremendous grapple with the powers of evil on the earth. Not long ago I spent an hour or more with the Chinese Minister, and I was profoundly impressed as I stood before that man, keen of intellect, clear of thought, studying Christianity, but satisfied that they had a better religion than we have ; and I said to myself, "This is a new epoch in missionary work ; it is not a matter simply of a little school here and a hospital yonder taking care of a few sick children, although that is a great work. But here a Christian missionary stands face to face with a man of thought."

In China and elsewhere, thank God, this Christian statesmanship is at the front, and the Christian Church, through her missionaries, prepared men and women, stands face to face with the scholars of those nations. We have to remember that they have their convictions. One of the great lessons for us to learn is that whether it be the Chinese Minister or Li Hung Chang, or the statesmen of Japan, or the dignified heathen statesman, if you please, in the heart of Africa, who has brains and a care for his people, or the meanest and lowest Chinaman on the River Yangtse, or the African on the Nile or on the Zambesi, for every man God has a place in His heart. We have to go there with our Christianity, the Christianity that is to rule the world, and meet these men on a common basis, to command their respect, to make them understand what they are and what we are to do for them—in other words, with a broader view, a statesmanlike view, that will give us strength and power everywhere.

The other word I wish to emphasise is this—Do we realise how quickly the Lord has brought all the earth into the presence of the Christian Church? China is an illustration, India another, and so all round ; but take Africa as one of the latest. See how the veil of mystery has hung over that continent century after century. That

continent, which was yesterday one of mystery and tragedy, to-day a continent of opportunity, to-morrow to be a continent of marvellous achievements for God and civilisation.

See how quickly that veil of mystery has removed, and look with me for a moment at that continent, with its 12,500,000 square miles. Stand with me on the deck of that ship yonder in Table Bay, and look at Cape Town, a city of 60,000 people, lying so beautiful on that extending plain, and look out yonder on the mountains in the rear, and then think of South Africa, south of the Zambesi, the land which is larger in square miles than all the United States east of the Mississippi river, and where dwell forty-five millions of people. Then look at great Central Africa, the home of the black races. Some men ask me if I believed there would be a great black nation. I simply say "I do not know," but we may rest assured that out of that great belt of black humanity, the last great bulk of the heathen humanity to be touched by the Christian Gospel, are to come vastly greater things in government and in civilisation than we ever dreamed of. Then look at that great belt, the great Sahara Desert, stretching across the continent. Great portions of that are to blossom as the rose. Think of the railways of Africa. I expect to take a Pullman car from Cape Town to Cairo before I die. Take the branch railway lines, take the six thousand miles of railway already running. I went over a line of track near Buluwayo of five hundred miles, which had been built in 500 days. Nobody but Americans and Englishmen could have done that. Then, take the wealth of that continent. The gold of South Africa is greater in quantity than the whole of the gold in circulation. Take West Africa. See how men of commerce are putting brains and power into their movements there. Look at the great schools studying the malaria, and how they have diagnosed the bite of the mosquito and the germs of the microbe. Men of science and brains are following up these researches. I would to God there were people in the same way studying the races and languages of people and governments and geography—everything that has to do with the continent and with the people.

Give us Christian statesmanship, and let us understand that God has put the ends of the world open to us, and as Methodists let us go out and have our share.

The Rev. D. W. CARTER, D.D. (Methodist Episcopal Church, South), concluded the discussion as follows:

As an example of the wonderful opening out, in God's Providence, of the world for the entrance of the missionary, I have the pleasure to represent a country, an island, that is perhaps one of the latest examples of that movement of God's Providence.

When the Spanish flag was lowered at Mora Castle, and the Stars and Stripes took its place, a new land was given religious and civil liberty. A country that ever since its discovery, for four hundred years had never known what either religious or civil liberty meant, but they know now. One of the very first things done by the American Government on that island was the inspection of all the prisons from one end of the island to the other, and the release of hundreds of men against whom no record could be found in any Court or any place on the island. The doors were opened for the prisoners, and they that were in bondage were set free. Then began the sanitation of the cities, and such a cleansing up there has rarely ever been ex-

hibited or seen, nor such a successful work as has been accomplished from one end of the island to the other. Then the feeding of the poor, starving million of people found there, saving them from imminent death, was another of the first works done by the American Government. As soon as these things had been attended to, to some extent, right along with them, began the work of the education of the Cuban people. More than a million dollars have already been expended in organising and equipping a system of public schools. Such a flocking of children in the schools perhaps was never witnessed before as has been seen when the Cuban people flocked to the schools which have been thrown open to them by the American Government.

Not only these matters, but before that flag, which was not an emblem of religious or civil liberty, had been lowered from its place, the missionary and the Missionary Secretary were on the ground inspecting, and looking to see where they should plant themselves, and begin the work of the Lord. It began in earnest, and has been actively pushed forward ever since that period. The Methodist Episcopal Church, South, has, by courtesy and arrangement with the other Methodist Churches, taken possession of the Island of Cuba. While the people in the Philippine Islands have been left to the Methodist Episcopal Church, and they have entered into, and are cultivating that field, we propose to do the very best we possibly can for the people of Cuba, in giving them a Methodism of the true type, and we have already some specimens who are worthy of the name.

The Rev. **T. B. Stephenson**, D.D., LL.D. (President), read a letter which had just been received from Lady Henry Somerset, Eastnor Castle, Ledbury, in the following terms:

To the President of the Œcumenical Methodist Conference.

Very Rev. and Dear Sir,

As the chosen representative of half a million women of all lands, I send respectful and affectionate greeting to the Œcumenical Conference now assembled in Wesley's historic chapel.

I pray God to bless your deliberations to the hastening of the day when "the kingdoms of this world are become the Kingdoms of our Lord and of His Christ."

I am keenly hopeful that your Conference, representative of thirty-two millions of believers in Christ, may send forth a clarion note of warning against the evils of war and anarchy, class, and all party and race antagonism.

I am not unmindful how strong a stand thousands of Methodist ministers and tens of thousands of Church members have made against the scourge of intemperance, and I, with heartfelt thanks, call to your minds the fact that the sainted founder of the Union I represent, Frances E. Willard, was an attached and convinced Methodist, and so I cannot but believe that one result of the Œcumenical Conference will be increased zeal and stronger effort for temperance reform in all the countries represented.

With earnest prayers that you may have in your deliberations the clear guidance of God's Spirit,

I am, Very Rev. and Dear Sir,

Yours in service of our Lord and Master,

Isabel Somerset,

President of the World's Women's Christian Temperance Union.

The Conference appointed the Rev. T. B. STEPHENSON, D.D., LL.D., to reply to the letter, which he did in the following terms:

Lady Henry Somerset.

Dear Madam,

Your letter of September 16 was duly delivered to me, as the President of the Œcumenical Methodist Conference, yesterday.

I had the pleasure of reading it to the Conference, and it was received with great interest and with much sympathy, and I was requested to reply to it on behalf of the Conference.

The Conference fully sympathises with you in your horror of war and anarchy, and is entirely at one with you in your desire that the evils of intemperance may be abated and ultimately destroyed by enlightened legislation and by the triumph of moral suasion.

The Conference greatly appreciates your devotion to these great causes, and prays that you may be long spared to assist by voice, and pen, and influence, these great moral and religious causes.

Thanking you for your communication,

I am, dear Lady Henry,

Yours most faithfully,

On behalf of the Œcumenical Methodist Conference,

T. BOWMAN STEPHENSON.

Bishop A. W. WILSON, D.D. (Methodist Episcopal Church, South), on behalf of the Business Committee, proposed the adoption of the following resolutions. They are, he said, perhaps, somewhat formal, but they are none the less genuine, and such as we could not afford to lightly omit from our proceedings. We all know what splendid services have been rendered. We have been the recipients of great kindness, especially the members of the Western Section. I am sure they will all heartily agree with me in making acknowledgment for the many tokens of favour and kindliness with which we have been greeted.

1. That the cordial and affectionate thanks of the Conference, and especially of the Western Section, be and are hereby presented to the Methodist Churches of the Eastern Section, and particularly to friends in London and its neighbourhood, for their generous hospitality.

2. That the thanks of the Conference be presented to the ministers and trustees of Wesley's Chapel for the use of the chapel during the sessions of the Conference.

3. That the hearty thanks of the Conference be presented to the following brethren who, in their respective offices, have rendered inestimable services:—The Rev. John Bond (Wesleyan Methodist Church), First Secretary of the Conference; the Rev. J. M. King, D.D. (Methodist Episcopal Church), Secretary of the Third Division; Mr. Thomas Snape, J.P. (United Methodist Free Churches), Secretary of the Second Division; and the Rev. Professor W. I. Shaw, D.D., LL.D. (Methodist Church of Canada), Secretary of the Fourth Division; the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), Chairman of the Business Committee; the Rev.

Albert Clayton (Wesleyan Methodist Church), Secretary of the Business Committee; the Rev. F. W. Bourne (Bible Christian Church) and Mr. Robert W. Perks, M.P. (Wesleyan Methodist Church), Treasurers; the Rev. J. Smith Spencer (Wesleyan Methodist Church), Secretary of the Finance Committee; the Rev. J. Scott Lidgett, M.A. (Wesleyan Methodist Church), Secretary of the Receptions Committee; the Rev. W. Stephen (Methodist New Connexion), Secretary of the Homes and Entertainment Committee; the Rev. W. Wakinshaw (Wesleyan Methodist Church), Secretary of Wesley's Chapel Committee; the Rev. W. Kaye Dunn, B.A. (United Methodist Free Churches), Secretary of the Plan Committee; Mr. George Burroughs (Methodist New Connexion), Secretary of the Publications Committee.

4. The Conference recognises the valuable services of the Representatives of the London and Daily Press.

Bishop J. C. HARTZELL, D.D., LL.D. (Methodist Episcopal Church), seconded the resolutions. He said:

I esteem it a very great honour and privilege to second the resolutions which have been offered. I am sure that they express the sincere sentiments of all of us. I have not heard of anything unpleasant occurring; I have heard nothing but kind words and pleasant words, and I am sure that the presence of so many members from the West in England during these two weeks will be productive of very great good, and has been productive of a great deal of happiness on their part.

I want especially to emphasise the motion thanking the Press for the interest they have taken in this Methodist Convention. The Press is a pulpit of power that we do not utilise so much as we ought to as Christian men. I believe in America that is true. I believe that the gentlemen of the Press the world over are more and more coming into sympathy with the higher things which have to do with humanity and government, and I have been exceedingly glad to see so many representatives here, and to see so much interest taken by the Press of this worthy city, this marvellous city, this city of six and a half millions of people, this city with more people than there are now in the State of New York.

I take great pleasure in seconding every part of this resolution. I wish just to add this word of special thankfulness to the men who have borne the burden of the day. They are the men I sympathise with. I was Secretary of an Annual Conference for about twelve or thirteen years, and Presiding Elder a good share of the same time. I know what it is to have the worry night and day of details. Our friends, the Rev. John Bond, the Rev. Dr. Stephenson, the Rev. Nehemiah Curnock, and all those brethren here who have laid themselves out, as we say in America, to do everything they could, who have robbed themselves of sleep—they are the men that I feel like taking my hat off to this morning.

The chair was here vacated by the Rev. T. B. STEPHENSON, D.D., LL.D., and taken by Bishop J. C. GRANBERY, D.D. (Methodist Episcopal Church, South).

Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), supported the resolutions. He said:

Words are but the shadow of our thoughts. On account of the barrenness of the soil of the mind, I find myself inadequate for the task of producing suitable words to express the lasting gratitude we are under to the Committee of Arrangements for the magnificent entertainment accorded us as visitors from the Western Section, from the land across the seas. Nature has blessed the various nations, and has acted as the foster mother towards those Governments. To some she has given a St. Petersburg, a Paris, a Rome, a Pekin, a Berlin, a Washington, a New York, but none has she dealt so tenderly with as with England, in giving to her London as her capital, the greatest metropolis in the world, the city of magnificent distances, with her historic palaces and palatial mansions, indicating the breadth of English hospitality and English hearts, which are always genuine, warm, and sincere.

Language fails us to express our appreciation for the kindness evinced towards us. The doors of your comfortable, Christian, and palatial homes have been opened for our entertainment. The furnaces of your affection and kindheartedness have been opened from the start to the finish. For the past fourteen days every want has been anticipated, and every desire gratified. And now, on the threshold of parting, the hour has come. Our lips quiver, our hearts beat with fond emotion, our teeth are clenched for fear to express the word "farewell"—which means, I wish you well.

We go from this great city with a double assurance, that in no period in the history of these nations has there been a closer bond of friendship and kindred feeling than now. We need no stronger evidence to convince us of the fact. First, the kind treatment we have received at the hands of the Committee of Arrangements, and the English people in the City of London, but still greater, while we who are from the land beyond the seas are standing beneath the shadow of a great sorrow, indications are to be seen in your great metropolis that the two flags are blended in mourning, mother sympathising with the daughter—England the mother, America the daughter. If my expressions were equal to my sensibilities I would in more eloquent language than I can master express our obligations for the reception we have had. We assure you that we shall turn our faces Westwards, going on with renewed determination, and with encouragement in all that tends to promote the spread of the Redeemer's Kingdom. We shall further tell the story that the Union Jack and the Stars and Stripes, the two great English-speaking nations, are to be the leaders of the future civilisation of the world in extending the Redeemer's Kingdom. I bid you farewell.

The Rev. S. P. Rose, D.D. (Methodist Church of Canada), speaking for the Canadian delegates, said:

It is quite impossible that I should rival the eloquence of my friend, Bishop Derrick, who has made it impossible for one to speak in ordinary terms, such as a modest Canadian can command, without it being very apparent that there is a wide difference in methods of expression. But I can rival him certainly in the warmth of the gratitude which I express, not on my own behalf, but on behalf of the

Canadian delegation. It would be impossible to state in terms of exaggeration our sense of obligation for the hospitality and kindness of our friends here. It was just exactly as we expected it to be. You have met expectation, and in doing this you have done what was much more, you have gone beyond it. You have realised our hopes in so many particulars that I cannot stay to speak of them. With very sincere thoughts of gratitude, and with real warmth of heart, I beg, on behalf of the Canadian delegation, to support the resolutions that are now submitted to the Conference.

The Rev. F. T. Tagg, D.D. (Methodist Protestant Church), said:

I am in hearty sympathy with the resolutions, but it occurs to me that we were hardly sufficiently grateful to the proprietors of the "Methodist Recorder" for the absolutely accurate and splendid reports that they have made of these meetings, which I am sure must have been of great benefit to all the delegates. I make a motion that they be specially included in these resolutions.

The Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), said:

As a Methodist editor from America, knowing, as I do, the very great difficulty of making an absolutely accurate report, it gives me the very greatest pleasure to second the motion. We have had a capital report.

The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), said:

Before the vote is taken I would like to say that in all the Conferences I have been permitted to attend where stenographic reports have been made, I have never attended one where the reports were so uniformly accurate as they have been at this Conference.

The resolutions were carried unanimously, and acknowledged by the Rev. John Bond (Wesleyan Methodist Church). Mr. Bond further said he must ask the Conference to accept his resignation of the post of Secretary, owing to the state of his health, and especially as it was desirable to appoint someone to take charge of the arrangements for the next Œcumenical Conference, who should act from the close of the present one. It was resolved that the resignation of the Rev. J. Bond should be accepted, and that an expression of the Conference's profound thanks and appreciation be conveyed to him for the work he had done.

The Rev. J. Bond then nominated as his successor the Rev. James Chapman (Wesleyan Methodist Church), of the Wesleyan Normal Institution, Battersea, and he was unanimously appointed Secretary for the Eastern Section.

Bishop J. C. Hartzell, D.D., LL.D. (Methodist Episcopal Church), proposed that a loyal Address be presented from the Conference to King Edward VII. He said he felt that it would be

especially appropriate that an expression should go from them, because the King had taken such pains in every way, individually and officially, to manifest his sincere sympathy with Mrs. McKinley and with the American nation in their great bereavement.

After discussion, in which it was suggested that the great loss the world had suffered by the death of the late Queen Victoria should also be referred to, the following Committee was appointed to prepare the Address for presentation as soon as possible :—Bishop J C. Hartzell, D.D., LL.D. (Methodist Episcopal Church), the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), the Rev. D. Brook, M.A., D.C.L. (United Methodist Free Churches), the Rev. S. P. Rose, D.D. (Methodist Church of Canada), Mr. W. B. Luke, J.P. (Bible Christian Church), and Mr. J. Bamford Slack, B.A. (Wesleyan Methodist Church), Convener.

In accordance with the resolution of the Conference, the following Address was presented to King Edward VII. through the Right Hon. C. T. Ritchie, M.P. (Home Secretary), and acknowledged by him :

To His Most Gracious Majesty King Edward VII.

May it please Your Majesty :

The Œcumenical Methodist Conference has recently assembled in London, after an interval of ten years. It represents the Methodist Churches in the British Empire, in the United States, and in many other countries in which Missionary Churches have been, or are being, created. The Methodist Churches of the world contain about seven and a half millions of communicants, and influence in various degrees upwards of thirty millions of adherents. Much the larger portion of these are within the territory and influence of the United States of America, but powerful Methodist Churches exist in every part of Your Majesty's Dominions.

The strong influences of a common faith and experience are not only a bond of union between the several portions of the British Empire, but also create strong ties of sympathy and goodwill between the two great sections of the English-speaking race.

Meeting as we have done in the capital of your vast Empire, we have felt it a duty and privilege to address to Your Majesty a respectful greeting. We assure you that in the grief which overtook yourself, your family, and the Empire, through the decease of the late beloved and revered Queen Victoria, the citizens of the United States share sympathetically and sincerely ; and in the congratulations which greeted your accession to the Throne they joined not less heartily.

The people of the United States have been deeply moved by the solicitude and sympathy manifested by Your Majesty during the illness and after the decease of their honoured and lamented President McKinley ; and they value highly the outburst of tender and true

emotion which the assassination of the President called forth from all classes of the British people in every part of the Empire.

We beg to assure Your Majesty of the loyalty and affection cherished for your person and House by those of us who are Your Majesty's subjects, and of the hearty prayers of those amongst us who belong to other nations, and especially to the United States, that Your Majesty may have a long, happy, and beneficent reign.

We have the honour to be, Your Majesty,

On behalf of the Œcumenical Methodist Conference,

Yours faithfully and most respectfully,

JOSEPH C. HARTZELL,
Bishop, Methodist Episcopal Church.
T. BOWMAN STEPHENSON,
Ex-President, Wesleyan Methodist Church.
J. BAMFORD SLACK,
Wesleyan Methodist Church.
DAVID BROOK,
President, United Methodist Free Churches.
W. B. LUKE,
Bible Christian Church.
SAMUEL P. ROSE,
Methodist Church of Canada.

September 27, 1901.

The session closed with the Benediction.

SECOND SESSION.

The Conference commenced its last session at 2 p.m., under the presidency of the Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church). Prayer was offered by the Rev. J. LUKE (Bible Christian Church).

The Rev. WALTER R. LAMBUTH, D.D. (Methodist Episcopal Church, South), gave the closing essay of the Conference, it being supplementary to that given at the morning session. It was on "Missions: Our Resources for the Work." He said:

The world is our mission field. With an Atonement through the blood of the everlasting Covenant, as wide as the race; with a Gospel adapted to all time and to every condition of man; and with the commission to go and preach this Gospel to every creature, the discussion of the problem of Missions and of our resources should take the broadest possible range.

For lack of time I must immediately dismiss the consideration of secondary resources, such as doors thrown wide open by exploration—

it was David Livingstone who said, "The end of exploration is the beginning of enterprises"; the marvellous facilities for reaching the ends of the earth; the enormous wealth stored in the keeping of Christian nations; the widespread use of the English language—the vernacular of a missionary race; the power of the Press; the dawn of a world-consciousness; and the development of an altruistic spirit which expresses itself so beautifully and so pathetically to-day in that national and international sympathy which speaks in heart-throbs of the brotherhood of man and of the Fatherhood of God. These are all important factors in the advance of modern Missions, but they are at best auxiliary forces.

I turn to those which more vitally concern us in a grasp of the problem of evangelisation at home and abroad. First, that spirit of true Methodism which is not bound by tradition, but is ever open to change in either policy or method, and yet remains powerfully aggressive, which, with Pauline wisdom, shall lead us to take and hold the great cities of the world for Christ—storm centres of sin and shame, or strategic and reinforcing points for the diffusion of spiritual power. Secondly, the creation of a missionary pastorate. Thirdly, the Word of God furnished to the missionary and the unreached millions through the great Bible Societies. Fourthly, prayer and the Holy Spirit.

The London Wesleyan Methodist Mission has given us, in its Forward Movement, a splendid illustration of resourcefulness, heroic courage, and masterful ability in grasping the problem of city evangelisation. At a juncture when the abandonment of the old preaching places seemed inevitable, and from causes similar to those which too often in America have led to the surrender of what we call the "down town church," the leaders of this movement threw themselves into the breach and planted their standards in the thick of London's densest and most needy population. Here these devoted men and women have not only maintained their position, but have gone steadily forward, until it has been demonstrated that even greater London can be held for Christ.

Conditions unparalleled in the history of city missions enter into the problem of the evangelisation of the metropolis of the world, and yet they are conditions Methodism faces to-day in New York, Chicago, and New Orleans. Greater London has an area of 700 square miles, with a population of 6,000,000, which grows at the rate of 100,000 a year; with over 20,000 Mohammedans, more Roman Catholics than in Rome, and more Jews than in Palestine. We are confronted by both racial and religious elements of the most difficult character. There are 14,000 houses licensed to sell liquor, more than 10,000 canal boatmen, 17,000 cabdrivers, 22,000 omnibus and tramcar men, 40,000 dockers, and 40,000 more who spend every night upon the streets. Nor have we mentioned the thousands of factory girls, barmaids, and courtesans who throng not only Whitechapel, but Piccadilly and the Strand. When to this again is added the statement that over fifty per cent. of the population is "quite outside of all Churches," and that in some districts

less than two per cent. enter any place of worship, we begin to form a conception of the problem which can be solved only by heroic men and women, qualified for difficult and dangerous service, and through agencies which can, and will, carry the Gospel to those who perish.

What are the resources with which the solution of this problem has been attempted? Leadership, courage to break with old traditions, common sense, in adapting methods to environment, the intelligent co-operation of leading laymen, a corps of seventy trained women, music, and money. The following policy is the outgrowth of sixteen years' experience: 1. The organisation of a system of city missions by the authority of the Wesleyan Conference, and under the administration of general executive committees composed of an equal number of ministers and laymen, six ladies being members of the London committee. 2. Down town churches not to be given up, but held for mission purposes, the property being transferred by the trustees of the churches to the trustees of the city missions. 3. The employment of lay agents, and a corps of sisters or deaconesses—the latter, by their thorough and constant house-to-house visitation, pronounced by Mr. Hughes to be "the best agency for unearthing backsliders." 4. Penitents sought and conversions expected in every service, and emphasis upon class meeting attendance and systematic giving, both as a test of sincerity and a means of spiritual growth. 5. The adoption of no hard and fast regulations, and the utilisation of every legitimate means of reaching the people with the Gospel, whether in the open air, Sunday afternoon meetings in the halls, breakfasts for poor children, night rescue missions, or by social work. The results under the secretaryship of the Rev. W. D. Walters and the leadership of such men as the Revs. Peter Thompson, John E. Wakerley, Hugh Price Hughes, Henry T. Meakin, and others have been the rehabilitation of the old churches, the erection of new and commodious halls, the rescue of hundreds of women and children, and the gathering of thousands of converts into organised societies, a large portion of the young men and women being trained and mobilised for active service, as in the Central London Mission, where I found twenty-seven class meetings in operation, and a band of three hundred workers in a membership of eight hundred.

After a careful study of the question, I am profoundly convinced that what has been done in England can be done elsewhere. I cannot better close this section of my paper than by quoting the following from the Annual Report for 1900: "The Church membership in all the missions of the five large cities—London, Birmingham, Liverpool, Manchester, and Leeds—steadily increases year by year. For the present year the increase is 1,752, the figures being 13,736 for 1900, as against 11,984 for 1899. In other words, these missions show one-third of the increase reported for the whole Connexion, and in all of the missions, the vast congregations of working people assembled from week to week to hear the Gospel, attest the fact that the problem, how to reach the masses, has been to a great extent solved. The adoption of similar methods on a much larger scale is all that is needed to bring about

a widespread religious awakening among the great multitudes of our fellow countrymen."

Christianity as a spiritual force must be developed and delivered through a human agency. "Ye have not chosen Me, but I have chosen you, and ordained you, that ye should go and bring forth fruit." The solution of the missionary problem rests largely with the pastor. In the education of the conscience of his Church, his position is strategic. He holds the key to the situation. Boards may devise methods, organise campaigns, and project forward movements, but without the hearty co-operation of the pastor every plan will prove abortive. His responsibility is supreme. If he leads, the Church will move to the conquest of the world; if he is unfaithful, spiritual paralysis ensues, and the Church will fail in her Divine mission.

One-third of the membership of our Methodist Churches in America gives absolutely nothing to Missions. The average contribution for Foreign Missions is forty cents per member—less than one cent a week. For every dollar given to this cause fourteen dollars thirty-four cents is spent on the single item of local Church expenses. Five years ago the Congregational Church in America reported 2,300 churches out of a total of 5,300 as having failed to make any offering for Foreign Missions, and the Southern Presbyterian Church 1,100 out of 2,700. Mr. Eugene Stock stated at the World's Missionary Conference that not more than one-fourth of the congregations of the Church of England contribute to the support of the Church Missionary Society. What is the explanation? A silent pulpit, which fails to fasten upon the individual Church member a sense of personal obligation to Christ to seek and to save the lost. So long as missionary collections are introduced with a chapter of apologetics, or appeals are made to the low motive of Church pride, or reliance placed upon mere gush and sentiment we cannot hope for a Missionary Church. "The Church," says Dr. Thompson, "that is not missionary in its spirit must repent or wane; the pastor who is not, should reform or resign."

I thank God there are unmistakable signs of a missionary revival in the pastorate. More men are offering for missions, and more missionaries are being supported by individuals and by Churches than ever in our history. There is a decided increase in the aggregate contribution for Foreign Missions, and, best of all, it is the prayerful conviction of a number of our leading educators that not the occasional man, but all our young men preparing for the ministry, should be filled and fired with the missionary spirit. The very atmosphere of our institutions should be "charged with solemn anxiety for the world's condition, so that no man can live within its walls without facing for himself the solemn question: Is it Christ's will for me that I go forth to serve Him in the regions beyond?"

"As for the man who shall enter the pastorate at home," exclaims Dr. Cuthbert Hall, President of Union Seminary, "he requires the missionary passion to make him great in sympathy, apostolic in his view of Christ and Christianity. To overcome the resistance of ignorance and prejudice, to awaken the attention of apathetic minds, which

are blinded to the large question of the world's evangelisation, to educate the Church's intelligence, to raise at home the supplies that shall maintain the work of God abroad, the pastor needs nothing less than the missionary passion. But the man who is thus to conquer must first himself be conquered, and set on fire of God."

In an enumeration of resources we must consider that agency as the great right arm of missions which translates, publishes, and disseminates the Scriptures, sending them into all the earth as leaves for the healing of the nations. As the pioneer of the missionary, often going where he is not permitted to go, as is the case at present in the Soudan, Thibet, and in Russia, or as a vast armoury from which the missionary and his helpers may draw the munitions of war, this agency is simply indispensable. Not the Methodist Church alone, but all Churches of Christendom owe an increasing debt of gratitude to the British and Foreign, the American, the Scotch, and other Bible Societies for their priceless gift to the world of Scriptures in 421 different languages or dialects.

During the past year the British and Foreign Bible Society alone has had translations or revisions in actual progress in 100 languages, it has issued 4,914,000 copies of the Scriptures, and sold 1,600,000 copies in thirty foreign countries through its 812 colporteurs and 616 native Christian Bible women, who are reading the Word of God to 40,000 women every week. It may well be grateful for the fact that every great British Foreign Mission is freely supplied with the Scriptures it needs, that grants are made to the most inaccessible field on the same liberal terms with the others, namely, "The books needed are sent out free and carriage paid to the missionary, who remits any proceeds from sales, after defraying expenses of circulation," and that "no grant of Scriptures has ever been denied," and, further, it can state "nor the request of any Missionary Society to publish a properly authenticated version of the Scriptures in a new tongue been refused."

No greater confirmation of the Providential mission and opportunity of this agency can be found than in Russia, where "to leave the National Church is to break the law; to circulate tracts unauthorised by the Holy Synods is a punishable offence, and to attempt evangelistic services is prohibited." Notwithstanding that, the secretaries say in their last Annual Report: "We still experience the cordial co-operation of the Russian Church in contrast with the sleepless hostility of the Roman Church in all countries where it has power. . . . Nowhere outside of England has the Bible Society wider facilities and a warmer welcome than in Russia, alike from statesmen, soldiers, and ecclesiastics." Over half a million copies of the Scriptures in sixty different languages were sold in the Russian Empire last year, the Society's books being "exempt from the heavy frontier customs duties, and, up to certain limits, its cases of Bibles and its colporteurs carried free on both railways and river steamers."

All that has been said of the British and Foreign Bible Society as to generosity and opportunity is true of the sister Society in America, with the added fact that a larger proportion of its publications goes to

foreign lands - 973,615 copies being sent abroad, out of a total issue of 1,554,128 copies. The highest circulation in Brazil has just been reached under the superintendency of the Rev. H. C. Tucker, a member of this Œcumenical Conference, who in thirteen years has put in circulation 285,859 copies among a priest-ridden people, who are at last waking up to new life.

Eighteen years ago our indefatigable agent in Japan, the Rev. A. Loomis, was refused admission to a man-of-war. Two of the largest battleships in the navy are now commanded by Christian men, one of whom is an admiral, and during the recent war in Korea, prior to embarkation, soldiers of the regular army were drawn up in line by order of their general, that they should salute and receive the vest-pocket Testaments from the hands of the colporteurs, who presented the Word of God and the good-will to men of the American Society. Scores of these soldiers returned from Korea to become earnest enquirers in our chapels. By every token we must stand by these great institutions. The last General Conference of the Methodist Episcopal Church, South, gave emphasis to its faith in this agency by ordering an annual collection for the American Bible Society to be taken up in every congregation.

The supreme and culminating resource of an aggressive Church is prayer—that expectant waiting upon God which is always antecedent to the gift of the Holy Ghost. "And behold I send the promise of My Father upon you; but tarry ye in the city of Jerusalem, until ye be endued with power from on high." To be saved, the heathen must have a new sense of sin; to be imbued with power the Church must have a new sense of God. "In this day of faith in the natural, and disinclination to the supernatural," wrote William Arthur in his "Tongue of Fire," "we want especially to meet the whole world with the credo, 'I believe in the Holy Ghost.'" We believe in the Holy Ghost—His Personality and leadership—and that He is of one substance, majesty and glory with the Father and the Son, very and eternal God. He is here. We have realised His presence during the days of this Conference, but we need further enduement of power, as individuals and as a Church, if we would finish the work that has been given us to do. That faith in God which brings down the power of the supernatural world is born of prayer—importunate, unceasing, prevailing prayer. Such prayer, if it prevail with God, must be accompanied by honest confession, by separation from sin, by absolute and unconditional surrender to Jesus Christ. Nothing short of this will meet the conditions.

In that upper room, among the disciples, there was searching of heart. Their eyes waited upon the Lord until that He should have mercy upon them. He did have mercy, and the power came. In a deeper and more significant sense than they, we are in trust with the Gospel. Ours is an age of unparalleled opportunity. The world-field is wide open, but we have failed to occupy, in the hour of opportunity. The promise of the Father has been ours. We, too, have been commissioned to go and preach the Gospel to every creature, and yet ten hundred million men and women are out of Christ. Half

this number have not yet heard the story of His love. They perish at the rate of thirty millions a year—more than two millions a month. In China alone there are nine hundred walled cities without a missionary, and we know that every fourth baby born into the world looks up into the face of a Chinese mother. Who is sufficient for these things? Surely the Christian students of Germany were right when they took the motto of Joseph Neesima, "We can only advance upon our knees."

Those who attended the World's Missionary Conference in New York realised that we are upon the threshold of mightier spiritual movements than the Church has ever known. The forces of the unseen world, held in reserve until now, are being unlocked in answer to prayer. The leaders of two of the greatest of modern missionary enterprises made use at the Conference of almost identical statements: (1) All power is with God; (2) God's power is available; (3) All things are possible to him that believeth. In the strength of these great truths the Church must gird herself afresh for conquest.

The fields are white. To the Lord of the harvest we must turn for labourers and their equipment. David Hill was a member of our last Methodist Œcumenical Conference. He fell at his post, a saintly man and of apostolic spirit. From the city of Wuchang, after making a passionate plea for sympathetic and intelligent prayer for missions, he organised the Central China Prayer Union, in which several hundred friends in England banded together to pray for that section of the Empire. Mr. Barber, in his life of Mr. Hill, makes this remarkable statement, "Directly or indirectly, for the next ten years, almost every one who went to Central China was a volunteer through his influence." Who shall say to what extent those prayers, during the recent troubles, strengthened the two great Viceroys of the Yangtse Valley in their purpose to resist the ferocious demands of the Empress Dowager, thereby saving the lives of hundreds of foreigners, and tens of thousands of native Christians.

In November, 1886, when the China Inland Mission felt the special need of Divine guidance, both as to organisation and reinforcement, Mr. Hudson Taylor and a few friends agreed to spend eight days in prayer. They were led to ask for one hundred missionaries for 1887 and £10,000. They were further led to pray that the amount might be sent in large sums, that the hard-worked office force might not be "unduly occupied in the acknowledgment of the contributions." What was the result? At the end of the year one hundred men and women had gone out, and £11,000 had been received in eleven contributions, the smallest being £500. "He is faithful that promised," He also will do it.

In 1887 the Church Missionary Society faced an extraordinary situation. The Committee met by agreement to lay the matter before the Lord. While on their knees the assurance came that God would provide, and with it the conviction that "no candidate should be refused on financial grounds who appeared to be God-called." In the thirteen years that have elapsed, the missionary force of that Society has been

more than trebled, and the income increased by more than one hundred thousand pounds.

The great Decennial Conference of Missionaries in China met in 1889 in Shanghai, and sent out a ringing appeal for reinforcement. They at the same hour appointed an hour each week when they should pray for 1,000 missionaries. Before the five years closed the thousand men and women were on the field.

Some of us have just been to a Missionary Conference held by the Methodist Episcopal Church, South, in the city of New Orleans, where for six days nearly two thousand delegates and representatives of our Churches waited upon God. It was a council of war for the more complete occupation of the fields, the adoption of plans adequate to twentieth century opportunity, wiser methods of administration, and the deepening of the spiritual life of the Church. Five thousand of our people had pledged to pray for the Conference. The names of four thousand were recorded in our mission rooms. We prayed for fifty thousand dollars for our Missionary Twentieth Century Fund. The offering at the close of Bishop Galloway's address was 50,150 dollars. We prayed for reinforcement. Forty-seven men and women offered for the foreign fields, some of whom have been in the pastorate for years. We prayed for a missionary revival in our ministry. One hundred presiding elders pledged to a man the immediate inauguration of a missionary campaign in their districts. From that day they have been pressing the battle in every section of the South. We prayed for a vision of Him who alone can lead the Church in the fulfilment of her high purpose—to preach His gospel to every creature. While we tarried, He came in the exceeding greatness of His power, and we were constrained to cry out: "Lord, what wilt Thou have me to do?"

I believe with Bishop Thoburn that ten million souls might be added to the Church during the first decade of this century, if the Church will do her duty. But to do the work for which she is commissioned she must have the vision. Let us heed the words of the prophet: "Though it tarry, wait for it; because it will surely come."

The Rev. F. W. Macdonald (Wesleyan Methodist Church) gave the first invited address, as follows:

I have been a student and advocate of Christian Missions from the beginning of my ministry, and now for several years I have been engaged in the administration of Foreign Missions. I am often embarrassed, and troubled, and positively oppressed, by details that carry with them great calls upon all the qualities at one's disposal, but all the time the main inspiring principles and the master-motives of Missions have remained with me undiminished in their sanctity and in their power.

I was at a little loss to understand what precisely might be meant by the expression, "Our Resources for the Work." It is a phrase that is capable of several interpretations, but I am relieved to find that

by "our resources" we do not primarily refer to finances. As a Missionary Secretary, I am not very likely to take a fanatic and unreal position with regard to the importance of finance, but I am deeply persuaded that financial considerations are not the primary ones, and that, however bountiful our people may be, our main resources are not found in pounds or in dollars. I would suggest, very briefly, one or two respects in which it appears to me that our resources at the beginning of this century exhibit a most cheering and encouraging increase.

We have had now a century of modern missionary history. The organised effort on the part of the Evangelical Churches to give the Gospel to the world may be said to be but a century old, and when we endeavour to form an estimate of the resources we possess, and with which we have to face this century, I think, without flattering ourselves, we may assume that there has been an accumulation of moral and spiritual resource which will be available for the larger campaigns of the coming time.

Among those accumulations of moral and spiritual capital to which I refer, I would name, first of all, *the deeper insight into the will of God, into the nature of the Kingdom of Christ, and the destinies of men*, which now seems to be possessed by the Christian Church. It is no part of my thought to disparage the intelligence, the theological grasp, the perception of our ancestors. It would be a most shallow and unworthy thing to do, but in the Providence of God it is given to the Christian Church to grow into larger and truer perceptions, and to attain an insight which at one period of its history it perhaps did not possess. I believe that the truer insight which is now exhibited in the best representatives of the Christian Church is very largely the outcome of quickened, patient, and successful Biblical study. It is not that those who went before us were wanting in apprehension of the great primary trust committed to the Church of Christ, but one of the precious results of devout Biblical study during the last generation or two seems to me to be that it has yielded a finer, deeper, truer, perception of the relation of the incarnate Son of God to humanity, and that along with the generally-acknowledged increase of humanitarianism in the affairs of civilised nations there has come a deeper perception of the transcendent relations of men as men to our Lord and Saviour Jesus Christ. That truer perception is not the possession of the scholar merely, but I think it characterises the finer spirits of all the Churches, and may be traced in the richer and more fruitful theology of all the Churches.

If I may offer an illustration—and I do so with the more pleasure because it carries us for a moment outside our own Churches—I would say that at no period, so far as I can see, in the history of Christianity in this country have religious leaders of the stature of the present Archbishop of Canterbury (Archbishop Temple) and the late Bishop of Durham (Bishop Westcott) brought their qualities of mind and heart, of scholarship and experience, to bear upon the subject of Christian Missions as these distinguished men have done. The saintly

scholar who has recently passed to his rest in the diocese of Durham has contributed, not merely to the formal theology of his Church, but to the working and devotional theology of all the Churches, a fresh Biblical impulse on the subject of the propagation of the Gospel, the realisation of Christ's Kingdom upon earth, and I rejoice to trace movements of the same spirit in the religious thought and teaching of my own brethren.

It is part of one's privilege, when one has passed undoubtedly out of the ranks of the young, and, after a little preliminary inspection, has been received into the ranks of the old—it is part of one's privilege and anxiety to watch the tone and temper, the indications of thought and spirit to be seen in the younger men that are coming up to take one's place. I believe we shall find that in the grasp of theology which our younger brethren are exhibiting, the great aspects of the world's relation to Christ, raised by the incarnation and by the redemptional death of our Lord, are coming nearer to their true place in Christian thought and teaching than they have done before. I think that is an addition to the moral and spiritual resource of the Churches. From out of an inspired and illumined teaching of this subject much fruit will come in the life and labour of our people on every side.

Then we have a very great resource *in the history of the past century.* That history has illustrated, interpreted, and laid afresh upon the conscience of Christians the great primary commands of the Gospel. By this time the Spirit of Christ, speaking to the Churches in reference to the missionary duty, can say, as our Lord said in the days of His flesh, "Though ye believe not Me, believe the works." They are unmistakably present in the modern history of mankind. You have the gracious and beneficent presence of the Spirit of Christ working in connection with Foreign Missions. Our missionary history—the history of the last hundred years—is a history now adorned with great names, with inspiring examples, with the noblest forms of Christian character, with the most impressive illustrations of the beauty and nobility of the Spirit of Christ, and these illustrations shed their light and bear their interpretation upon the whole thing. The consequence is that the conscience of the general community is now rapidly following the more elect and instructed conscience of the Christian Church.

I find a very great difference in the tone of the responsible organs of the Press on this subject from that which prevailed when first I began to study these matters. I cannot expect the average conscience of society to be marching step by step with the conscience of elect and illuminated souls, but it follows it, and the noble history, adorned with great names, and rich in the triumphs of goodness is making itself felt far and wide by the general conscience of the communities in the midst of which we live. That is an additional source of strength.

I account it a great addition to our resources that we now have *a hundred years' experience in this great campaign.* I believe very strongly in transmitted qualities, in the gradual elevation of communities to greater efficiency for the tasks those communities have to face. I

would illustrate it by referring to the Anglo-American peoples. Their capacity for self-government, for the organisation of society, and for the administration of civil life, was not jumped into in a moment. It has come by growth. The effects of experience have passed into the very blood and fibre of the people, so that each of us is living a life, many precious elements of which originated and were nurtured before he was born. So it is with the Church. In reference to the propagation of the Gospel, we have, no doubt, a very rich experience. We know much concerning the life of nations, the temper and spirit of different races, the character and quality of religions, the modes of approach to human minds widely separated from each other, in respect to circumstances and characteristics. We have a most precious experience gained amid many sufferings, many tears, much blood; a precious experience of tested and proved methods by which the holy work laid upon us may be performed. I look during these coming years for an ever-increasing application of our acquired experience to the great tasks that lie before us. Just as each of us individually, after half a lifetime of work, possesses resources born of his own experience and observation, so Christian communities organised to do the work of our Lord may acquire to themselves a capacity, a facility, a practical wisdom which will lift the work of their later years to an immensely higher level of efficiency than that of their earlier years.

The Rev. William Burt, D.D. (Methodist Episcopal Church), gave the second invited address. He said:

It is natural, perhaps, when we ask: "'What are our resources?" to measure our material strength, and to count our numbers. The money power of the Church to-day is enormous. Dr. Josiah Strong said, more than twenty years ago: "There is money enough in the hands of Church members to sow every acre of the earth with the seed of truth." God has entrusted to His children the means of giving the Gospel to every creature in this world within the next thirty years.

"Our Father is rich in houses and lands,
He holdeth the wealth of the world in His hands."

The two great Protestant nations are by far the wealthiest on the face of the earth. If only a quarter of the Protestants of Europe and America would give but a halfpenny a day we should have more than twenty million pounds for Missions every year, instead of less than one-fifth of that sum. "For we know the grace of our Lord Jesus Christ that, though He was rich, yet for our sakes He became poor, that ye through His poverty might be rich." How can we, who profess to be disciples of Jesus, spend so much on selfish luxuries when a dying world is crying for help?

It is not simply, however, a question of money. At the disposal of the Church of Christ are all the resources and facilities of modern

civilisation, facilities which Christianity has created, and now can make use of. (1) Organised societies through which we may have an intimate knowledge of the social, moral, and spiritual condition and needs of all races of mankind. (2) The enlarged and improved means of communication. It took Judson eleven months to go from America to Calcutta. The voyage can now be made in less than a month. The telegraph, the telephone, the Postal Union, the news agencies, the printing press. What marvellous progress in a century! We can now print, bind, and fold 100,000 copies of our largest newspapers in an hour. For what a small sum copies and portions of the Bible may now be produced. One thing is sure, every one of these agencies was intended primarily to serve the sublime purpose of establishing and building up the Kingdom of Christ in the world. (3) We have, too, the accumulated history of the facts of the centuries to prove the truth of the Christian religion and its power to save men of all climes, races, classes, and conditions, and of the experiences of consecrated men and women to show us how the work should be done. (4) Then think of the vast army of those who profess to be disciples of Jesus, members of Protestant Churches, or even of Methodist Churches. Contrast these with the little despised sect which, in the name of Christ, began the evangelisation of the then known world. When we remember what the few accomplished, can we doubt what the Church of to-day could do? Take, for instance, the young people of the Church in their various Sunday Schools, Leagues, Guilds, and Associations. There is no other such army in the world.

What an exhibition the world has had lately of the unity, loyalty, and power of the British Empire, at the departure for the field of battle of hundreds of thousands of soldiers. Whatever may be our opinions in reference to the war, we cannot but admire the spirit of self-denial and of self-sacrifice with which it has been prosecuted. (1) Men have given freely that which is most dear to them—life itself in the interest of country. (2) Money has been lavishly spent. Think of the hundreds of millions poured out on the altar of Mars. (3) No one has been dismayed because of the tremendous difficulties encountered. Regiments have been decimated, officers slain, and thousands upon thousands have been sent home sick or wounded, and yet the spirit of determination has risen at the cry: We must conquer! When, however, it is suggested that we Methodists should unite and send at least 10,000 additional missionaries to the front for the speedy conquest of this world to Christ, we are told that it is impracticable and visionary. We have no resources for such an enterprise. In the name of our Lord and Master, let us settle it once for all. We must conquer. No merely human, secular, or non-Christian undertaking should surpass in enterprise, devotion and aggressiveness the Church of the Living God.

We make a great mistake, however, if we think that our resources for the work consist in wealth; in the number of our members; in the extension and perfection of our organisation; in our schools and universities; in the acute scholarship of our ministers and professors; or

in our social position and political influence. These, after all, are only means. The power is spiritual, the power of truth and the power of personalities possessed by the truth. When God enters into a human heart, the individual becomes a power among men, no matter what his sphere in life may be.

Is our Methodism producing to-day men and women filled with spiritual life and power, whose personalities impress the families, the communities and the countries in which they live? Men and women who attract others to Christ, and who attempt great things for God because they believe in God and have life in themselves. Christ Himself made disciples by living among men, and by impressing upon their minds the eternal truths which He came to teach them. His disciples He also made apostles. Paul did the same, and so did Wesley. As soon as a man knows Christ by a living experience, and feels the thrill of the Christ-love in his soul, he must do as Christ did—go to someone else with his message and life. Could anything be more simple than for Christ to say to His chosen few just before He left them, Now go into all nations and teach what you have learned; go among men as I have been among you, tell them that they belong to God; help them to find what you have found? "Lo, I am with you alway, even unto the end of the world," and "All power is given unto Me in heaven and in earth."

This was Christ's method of saving the world. Has it ever been improved upon? Do great cathedrals, vast organisations, robed priests, and gorgeous ceremonies save men and make them more Christlike? The Romish Church is the best equipped of any in the world, but we know there is no inspiration to a better life in mere pomp and show, while there is almighty power in a Christlike life. That which made disciples in the days of the apostles and in the days of our fathers will do so now—the simple vision of Jesus manifested in our lives. This is the fundamental idea of the Church of Christ in all its membership, its rank and file, men and women, laymen and ministers, children and adults. If those who call themselves Methodists were individually filled with this power, and, consequently, obedient to Christ as were the Apostle Paul, Wesley, and others, this world might be brought to a knowledge of the truth as it is in Jesus within the next thirty years. Supreme love to Christ in the heart of the individual disciple is the only sure source of success. From this all Missionary Societies and Missions, Tract Societies, Colleges, Schools, and Churches have originated. All the forces of nature and all the powers of this world must obey and assist him who loyally obeys Christ. Such an one must succeed, because he is co-operating with God.

The hundreds of millions of India, China, Africa, and of the Isles of the Sea are all stretching out their arms to us for help and salvation, while those at our very doors are beseeching us for the Bread of Life. We have all the resources necessary to meet the emergency if we will but avail ourselves of them. Be filled with the Spirit which animated our Lord Jesus. Let His life be ours. This is the great need of the hour. We can never save the world by our machinery. Tarry

at Jerusalem until endued with power from on high. Pentecost was God's answer to a praying Church. Another such answer to prayers as effectual and fervent would convert the world. All that we have and are must be offered on God's altar in free, personal consecration, and the reverent cry of faith will, as of old, be answered by fire from heaven, and all the earth will be filled with the glory of God. "The weapons of our warfare are not carnal, but mighty through God." "Thanks be to God, which giveth us the victory through our Lord Jesus Christ."

In consequence of the Memorial Service to be held, it was resolved that no further discussion should take place.

Mr. THOMAS SNAPE, J.P. (Secretary), then read the Daily Record for Tuesday morning and part of Tuesday afternoon, which was confirmed, and the session terminated.

THE MEMORIAL SERVICE.

Almost immediately following the afternoon session, a service in memory of the late President McKinley was held. The Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church), presided, and among those present and on the platform were the Right Hon. Joseph H. Choate (the American Ambassador), the Rev. D. J Waller, D.D., LL.D. (Wesleyan Methodist Church), the Rev. F. W. Macdonald (Wesleyan Methodist Church), the Rev. S. P. Rose, D.D. (Methodist Church of Canada), Bishop J. H. Vincent, D.D., LL.D. (Methodist Episcopal Church), and the Secretaries.

After the "Dead March" had been played by Mr. F. A. MANN, the Rev. T. B. STEPHENSON, D.D., LL.D., read the sentences with which the Burial Service opens. Then was sung the hymn, "O God, our Help in ages past," Psalm xc. was read in alternate verses by the Rev. T. B. STEPHENSON, D.D., LL.D., and the congregation, and the Rev. F. W. MACDONALD offered prayer. The next hymn was "Nearer, my God, to Thee," after which the Rev. D. J. WALLER, D.D., LL.D., read 1 Cor. xv. Then the hymn, "Give me the wings of faith, to rise," was sung.

The Rev. T. B. STEPHENSON, D.D., LL.D. (President), spoke for the Eastern Section as follows:

When, eight months ago, the best woman who ever sat on a throne, Queen Victoria, lay dead in her home over the Solent, it seemed to us that we could almost hear the bells tolling across the Atlantic, and that we could almost see the Stars and Stripes drooping at half-mast over the White House at Washington. Little did we think then

that eight months afterwards the bells would be tolling on this side, and the flags flying half-mast here for the good and generous man who had ordered that mark of respect for the Queen's memory, and of sympathy with the British nation. But so it is.

On Sunday last my duty took me into a Yorkshire village, where they know little of international obligations or policies; but there, on the old church tower, the flag was flying at half-mast for William McKinley. It was not only reverence for the woman which made your hearts thrill in sympathy with ours eight months ago; and it is not only reverence for the man which now makes our hearts beat in sympathy with yours. On both occasions, both nations have shared the loss and the sorrow. This is not the time or place to dwell upon the many ties of race, of language, and of religion, which unite the two peoples so closely that they cannot help but share each other's national pleasures and pains. God be thanked that such bonds of sympathy exist. God grant that nothing may ever weaken them, but that sorrow and joy alike may ever draw them closer.

The President has made his last journey to the Capitol; never so much the people's man and President as now. There he lies, the hand cold and the heart still, while thousands pass by to look upon the calm, strong face. Millions are there in thought who cannot be there in person; and as we, too, in thought stand reverently beside the bier, we say: "This was a man—and this was a man of God."

What a son he was! He had a good mother, worthy of his loving devotion, but every good mother has not such a son as he. How he loved her! He was never so much her boy as when he came to her, the uncrowned king of his countrymen. What a husband he was! Bringing to his bride an unstained and whole-hearted manhood, sharing with her in keenest sympathy the bereavement which darkened their home, until they were left—all the world to each other because they had lost the children who had gone before. How chivalrously he honoured her, considered her, gave himself up to be her liege-man; made her, in her feebleness as in her strength, the queen of his heart through all his manhood.

What a patriot he was! Offering his blood in his youth for his country, studying her anxieties, planning for her interests, eager for her advancement, serving her loyally in many posts of duty, and then, in the highest, content to die for her as he had lived for her. What a lover of peace he was! Longing for it, watching for it, waiting for it, refusing to be rushed into any action that would destroy it, until at length he thought it clear that only by the arbitrament of war could right be done, and then, What a fighter he was! Struggling now as hard for victory as before he had striven for peace.

What a Christian he was! Serving his God with no lukewarm zeal, no conventional respect, never ashamed of his faith; always anxious to guard the sanctity of the Lord's Day, and to respect the solemnities of worship; and then, when the cruel and crazy shot had been fired, how Christian was his anxiety that the misguided wretch should be protected from the indignation of the people, until calm, strong

justice could be done. When he knew that he must die, how quietly he looked into the face of Death! "Our people die well," said John Wesley. This man, a loyal Methodist, in the lofty place to which he had been raised, died well, with the prayer on his lips, "Thy will be done," and "Nearer, my God, to Thee." His unmurmuring submission and faith enabled him to feel confident that Death itself could only bring him "Nearer, my God, to Thee."

"Oh, may we triumph so
When all our warfare's past;
And, dying, find our latest foe
Under our feet at last."

Bishop J. H. VINCENT, D.D., LL.D. (Methodist Episcopal Church), spoke for the Western Section as follows:

It is proper that we should at this time remember that our departed President was a member and a brother in that branch of the holy Catholic Church which we represent. We do this, not with the feverish warmth of sectarian pride, but with the glow of legitimate denominational enthusiasm. Mr. McKinley was an avowed and loyal Methodist. He was a dutiful son, an affectionate brother, a loyal and tender husband, a faithful friend, a courageous soldier, a broad-minded patriot, an able statesman, a most efficient President. He was, too, a humble and consistent Christian, and a representative, and, in a sense, an ideal Methodist. He believed in the denominational form of the visible Church, and he believed that this is the true method of promoting broad, intelligent, and genuine unity. The pronounced denominationalist who recognises other Denominations with toleration and sympathy is the genuine Catholic; he believes something and stands for it. But this does not limit his love for people of other faith; indeed, it must increase his interest in them.

Mr. McKinley stood for the best things in the Christian Church, and in Christian civilisation. He was evangelical in doctrine, clear and positive in personal Christian experience. In him were consistency without cant, Church loyalty without bigotry, emotion without fanaticism. He was a business man without a shadow on his reputation. He completed a successful political career without the suspicion of political corruption. He was lifted to the highest earthly honour without losing the simplicity and sweetness of a humble Christian.

I wish to call attention to the type of Christian manhood which Mr. McKinley accentuated. It was steady, sturdy, and practical. He was in a good sense an emotional as well as a practical Methodist. He not only knew, but he felt. He rested and he rejoiced in his faith. Emotion is not a Methodist peculiarity or weakness, if you ever so call it. Keen conviction, personal affection, full-souled devotion, true sympathy, will find emotional expression in every normal nature. It was not unmanly in Mr. Root to falter in his announcement of Mr. McKinley's death. It was not unmanly in Mr. Roosevelt to hesitate and tremble in the act of accepting the great office. Nor was it unmanly in Paul to shed tears, as he thought of the believers whom he

loved, and to whom, in his day, he wrote. Nor was it unmanly in Jesus to weep at the tomb of Lazarus, or on the brow of Olivet, as He looked with pity upon Jerusalem. Deep conviction in a true heart often causes the tremulous voice and brimming eyes. Emotion is inevitable where you have as keen a sense of the spiritual and Divine as of human realities and relationships.

It is a good thing to see a practical and robust nature swayed by the power of religious faith. We need more and not less emotion in our religious experience and expression. Mr. McKinley's religion was tested by nearly all the conditions and emergencies to which a man is ever exposed. In politics, in war, in domestic affliction, in high Presidential position and power, he proved that a manly man may be a tender-hearted and happy Christian. The death of Mr. McKinley is the consummation of a strong life, and in the circumstances of it he stood as on a mountain summit, radiant with light from the open heavens, and all the world is to-day looking up toward him. The study of his death is in itself a sermon, full of eloquence, and he lives in the hymn which the world sang over and over again last Sabbath.

We need two things to-day—first, the knowledge of Christian truth, and secondly, the practical, vital illustration of that truth in human lives. The knowledge of Gospel truth has spread among all classes of people, through Sunday Schools, and through evangelistic services, as well as through the voice of the pulpit, and especially has the very soul of Christian doctrine been embodied in familiar songs and hymns. We are likely to underestimate the degree of popular knowledge to-day concerning the way of salvation. More people than we think know and intellectually accept the substance of our faith. Take that mixed multitude in a New York park last Sunday evening, who joined in singing from memory the hymn, "Nearer, my God, to Thee," in tearful homage to the man who on his death-bed had added significance and sacredness to these words of saintly aspiration. The people knew the words, but the dying man's utterance of them had put into them new meaning and new power.

The best of all is that Mr. McKinley's dying exclamation of surrender to God, "Thy will be done," and of Divine aspiration in his cry, "Nearer, my God, to Thee," added emphasis on the part of the people, by the recollection of a stainless, noble, Christian career. The hymn gained new meaning to the people by his use of it, and his use of it gained new force from the recollection of his life. It is the incarnation—the everyday, modern incarnation—of truth that we need. We have hymns enough just now, and tunes enough, and we have treasures of theology and Scripture in memory, but we need all this material vitalised by personal experience and consistent living. The memory of this, when the dead lie at our feet, is what puts music into the words of song and the formulas of faith. Thus William McKinley, by his life and character, gave force to familiar words, both of song and Scripture, and thus he preached a sermon to the greatest congregation ever addressed by man. "Our people die well," said Mr. Wesley, and Mr. McKinley preached a good doctrine in his life,

and died like the broad and generous Methodist that he was. But really this is not death. When one can sing the song of faith, and breathe these words of childlike submission to the Will of God, he does not die. To him there is no night or shadow; it is rather day-dawn and eternal morning that has no evening that then begins.

Our Œcumenical Conference opened with a memorable appeal in behalf of the genuine inner life, the life of Christian experience, with a preacher's emphasis on two great doctrines, perfect surrender to God and perfect rest in the very heart of God. It closes with a layman's deeper emphasis, the emphasis of actual experience in life and in death, an emphasis that is the demonstration of the reality and power of these great doctrines: Perfect surrender to God—"Thy will be done"; perfect rest in God—"Nearer, my God, to Thee: E'en though it be a cross that raiseth me." Our Œcumenical Conference, after all, does not close with pall and shroud and the dim light of the chamber of death, but with the opening heavens and a song of victory. Shall we this day, ministers and laymen, this hour, this moment, make the same surrender, and breathe the same aspiration? God grant it. And may there be from this moment in our people more perfect incarnations and illustrations in all the spheres of life of the creed we believe, the songs we sing, the professions we make.

Prayer was offered by the Rev. SAMUEL P. ROSE (Methodist Church of Canada), and the hymn sung, "Love us, though far in flesh disjoined." The Rev. T. B. STEPHENSON, D.D., LL.D. (Wesleyan Methodist Church), read the closing prayers, and the service, which made a deep impression upon all who were present, closed with the Benediction and Beethoven's grand Funeral March.

APPENDIX

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APPENDIX.

STATISTICS.—ECCLESIASTICAL ORGANISATIONS.

Western Section.

Countries.	Ministers.	Local Preachers.	Members.	Churches.	Value of Church Property in dollars.	Sunday-schools.	Sunday-school Officers and Teachers.	Sunday-school Scholars.
1. *Meth. Epis. Church.*								
United States	16,761	12,752	2,753,970	26,190	115,149,055	27,799	337,769	2,493,053
Missions in Europe	439	453	57,351	398	2,363,249	1,117	3,983	70,959
Missions in Asia	353	848	114,354	585	537,963	2,958	3,972	115,107
Missions in Africa	34	73	3,999	57	59,130	150	1,183	9,244
Total	17,587	14,126	2,929,674	27,230	118,109,397	32,024	346,907	2,688,363
2. *M. E. Church, South.*								
United States	6,160	5,125	1,468,599	14,541	22,984,539	13,813	101,173	850,465
Missions in Asia	67	26	1,921	31	27,861	90	226	3,286
Total	6,227	5,151	1,470,520	14,572	23,012,400	13,903	101,399	853,751
3. *Meth. Church, Canada.*								
Dominion of Canada, Newfoundland, and Bermuda	1,994	2,290	282,436	4,334	15,397,634	3,405	33,023	267,654
Missions in Asia	38	.....	2,465	.....	.....	.....	.....	.....
Total	2,032	2,290	284,901	4,334	15,397,634	3,405	33,023	267,654
4. *African M. E. Church.*								
United States	6,079	8,726	688,354	5,715	2,760,131	4,575	45,958	375,000
Missions in Africa	253	66	13,568	8	5,145	4	29	144
Total	6,332	8,792	701,922	5,723	2,765,276	4,579	45,987	375,144
5. *African M. E. Zion Ch.*	3,735	2,983	536,271	3,906	4,972,567	2,949	14,402	198,467
6. *Coloured M. E. Church.*	2,061	11,000	204,972	1,449	2,028,600	1,456	11,173	180,000
7. *Meth. Protestant Ch'ch.*								
United States	1,629	1,135	208,847	2,394	4,476,597	2,005	16,680	125,407
Missions in Asia	18	.....	469	6	8,124	29	.....	624
Total	1,647	1,135	209,316	2,400	4,484,721	2,034	16,680	126,031
8. *Free Meth. Church.*								
United States	853	759	28,588	944	1,329,655	1,059	6,645	340,009
Missions in Asia	3	3	83	2	5,000	5	6	360
Missions in Africa	2	2	80	1	12,000	3	6	120
Total	858	764	28,751	947	1,346,655	1,067	6,657	340,489
9. *Wesleyan Methodist Ch.*	700	.....	15,000	360	300,200	465	2,378	17,000
10. *Prim. Meth. Church.*	73	132	6,837	109	347,800	102	1,559	11,348
11. *Union Amer. M. E. Ch.*	150	50	15,500	250	250,000	125	1,550	10,250
12. *African Union Meth'st Protestant Church.*	106	.....	3,563	88	.....	.....	.....	.....
13. *Cong. Meth. Church.*	340	.....	21,000	335	164,500	290	1,160	23,200
14. *New Cong. Meth'st Ch.*	192	.....	4,000	366	.....	.....	.....	.....
15. *Coloured Cong. Meth. Ch.*	5	.....	319	5	.....	.....	.....	.....
16. *Zion Un'n Apostolic Ch.*	30	.....	2,346	32	.....	10	50	200
17. *Independent Meth. Ch.*	8	.....	2,569	15	.....	.....	.....	.....
Total, Western Section ...	42,083	16,423	6,137,161	62,121	180,179,750	62,106	582,925	5,091,897

STATISTICS.—ECCLESIASTICAL ORGANISATIONS.

Eastern Section.

Conferences.	Ministers.	Local Preachers.	Members.	Churches, &c.	Sunday-schools.	Sunday-school Officers and Teachers.	Sunday-school Scholars.
British Wesleyan Methodist Church	2,202	18,323	491,897	8,508	7,316	130,402	965,057
Irish Methodist Church	251	617	28,462	529	351	2,766	25,270
Wesleyan Foreign Missions	364	2,575	62,370	2,404	1,233	4,103	66,974
French Methodist Conference	35	93	1,689	75	67	278	2,435
South African Conference	214	3,925	90,124	2,867	574	2,613	38,118
West Indian Conference	87	913	45,936	431	299	2,758	28,750
Methodist New Connexion	207	1,179	42,186	674	456	10,756	83,188
Primitive Methodist Church	1,099	16,497	198,874	5,413	4,289	59,929	460,763
Bible Christian Church	247	1,621	31,724	793	520	8,110	49,935
United Methodist Free Churches...	405	3,392	93,521	1,604	1,361	24,483	194,199
Independent Methodist Church ...	372	.....	8,805	153	144	2,905	26,194
Wesleyan Reform Union.....	18	495	7,192	188	167	2,694	20,015
Australasian Methodist Church ...	775	8,783	118,984	3,438	3,973	21,618	214,734
Total, Eastern Section.....	6,276	58,413	1,221,824	27,077	20,750	273,415	2,175,632

SUMMARY.—EASTERN AND WESTERN SECTIONS.

	Ministers.	Local Preachers.	Members.	Churches.	Sunday-schools.	Sunday-school Officers and Teachers.	Sunday-school Scholars.
Eastern Section.....	6,276	58,413	1,221,824	27,077	20,750	273,415	2,175,632
Western Section	42,083	46,423	6,437,461	62,121	62,409	582,925	5,091,879
Total	48,359	104,836	7,659,285	89,198	83,159	856,340	7,267,511
Report to Œcumenical Conference, 1891	45,283	99,202	6,503,959	71,196	81,288	861,392	6,634,162
Increase	3,076	5,634	1,155,326	18,002	1,871	.....	633,349
Decrease	.....	.....	.....	.....	.....	5,052	.....

	Adherents.	Church Property.
Eastern Section (calculated)	5,487,657	£24,000,000
Western Section (estimated)	22,531,113	36,000,000
Total	28,018,770	£60,000,000
Report to Œcumenical Conference, 1891	24,899,421	
Increase	3,119,349	

N.B.—The foregoing Tables of the Eastern and Western Sections have been carefully prepared after close inquiry, as have also the adherents in the Eastern Section. There has been much research and inquiry on other matters of Statistics, but the figures given are rather estimates than ascertained results. See report of proceedings of Conference, pages 273—280.

STATISTICS—EASTERN SECTION.

The following statistics of the Eastern Section have been prepared since the close of the Conference, but are not given as a complete record.

TWENTIETH CENTURY THANKSGIVING FUNDS.

Wesleyan Methodist Church	Twentieth Century Fund	£1,050,000
Methodist New Connexion	Extension Fund	10,000
Primitive Methodist Church	Missionary Jubilee Fund	50,000
Bible Christian Church]	Twentieth Century Fund	25,000
United Methodist Free Churches ...	Twentieth Century Fund	109,065

BENEVOLENCES.

CHILDREN'S HOME AND ORPHANAGE.—Supported by all the British Methodist Churches except the Primitive Methodist Church, which has an Orphanage of its own.

WESLEYAN METHODIST LOCAL PREACHERS' MUTUAL AID ASSOCIATION.—Supported by the Wesleyan Methodist Church, the Methodist New Connexion, the United Methodist Free Churches, and the Wesleyan Reform Union.

SUPERANNUATION AND BENEFICENT FUNDS.

Wesleyan Methodist Church—
Worn-out Ministers' and Ministers' Widows' Auxiliary Fund.

Methodist New Connexion—
Capital £30,184 12 1
Income, 1901... ... 3,461 5 7

Primitive Methodist Church—
Income £8,600 0 0

United Methodist Free Churches—
Capital £46,689 6 1
Income, 1901... ... 5,524 8 5

Local Preachers' Fund—
Capital £2,252 7 6
Income, 1901... ... 88 12 5

Bible Christian Church—
Beneficent Fund, Income, 1901 ... ... £295 19 4

EDUCATION.

WESLEYAN METHODIST CHURCH.

Theological Colleges for Training Ministers (4).

Training Colleges (2)—
Students, 120 men, 109 women.

Day Schools (746)—
Scholars, 159,771.

PRIMITIVE METHODIST CHURCH.

Boys' Colleges (2)—
Cost, about £14,000 each.
Students, 100 each.
Income £6,000 0 0

College for Training Ministers (1)—
Founded, 1864. Cost, £20,000.
Students, 60.
Income £2,370 0 0

METHODIST NEW CONNEXION.

College for Training Ministers (1)—
Founded, 1864. Students, 9.
Expenditure, 1901 ... ... £1,184 16 7
Endowment Fund 9,033 10 9

UNITED METHODIST FREE CHURCHES.

Training College for Ministry (1)—
Students, 16.
Cost of Building and Endowment £31,657 1 2

Boys' College (1)—
Cost £22,383 0 0
Debt 9,160 10 10
Income 3,780 14 9

BIBLE CHRISTIAN CHURCH.

Boys' College (1)—
Income, 1901 ... ... £3,680 18 3

Girls' College (1)—
Income, 1901 ... ... £2,656 17 11

SUNDAY SERVICES, RECEPTIONS, AND EVENING MEETINGS.

The Sunday Services.

Arrangements were made by the Committee for the services in many of the Methodist Churches in and around London, on September 8 and September 15, to be conducted by representatives of the Western Section. A plan of the arrangements was published in the *Handbook of the Conference*, but considerable alterations had to be made in the appointments after the arrival of the delegates. A large number of services, however, were conducted by the Western representatives.

Reception by the London Methodist Council.

A reception was given on Thursday, September 5, from 7 to 10.30 p.m., by the London Wesleyan Methodist Council, at the Portman Rooms, Baker Street, London, W. In the unavoidable absence of the Chairman of the Council, the Rev. Hugh Price Hughes (Wesleyan Methodist Church), the guests were received by the Vice-Chairman, the Rev. Walford Green (Wesleyan Methodist Church), and Mr. R. W. Perks, M.P. (Wesleyan Methodist Church), who gave short addresses of welcome. Responses were given by Bishop J. W. Hamilton, D.D., LL.D. (Methodist Episcopal Church), Rev. W. Briggs, D.D. (Methodist Church of Canada), and Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church). Refreshments of a high-class character were provided, and music was rendered from 8 to 10.30 p.m.

Young People's Meeting.

The Young People's Meeting was held at St. James's Hall, Piccadilly, London, W., on Friday, September 6. Bishop J. C. Hartzell, D.D., LL.D. (Methodist Episcopal Church), presided. The choir from the Children's Home led the singing. Prayer was offered by the Rev. R. Culley (Wesleyan Methodist Church). Addresses were given by Bishop J. H. Vincent, D.D., LL.D. (Methodist Episcopal Church), Prof. W. S. Scarborough, LL.D. (African Methodist Episcopal Church), the Rev. Simpson Johnson (Wesleyan Methodist Church), Mr. J. R. Inch, LL.D. (Methodist Church of Canada), and Mr. E. Jennings (Primitive Methodist Church).

Reception at the Children's Home.

A reception was given on Saturday, September 7, at the Children's Home, founded by the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church). The Rev. A. E. Gregory, D.D. (Wesleyan Methodist Church), Principal of the Home, and Mrs. Gregory, and the Rev. R. Bevan Shepherd (Wesleyan Methodist Church) and Mrs. Shepherd received the delegates and their friends. Tea was provided. There were special musical and gymnastic entertainments by the girls and boys, and the houses, workshops, hospital, &c., were open for inspection. Addresses were given by the Rev. Joseph Berry (Australasian Methodist Church), the Rev. J. F. Goucher, D.D. (Methodist Episcopal Church), the Rev. M. C. B. Mason, D.D. (Methodist Episcopal Church), and Bishop E. Cotterell, D.D. (Coloured Methodist Episcopal Church).

The Moral Unity of the English-speaking Peoples.

On Monday, September 9, a meeting on the above subject was held at St. James's Hall, Piccadilly, London, W. Mr. R. W. Perks, M.P. (Wesleyan Methodist Church) took the chair. Prayer was offered by the Rev. John Bond (Wesleyan Methodist Church). Addresses were given by Bishop B. F. Lee, D.D. (African Methodist Episcopal Church), Bishop A. W. Wilson, D.D. (Methodist Episcopal Church, South), the Rev. William Briggs, D.D. (Methodist Church of Canada), the Rev. E. J. Watkin, D.D. (Australasian Methodist Church), and Mr. Thomas Ball (South African Methodist Church). Owing to the lateness of the hour, the Rev. W. A. Bracken (Irish Methodist Church) did not speak.

Reception by Mr. R. W. Perks, M.P.

Mr. R. W. Perks, M.P., and Mrs. Perks gave a reception to the members of the Conference and their ladies at their residence, 11, Kensington Palace Gardens, London, W., on Tuesday, September 10 from 8 p.m. to 11 p.m. Refreshments were served in a large marquee in the grounds and music was rendered.

Evangelistic Work in Great Cities.

On Tuesday, September 10, the meeting at St. James's Hall, Piccadilly, London, W., was devoted to the important topic of Evangelistic Work in Great Cities. The choir of the Children's Home gave a selection of music. Mr. R. Bird, J.P. (United Methodist Free Churches), was in the chair. The Rev. J. Luke (Bible Christian Church) offered prayer. Addresses were given by the Rev. F. Mason North, D.D. (Methodist Episcopal Church), the Rev. J. A. B. Wilson, D.D. (Methodist Episcopal Church), and the Rev. S. F. Collier (Wesleyan Methodist Church). The lateness of the hour prevented the Rev. William Redfern (United Methodist Free Churches) giving his address.

The Lord's Day and Temperance.

The importance of the Temperance and Lord's Day Observance movements was emphasised at the meeting held at St. James's Hall, Piccadilly, London, W., on Thursday, September 12. The Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), presided. The Rev. G. Armstrong Bennetts, B.A. (Wesleyan Methodist Church), opened with prayer. Addresses were given by the Rev. W. J. Townsend, D.D. (Methodist New Connexion), the Rev. W. B. Palmore, D.D. (Methodist Episcopal Church, South), the Rev. M. C. B. Mason, D.D. (Methodist Episcopal Church), Sir George Smith (Wesleyan Methodist Church), and Mr. Joseph Gibson (Methodist Church of Canada).

Women's Work in Methodism.

On Friday, September 13, a meeting was held at Wesley's Chapel, City Road, London, E.C., in connection with the great work of Methodist women throughout the world. Mrs. Hugh Price Hughes (Wesleyan Methodist Church) presided. Prayer was offered by Sister Elizabeth (Wesleyan Methodist Church). Addresses were given by Miss Belle Bennett (Methodist Episcopal Church, South), Miss Aitkin (Australasian Methodist Church), Mrs. F. C. Stephenson (Methodist Church of Canada), Mrs. Wiseman (Wesleyan Methodist Church), Mrs. Bancroft Robinson (Methodist Episcopal Church), Mrs. Bishop Clinton (African Methodist Episcopal Zion Church), Mrs. Horace Benton (Methodist Episcopal Church), Sister Dora Stephenson (Wesleyan Methodist Church), and Baroness Langenau, of Vienna. Mrs. Bishop Clinton also rendered solos during the evening. A Resolution was passed requesting a place on the regular programme of the Fourth Œcumenical Conference for the presentation of the work of the women in world-wide Methodism. The address of Mrs. Horace Benton, referred to above, was read by Mrs. Humbert, of Chicago, who also gave details of her own work.

PROVINCIAL MEETINGS.

A series of meetings, as follows, was held in the Provinces, at the close of the London Conference.

Birmingham.

On September 19th, a meeting was held in the Town Hall, Birmingham. An organ recital by Mr. C. W. Perkins (City organist) preceded the meeting, which was addressed by delegates. A Memorial Service for the late President McKinley was held. Mr. Thomas Barnsley, J.P. (Wesleyan Methodist Church), presided at the meeting, and addresses were given by the Rev. Thomas Allen, D.D. (Wesleyan Methodist Church), Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), and others.

Bristol.

On September 18th, two services were held in the afternoon. At Wesley's Chapel, Broadmead, the Rev. W. H. Meredith (Methodist Episcopal Church) preached, and at Kingswood Reformatory, an address on "Wesley" was given by the Rev. C. E. Wansborough (Wesleyan Methodist Church). In the evening a large meeting was held in Colston Hall. The singing was led by a choir of 700 voices. Alderman W. Howell Davies, J.P., presided, and the speakers were Bishop W. B. Derrick, D.D. (African Methodist Episcopal Church), and the Rev. J. Berry (Australasian Methodist Church). A resolution in regard to the death of President McKinley was proposed by the Rev. J. F. Holdsworth (Wesleyan Methodist Church) and adopted.

Hull.

A united Conference was held in the afternoon of September 19th, at Waltham Street Chapel, Hull. The Rev. Joseph Robinson (Wesleyan Methodist Church) presided, and the Rev. J. O. Willson, D.D. (Methodist Episcopal Church, South), and Bishop C. S. Smith, D.D. (African Methodist Episcopal Church), gave addresses. The Revs. J. Robinson, J. W. Slater, Dr. Whittaker and Mr. W. R. Locking took part in the open conference. A large number gathered in the same church again in the evening. Mr. T. R. Ferens, J.P. (Wesleyan Methodist Church), was in the chair, and the speakers were the Rev. J. O. Willson, D.D. and Bishop C. S. Smith, D.D. Sympathy was expressed with the American nation owing to the death of President McKinley.

Leamington.

A meeting was held in Dale Street Wesleyan Church, Leamington, on September 18th. Mr. W. Hopkins occupied the chair, and the speakers were the Rev. J. F. Moreland, Ph.D. (African Methodist Episcopal Zion Church), and the Rev. A. C. Courtice, D.D. (Methodist Church of Canada). All the ministers of the Leamington Methodist Circuits were present, viz.:—The Revs. W. B. Dalby, G. E. Waterhouse, and H. V. J. Angel (Wesleyan Methodist Church), Joseph Kirsop (United Methodist Free Churches), and A. Harding (Primitive Methodist Church). Most of these brethren took part in the meeting.

Leeds.

A series of meetings were held at Leeds. On September 18th they commenced with a Devotional and Sacramental service, conducted by the Rev. J. S. Banks (Wesleyan Methodist Church), in the Woodhouse Lane Methodist New Connexion Church. In the afternoon a Conference was held in Brunswick Wesleyan Methodist Church, when the subject "Methodism in Relation to Evangelistic and Social Work" was discussed. The Rev. E. Dalton (Primitive Methodist Church) presided, and the Rev. J. T. Shaw (United Methodist Free Churches) introduced the subject. The Revs. S. Chadwick, J. S. Banks, Mr. R. P. Dalton, Mr. W. E. Clegg, Mr. James Wilson and Mr. S. Wildblood took part. In the evening Mr. W. P. Beckworth, J.P. (Primitive Methodist Church), presided over a public meeting held in Oxford Place Wesleyan Church. Addresses were given by Bishop J. W. Hamilton, D.D., LL.D. (Methodist Episcopal Church), the Rev. T. B. Stephenson, D.D., LL.D. (Wesleyan Methodist Church), and the Rev. S. P. Rose, D.D. (Methodist Church of Canada). The Conference was continued in Brunswick Church on Thursday morning, the topic for discussion being "Foreign Missions." The Rev. J. W. Mawer (United Methodist Free Churches) occupied the chair, and addresses were given by the Rev. G. T. Candlin (Methodist New Connexion), Mr. T. S. Simpson, and Mr. R. G. Heys. A Memorial Service for the late President McKinley was conducted in the afternoon, in Brunswick Church, by the Rev. J. E. Radcliffe (Methodist New Connexion), and Bishop J. W. Hamilton, D.D., LL.D. (Methodist Episcopal Church), delivered an address. Subsequently a Conference was held, and the Rev. Simpson Johnson (Wesleyan Methodist Church) introduced the subject of "Methodism and Young People," and Messrs. J. Harrison and W. Wildblood also spoke. Bishop J. W. Hamilton, D.D., LL.D., preached in Oxford Place Church in the evening.

Manchester.

The meetings commenced with a sermon in the Central Hall, by the Rev. E. J. Watkin, D.D. (Australasian Methodist Church), on Wednesday evening, September 18th. Bishop A. Walters, D.D. (African Methodist Episcopal Zion Church) and others took part. A united Communion service was held on Thursday afternoon, September 19th, in the Central Hall, conducted by the Rev. Marshall Randles, D.D. (Wesleyan Methodist Church). The Rev. E. D. Cornish (United Methodist Free Churches), gave an address. From 5 p.m. to 7 p.m. a Reception was given by the Lord Mayor and Lady Mayoress (Councillor and Mrs. Briggs), at the Town Hall. The Rev. Marshall Randles, D.D. (Wesleyan Methodist Church), replied to the address of welcome given by the Lord Mayor, and the Rev. A. B. Leonard, D.D. (Methodist Episcopal Church). spoke to the resolution of thanks. At 7.30 p.m. a public meeting was held in the Central Hall. Sir J. J. Harwood presided. The speakers were the Rev. A. B. Leonard, D.D. (Methodist Episcopal Church), Professor W. S. Scarborough, LL.D. (African Methodist Episcopal Church), and the Rev. E. J. Watkin, D.D. (Australasian Methodist Church). Many references were made to the death of President McKinley.

Sheffield.

On Wednesday, September 18th, a luncheon was provided by the Wesleyan Methodist District Synod. A public service followed in Carver Street Wesleyan Methodist Church, the Rev. H. S. Doyle, M.A. (Coloured Methodist Episcopal Church), being the preacher. In the evening a large meeting was held in the Albert Hall. The Rev. H. T. Smart (Wesleyan Methodist Church) presided. Addresses were given by the American Vice-Consul, also by Bishop C. S. Smith, D.D. (African Methodist Episcopal Church), the Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), the Rev. R. A. Carter, M.A. (Coloured Methodist Episcopal Church), and the Rev. H. S. Doyle, M.A. (Coloured Methodist Episcopal Church).

Liverpool and Newcastle-on-Tyne.

As suitable arrangements could not be made, the meetings intended to be held at these places were abandoned.

Belfast.

On September 18th a meeting was held under the auspices of the Belfast Methodist Council in the Grosvenor Hall. The Rev. Dr. Nicholas presided. A resolution of sympathy with the American nation and Mrs. McKinley was adopted. Bishop G. W. Clinton, D.D. (African Methodist Episcopal Zion Church), and the Rev. M. C. B. Mason, D.D. (Methodist Episcopal Church), gave addresses.

Dublin.

The closing meeting, arranged by the Committee, was held in Centenary Church, Dublin, on Friday, September 20th, under the auspices of the Dublin Methodist Council. Expression was given to the heartfelt sympathy with the United States in the death of the late President McKinley, and with Mrs. McKinley. The Rev. J. O. Park, B.A. (Vice-President, Irish Methodist Conference), presided, and the Rev. J. D. Lamont proposed the resolution, which, being seconded by Mr. Alfred Crawford, was passed by a silent vote. Addresses were given by the Rev. E. E. Hoss, D.D. (Methodist Episcopal Church, South), and the Rev. E. J. Watkin, D.D. (Australasian Methodist Church).

REPLY FROM KING EDWARD VII.

As the last sheet of this Volume was being passed for press, the following Reply to the Address to King Edward VII. (given on page 540) was received:

Home Office, Whitehall.
November 27th, 1901.

Sir,—I am commanded by the King to convey to you hereby His Majesty's thanks for the Address adopted at the Œcumenical Methodist Conference, recently assembled in London, expressing on behalf of the Methodist Churches in the British Empire, in the United States and other Countries, sympathy with His Majesty and the Royal Family on the occasion of the lamented death of Her late Majesty Queen Victoria, and congratulation on His Majesty's Accession to the Throne.

I am, Sir,

Your Obedient Servant,

(Signed) Chas. T. Ritchie.

J. Bamford Slack, Esq.,
31, Queen Victoria Street, E.C.

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